



QORAQALPOG`ISTONDA 1929-YILGI TAXTAKO`PIR VOQEASI VA UNDA KEYIN MUSULMON ULAMOLARNING QATAG`ONGA UCHRASHI

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Annotatsiya: Ushbu maqolada 1920-yillarning oxiri va 30-yillarning boshlarida Sovet hukumatining olib borgan siyosati natijasida Qoraqalpoq`istonda Taxtako`pir qo`zg`olonining yuz berishi va hukumatning Islom diniga, musulmon ulamolarga nisbatan agressiv siyosatining yanayada kuchayishi tahlil qilinadi.

Kalit so`zlar: Islom dini, musulmon ulamolar, Qoraqalpoq`iston, mulla, so`fi, imom, qozi, maxsum, eshon, oxun, repressiya, ateist, partiya

РЕПРЕССИИ МУСУЛЬМАНСКИХ ДУХОВНИКОВ ПОСЛЕ ТАХТАКУПЫРСКОГО ИНЦИДЕНТА 1929 ГОДА В КАРАКАЛПАКСТАНЕ

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Аннотация: В данной статье анализируется возникновение Тактакупырского восстания в Каракалпакстане как результат политики советского правительства в конце 1920-х - начале 1930-х годов и дальнейшее усиление агрессивной политики правительства по отношению к Исламу и мусульманскому духовенству.

Ключевые слова: Исламская религия, мусульманские духовенство, Каракалпакстан, мulla, суфий, имам, кази, махсум, ишан, ахун, репрессии, атеист, партия

REPRESSION OF MUSLIM CLERICS AFTER THE TAKHTAKUPYR INCIDENT IN KARAKALPAKSTAN IN 1929

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Abstract: This article analyzes the emergence of the Takhtakupyr uprising in Karakalpakstan as a result of the policy of the Soviet government in the late 1920s - early 1930s and the further strengthening of the government's aggressive policy towards Islam and Muslim clerics.

Key words: Islam religion, Muslim clerics, Karakalpakstan, mullah, sufi, imam, qadi (judge), mahsum, ishan, akhund, repression, atheist, party

INTRODUCTION. The end of the 1920s - the beginning of the 30s is one of the difficult periods in the history of Karakalpakstan. During these years, as a result of the land and water policy, collectivization, the liquidation of kulak farms, and large amounts of taxes collected from the population, numerous armed uprisings took place in the form of open protests. It was during this period, as a result of a large-scale strengthening of the atheistic movement, that the attitude of the Soviet authorities towards religious figures and Muslim clerics changed to a very reactionary and cruel one.

MAIN PART. In 1929, in the Takhtakupyr district of the Karakalpak Autonomous Region, a public protest took place against the brutal policy of the Soviets, Abdjalil Ismatullaev, Karimberdi akhund, Barliqbay Nurumov, Ibragimov Ubbi, Ibraimov Ajim, Ernazarov Xojahmet and others held secret councils in Chimbay and determined a plan of action. However, employees of the OGPU (Joint State Political Directorate)

found out about this and on September 18-21 arrested 35 out of 44 members of the Chimbay counter-revolutionary organization. But nine people, including Ismetullaev Abdujalil, Abdukarim, Davletnazarov Qdir-qadi, Nurumov Barliqbay and others, cannot be found [1].

The liberated Ismatullaev, Nurumov and other armed young people (60 of them) gather at a place called «Andat Lake» 10-12 versts south of Takhtakupyr. The general leadership of the meeting was entrusted to Ismetullaev Abdujalil mahsum. The documents record that Ismetullaev was elected khan at the meeting. At the meeting, Nurullayev Karimberdi was appointed to the post of qadi (judge) and Nurumov Barliqbay was appointed military commander of the assembled youths [2].

