



RESEARCH ARTICLE

SOCIAL AND ETHNIC COMPOSITION OF ARMED MOVEMENTS AGAINST SOVIET REGIME IN  
CENTRAL ASIAN REPUBLICS

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ABSTRACT

Rupture of diaphragmatic hernia is a very rare life threatening situation in pregnancy. It usually is followed by abstraction and strangulation of the herniated intra-abdominal organs such as colon, stomach and small bowel. Almost 50% of cases are misdiagnosed because of the non-specific manifestation of diaphragmatic hernia. The symptoms can be varied as the spectrum, from slight abdominal pain to acute abdomen or severe respiratory distress. High suspicion should be considered when the patient's symptoms don't respond to usual supportive management. Delay in surgical intervention leads to high maternal and fetal mortality while timely diagnosis is resulted in favorable prognosis. Herein we present a pregnant woman with progressive epigastric pain and severe respiratory distress, who was undertaken thoracotomy and gastrotomy due to gastric strangulation via ruptured diaphragmatic hernia on 22<sup>nd</sup> week of gestation. Eventually both of them, mother and baby had a good prognosis. We concluded that although this condition is very rare but is very dangerous and it is mandatory to emergent surgery to avoid life threatening implications.

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INTRODUCTION

Armed struggles against Soviet regime in Central Asian republics lasted from the 20s to the mid-30s of 20<sup>th</sup> century. The processes happening in armed movements during 1918-1924 have been investigated by such scholars as Q. Radjabov, N. Norjigitova, D. Ziyayeva, S. Shadmanova, D. Muminova as special researches in their dissertations<sup>i</sup>. Besides special dissertations, a great number of works and articles to illustrate distinctive features of the issue have been prepared and published by a number of historians. Researches of Q. Radjabov, U. Rashidov, R. Shamsutdinov and N. Nazarov are included in them<sup>ii</sup>. However, if the chronological scope of aforementioned researches mainly covers the period from 1918-1924, the current paper's chronological scope is 1925-1935 and armed struggles against Soviet system in Central Asia have been chosen as the object of the research. The paper is dedicated to study main powers that motivated armed movements in Central Asian republics carried against Soviet policy from 1925-1935 and social and ethnic structure of armed movements.

Motivating power of armed struggles consisted of representatives of different strata. For instance, the rich, members of middle class and inferior stratum participated in these movements. Religious scholars, shons, mullahs, mudarrises, militants, dehkans [peasants], craftsmen, merchants and workers were put ahead as motivating power. Those who had a certain rank or worked in high positions until the establishment of Soviet regime or those who could draw the attention of public or were well-known among population and could follow people commanded liberation movements. Moreover, people of exalted rank who knew military skills and controlled from 50 to 100 men or aksakals (head of men) who were popular between kinships having special position and considerable influence fought against Soviet Regime forming their groups. People acquiring Islamic knowledge in different spheres were among the members of movements' leaders. Leaders of movements such as Mullah Abdulkahhor, Jura Amin, Fuzail Makhsum, Yormat Makhsum were among those kurbashis [the leaders of liberation movements] who knew sharia rules thoroughly. Besides, there were kurbashis who studied at Bukhara madrasas. Adding the terms like *Mullah*, *Makhsum* and *Makhdum* to leaders' names proves that they were those who were well-informed about the rules and norms of Islam. Makhsum was a nickname that was given patrons and teachers whom were served by their followers.

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The word *makhsum* was used for the sons of patrons, teachers and scholars in some places. Inferior stratum and dehkans [peasants] can be shown as a major leading force to mobilize armed movements against Soviet regime in Central Asia. This condition happened due to inconvenient agrarian policy of Soviet administration. Poor peasants without land during Emirate system suffered from big landowners and oppression of the government when they were under Russian Empire and even coming of communists to the power did not facilitate their conditions. The situation did not better during Soviet regime. On the contrary, individual farms of peasants and landowners existing for centuries were practically ended. Because of land and water reforms held in Central Asian republics by Soviet regime, not only poor peasants without land, but also the rich started to join massively in liberation movements. This practice was clearly witnessed in Koratogh district of ASSR of Tajikistan<sup>iii</sup>. There were raised the problems such as to organize peasants' group by the rich and officials and to elect new kurbashi instead of Temir Tuksabo who was assassinated<sup>iv</sup>. As mentioned above, the main reasons were water and land reforms held in violence and as a consequence of collectivization policy in the pretext of giving land to peasants without property middle and well-to-do classes were finished extorting their land and property and taking under state control. However, one should not think that there were not rich people until that. They were motivating part of the movements and their number increased after the reform. The abovementioned factors expanded composition and quantity in movements as well as anew spreading of their influence.