On September 27, at 1-2 pm, the gangs of Nurumov and Ismetullaev launched an armed attack in the regional center of Takhtakupyr, shouting “Allah”, “Allah”, and invaded the city[4]. Entering the city, the rebels killed the people’s inspector Kutlumuratov, the servant Mambetaliev, the farmhand Ibragimov, the locust control instructor Soshnikov, the wife and child of the servant Shpilokova, the servant Lagunina [5]. The rebels were almost ready to overthrow Soviet power in Takhtakupyr. However, after these events, the Soviet government on September 28 declared a state of emergency in the capital Turtkul. A detachment of 62 people will be sent to Takhtakupyr [6]. The uprising was brutally suppressed by the fighters of the regional branch of the OGPU and parts of the communist detachments. Only in Takhtakupyr, the 6th division arrested 44 people from among the leaders and participants in the uprising in Takhtakupyr [7]. But not only in Takhtakupyr, many people associated with the uprising from the Khojeyli and Kungrad regions were arrested.

At the request of the Center, the Trio group, headed by the head of the OGPU of the Karakalpak Autonomous Region A. Belonogov and the deputy full representative of the GPU (state political administration) in Kazakhstan A.R. Alshansky according to the articles 58, sections 1-2 and 59 of the Criminal Code of the RSFSR Under part 1 of the article, 252 people were arrested who had ties with the rebels. 88 of them were sentenced to death, 27 of them were shot on January 24, 1930 in Chimbay. Among them were Matkerim Bekanov, assistant to the head of the executive committee of the Chimbay region, Askar qadi Orinbaev, Khalilya akhund Atauliev, Bokey makhsun Ismetullaev, Pakhratdin akhund Munaidarov, Pirzhan Khodja Eskeldiyev and others.. Ismetullaev Abdujalil, who was considered the leader of the uprising, was sentenced to death, and Nurumov Barliqbay died in one of the battles [8].

After the suppression of the Takhtakupyr armed uprising, the rich and religious clerics were severely persecuted, the reason for which, in the opinion of Soviet authorities, they were considered the main supporters of the uprising. They were seen as forces opposed to the Soviet system and were rated as «counter-revolutionaries» and «basmachi (assailant, from Turks-attacker)» in the history literature of the Soviet era. The rich and religious clerics were charged with involvement in basmachi, assistance to basmachi, hiding basmachi, espionage, membership in counter-revolutionary organizations, conducting counter-revolutionary propaganda, terrorism, ideological sympathies with basmachi.

In 1929, the Central Committee of the VKP (b) (All-Union Communist Party of Bolsheviks) “On measures to strengthen the fight against religion” and on October 10, 1929, at a closed meeting of the Bureau of the Regional Committee of the All-Union Communist Party of Bolsheviks of Kazakhstan, the people of the Kazakhstan Commissariat decided to organize an off-site meeting of the Supreme Court of the Autonomous Republic on cases related to gangs in Karakalpakstan. In the sphere of repression, they begin to collect information about “big rich people and ishans helping bandit gangs”, confiscate their property and deprive them of land. That is, the Soviet government intensified its policy of open struggle against religion and local Muslim clerics (mahsum, imam, ishan, sufi, qari).

The relationship between the Soviet government and the Muslim clerics became more and more evident during the «extermination of the counts as a class» at the beginning of the spring sowing campaign in 1930. In the decision of the regional committee of Kazakhstan dated January 11, 1930, the agricultural regions of Shurakhan, Shabbaz, Kipchak, Khojeyli, Karauzyak, Takhtakupyr, Chimbay, Kungrad and Kegeyli of Karakalpakstan were clearly defined. These areas had the necessary conditions for the implementation of the «policy of the extermination of ears as a class.» For example: a high commodity economy, organized labor and the poor.

Along with the bourgeoisie, religious clerics were among those who were abolished - kulaks, usurers, rich people. All these social categories, according to the communists, are a mutual unity and are closely related on the basis of common interests. In this place, the local party authority of Karakalpakstan appeals to the regional committee of Kazakhstan to move the land-water reform from the end of 1930 to the spring planting season. Procedures for the use of assets of the OGPU, prosecutor's office, court, police, criminal investigation, communists and Komsomol assets will be developed by the Soviet government. In this case, the «triad» members of the NKVD (The People's Commissariat for Internal Affairs) and OGPU offices (Varlamov, Kholkovskiy, Jhalud, Sunchaliev, Belonogov) collect any information about religious clerics. It is clearly stated in the archive documents that the law enforcement agencies of the government unjustly persecuted those who were innocent and protected their human dignity during the investigation process.

As of March 1930, there were 45 farms from Shabbaz district, 36 farms from Kipchak district, 21 farms from Kungrad district, 10 farms from Karauzyak district, 36 farms from Turtkul district, 38 farms from Khojeyli district, 20 farms from Takhtakupyr district, 44 farms from Chimbay district and 45 farms from Kegeyli district were registered and liquidated. Among them were Muslim clerics. Including:

□ From Turtkul city and Turtkul (Shurakhan) district: imam-mullah Urumbetov Khojabek, akhund Dinmukhametov Khojaniyaz, ishan Asirov Mullah Ishan, mahsum Qadi Mukhamet-Aminov, mahsum Imamishanov Mukhetdin, mullah Bayramglichev Turdi, ishan Ibadullaev Ishan-Jan, sufi Qulbaev Halli-Murat, mullah Khurbandurdiev Murat;

□ From Shabbaz district: mullah Qultimirov Qutum, imam Avezimbetov Urazimbet, mullah Khojakhmedov Fazilkhoja, mullah Zarbaev Sapar, ishan Sadatdin Mahsum Abdullaev, mullah Ashirov Mullah Safar, qadi Hasanov Atajan, qadi Vaisov Rajap, mahsum Nurumbetov Utey, mullah Ibraimov Nurjan, mahsum Erimbetov Abdimalik, mullah Sapaev Palvaniyaz, mahsum Babajanov Kochkar, ishan Urazimbetov Annajan, mullah Kulimbetov Kurban, mullah Shimanov Nuratdin;

□ From Kipchak district: ishan Niyazimbetov Babajan, imam Khaldurdiev Nuri, mullah Qutligeldiev Atash, qadi Ishturganov Khalmurat, ishan Matkarimov Sadiq-Mahsum, qadi-mullah Davletmuratov Sherimbet, ishan Babaniyazov Sadiq, mullah Amanov Parakhat, qadi Matrzaev Shaniyaz, mullah Matniyazov Nurumbet, ishan Matrzaev Salli, ishan Yusupov Allan, mahsum Sadikov Abdijamil, mahsum Sadikov Alim, mahsum Sadikov Majit, mahsum Sadikov Aziz, akhund Kamalov Murat, mahsum Abdukadirov Madamin, ishan Avezov Ables, ishan Ishaqov Abdurasul, ishan Khodja-Ahmedov Perijan, ishan Suttabaev Akhumbet, ishan Alimov Seimbay;

□ From Khojeyli district: ishan Janquvatov Labaq, mahsum Julumbetov Ziyatdin, ishan Assamutdinov Imamutdin, mullah Ishan Abdulzharov Abdikarim, akhund Primbetov Palvaniyaz-Mullah, mullah-ishan Davletov Sari, imam-mullah Mametov Itchan, ishan Abdurasul, ishan Bayniyazov Khoja, mullah Fatikhov Matniyaz, imam-mullah Urazimbetov Gani, imam Darvishev Kamal, ishan Mambet-Kerim, ishan Bazim, imam-mullah Mamenov Ramatulla;

□ From Kungrad district: ishan Ismatullaev Madraim-Mahsum, ishan Askarov Ibniamin, ishan Abdurashid-Ishan, ishan Ismatulla-Ishanov Madraim Mahsum,

imam-mullah Allaniyazov Madiyar-Qadi, imam-mullah Matrzaev Matchan, mullah Nurabullaev Halmurat, imam-mullah Sayfullaev Karamatdin, imam-mullah Yakshimov Sapar, ishan Jadigerov Mustafa, imam-mullah Mamutov Allayar, sufi Nazarbekov Turganbek, ishan Bekmanov Ibadulla, qadi Rakhmatullaev Jalal, ishan Khalillaev Sari, sufi Rakhmanov Safar, ishan Matkarimov Mussa, akhund Baybullaev Afub, mullah Ibniyazov Masharip;

□ From Kegeyli district: ishan Ametov Aytimbet, ishan Shamambetov Matkarim, ishan Besimov Khudaybergen, qadi Qaidagulev Qurbaen, ishan Musaev Sapa, mahsum Khalillaev Khaibulla, akhund Mazanov Najim, sufi-ishon Arziev Ismail, sufi Aytemov Allan, imam-mullah Shentibaev Ernazar, mahsum Suleymanov Ibraim, akhund Qulnazarov Qilish, ishan Khalkamanov Suleyman, mullah Ermanov Ali, ishan Ayimbetov Tajetdin, ishan Jalimbetov Doshan, ishan Mansullaev Imam, ishan Patullaev Aytimbet;

□ From Chimbay district: ishan Pakhratdinov Pariyatdin, ishan Primbetov Inoyatulla, ishan Palimov Marzambet, ishan Kadirishanov Saykhutdin, mahsum Fayzullaev (Seydullaev) Jamal, akhund Torakhmetov Mahsum, mullah Mazurov Abduniyaz, ishan Taqsanbaev Utebergen, ishan Mawletdinov Najim, ishan Bagautdinov Inoyat, ishan Ataullaev, Khalila, mahsum Abilkasimov Baqi, akhund Orumbaev Razbergen, sufi Aytbakov Nurumbet, ishan Abibullaev Abdujamil, ishan Ernazarov Karimberdi, sufi Abdurahmanov Abdurasul, ishan Panaev Nurumbet, ishan Kosnazarov Arzi, ishan Ayimbetov Maktum, mullah Davletnazarov Qdir, akhund Patilaev Serjan, mullah Mukhiyatdinov Jalalatdin, sufi Abdilkasimov Madamin, akhund Shlimbetov Bekbaul, mullah Ramberdiev Iskander, ishan Ishimov Akhmet-Mahsum, sufi Davletyarov Saparimbet, ishan Sadirishanov Saynatdin;

□ From Takhtakupyr district: akhund Bekimbetov Ansabay, mullah Aktarov Kulamek, akhund Edilbaev Ansatbay, ishan Kaymaqbaev Ayimbet, akhund Nurullaev Karimberdi, ishan Tulepov Allambergen, ishan Khojabaev Sadiq, ishan Esilov Tahunbet, akhund-ishan Nawrizimbetov Ayimbay, ishan Matekeev Abdujamil, ishan Sayakeev Kalimbet, mullah Turumov Erimbay, ishan Nurumov Ikhlas, akhund-ishan Abdurakhmanov Seytnazar, ishan Abdukabirov Kamal;

□ From Karauzyak district: ishan Davletov Amet, mahsum Kosumbetov Baki, ishan Tazhetdinov Vais, ishan Idrisov Ilyas [9];

According to archival documents, some of the Muslim clerics were forced to flee to Turkmenistan, Uzbekistan, Afghanistan and other regions. One of these priests, mullah Kurbanberdiev, who lives in the Turtkul region, said: "The Bolsheviks began to completely destroy the mullahs. We must choose where to run now. "I think that Karakalpakstan needs to be left somewhere," he said. That is, one of the clerics, mullah Masakov Abdulla, who lives in village No. 4 of the Kungrad region, said: "It has become difficult to live in the Kungrad region. I am thinking of moving to Uzbekistan, where they pay fewer taxes" [10].

CONCLUSION. From January 1, 1929 to May 1, 1930, 112 people were shot in the Karakalpak Autonomous Region, 29 people were exiled to concentration camps. Most of them were people related to the Takhtakupyr uprising [11]. It was after this uprising and after the second half of the 1930s. the policy of repression intensified. Only in 1937-1939, according to Professor Sh. Babashev, 3139 people were convicted in Karakalpakstan in connection with the «revolutionary movement», of which 1431 people were repressed [12].

As a result of the coercive policy of the Soviet government, innocent Muslim clerics were subjected to the most severe repressions. Some of them were shot, some were exiled to distant countries, and some were forced to flee to other countries with their families. A group of clerics who survived the coercive policy stopped going to mosques because they were afraid of the government's policies. It was during this period that mosques and madrasahs were closed. As a result, mature clergies of

Islamic science in Karakalpakstan were lost, and supporters of atheistic ideology took their place. Such people only officially performed their duties and were executors of orders from above.

However, these repressive tortures, prohibitions and pressures could not expel love and faith in religion from the minds and consciousness of our people. Respect for Islamic clergies and intellectuals has not disappeared. Fortunately, with the honor of independence, archival documents were studied by historians, as a result of which most of our clerics were acquitted. However, a deeper study of the historical truth about the policy of the Soviet government directed against Islam and religious clerics and its disclosure remains an important part of the history of Karakalpakstan.

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