Transformation processes held in agriculture by Soviet authority caused improvement of the number of liberation movements' representatives and expansion of their ethnic identity or vice versa that sometimes lessened their quantity. This statement are defined with the following factors: 1) giving small part of liquidated land to peasants who had no land; 2) Development of Soviet power in lower administrative bodies of local areas; 3) providing labour-peasant layer of society with wheat and their cattle with forage to involve their spirit in benevolence to Soviet policy and officials. The abovementioned measures gradually grew labours' and peasants' loyalty to Soviet administration. In some cases, it became the reason why some fellows left movements<sup>v</sup>. Apart from participating indirectly in movements, well-to-do stratum of people supported them financially. Correspondence between kurbashis, mechanisms of exchanging letters between former Bukharian Emir and kurbashis, kurbashis and emigrants Afghanistan, kurbashis and trustees in abroad was rather well-structured. Soviet authorities tried to prevent correspondences and exchanging letter as far as possible<sup>vi</sup>. In one of the seized letters by Soviet powers, raising huge amount of money for kurbashis by the rich was defined<sup>vii</sup>. Merchants had special role among mobilizing power of armed movements. Kurbashis applied them as means of relations. Being abroad, the merchants delivered information about social and economic conditions in foreign countries, particularly in Afghanistan, Turkey and Iran. Secondly, buying korakul leather throughout Central Asian republics, they exported it to foreign countries brought arms instead to expand coverage area and power of movements. According to archive documents, this process was mainly carried out with Afghanistan<sup>viii</sup>. Thirdly, merchants were intermediaries between ex-Emir and kurbashis to exchange letters and to bring some commands how to act, to provide the link between kurbashis and their representatives

abroad as well as asylums [emigrants] and to exchange information. Furthermore, emigrants also influenced the enlargement of armed movements' members. The reasons why they had to leave abroad were injustice of policy Soviet authority towards population to establish Soviet regime, not considering national traditions of local people, economic difficulties and starvation<sup>ix</sup>. According to emergent political report № 9 of Political Department of Turkestan Front of Revolutionary Military Council given on April 3 1923, the number and composition kurbashis and their troops and their weapons grew not only with workers and peasants, but also with emigrants who were returning from Afghanistan<sup>x</sup>. According to emergent political report № 7 of Political Department of Turkestan Front of Revolutionary Military Council, since the government of Afghanistan supported "basmachis", returning of emigrants grew rapidly. For example, such kurbashis as Buri Djaiman and Xudjand returned with their 25 companions and Egamberdi came back with his troops and continued their struggle against the Red Army<sup>xi</sup>.

Besides that, one of the well-known kurbashis Kurranbek had his loyal fellows in Afghanistan who obeyed him. This factor helped to establish strong relations with emigrants living there and places to cross the rivers. One of those people was Khuja Polvon who was a former kurbashi of Kobadiyon renting fords of the Amudarya and the Panj rivers and was in charge of passing the members of movements through the borders to place them in Central Asian republics and to transport weapons. According to the correspondence of emigrants written to Abd al-Aziz, he was sent 4 revolvers and was promised to be sent some more<sup>xii</sup>. Besides supporting kurbashis with weapons, the number of people coming from Afghanistan to join kurbashis grew up gradually. They were emigrants who had moved from Turkestan to Afghanistan before and lived there. According to archive documents, there were many emigrants living in such regions of Afghanistan as Khonobod, Mozori Sharif, Rustoq, Andkhoy and some areas near the border<sup>xiii</sup>. The archive documents witness that most of those 240 people who had to leave different regions of Uzbekistan came back from Afghanistan and settled in Qobadiyon. 30 men who returned from Afghanistan united with Khurrambek kurbashi's group. Besides, Utanbek's group and other kurbashis' groups fellows in the same quantity. Moreover, 26 well-equipped men under Djoylau kurbashi were placed on western bank of the Amudarya<sup>xiv</sup>. The abovementioned fact illustrate influence of emigrants on armed movements against Soviet regime.

Fighting spirit of kurbashis improved considerably due to the measures taken by themselves, support of emigrants such as arming and joining them. These measures grew men's mood, they believed to get external support and felt to get former emir's promotion and these factors gave effective results in wars. Such experiences were observed in Ibrohimbek's and Khurrambek's groups. The results of strong military alert of kurbashi groups were witnessed in the fights happening in the spring of 1926 at which big groups of Khurrambek's and Ibrohimbek's struggled effectively against Red Army detachments. In one of the struggles, kurbashi groups consisting of 300 men made Red Army squadrons retreat. Kurbashis owned 24 swords to each machinegun in the wars<sup>xvi</sup>. The struggles show that kurbashis had an advantage in the quantity of troops and the other was wide and effective use of firing guns and machineguns in wars. These factors prove that

they had enough weapons and resources. In 20s-30s of the XX century, when socio-economic and political situation became tension in Central Asian republics, besides religious scholars, traders, peasants and craftsmen in kurbashi groups, people who propagandized Soviet ideology believing their false promises and subscribed in Red Army as well as some personnel of different offices of Soviet administration joined kurbashi groups. The main reasons were the followings:

Firstly, the use of bureaucratic policy against local people by Soviet administration, trampling their rights and eliminating propertied classes completely; Secondly, unfairness in taxation policy, neglecting customs and traditions of local people; Thirdly, insulting religion and holding policy against Islamic rules. One of those who served Red Army witnessing all their terrible policy and could not endure their injustice attitude, was Bozor Said o'g'li from Bukhara whose hatred for the Soviet regime grew against obnoxious policy and dodged to serve Soviet power. He served in Red Army as a guard for some period and escaped taking five bullets and an arsenal. Having joined Hayit kurbashi's group, he fought against despotic regime of Soviet Union for 9 months. Bozor Said o'ghli was seized in 1925 by Red Army forces and called to Hayitobod volost of Bukhara uyezd by Zarafshan assize court and the process was held in Jondorim village (at present Jondor town). According to sources, chief justice was Said Akhmedov, Abdushukuriv was prosecutor and Kadi Said Eshonkhudjaev was a solicitor<sup>xvi</sup>. Bozor Said o'ghli was sentenced capital punishment as he had joined "basmachis". Being young (19 years old), he was able to get general amnesty and was sentenced to ten years. When his term had finished, he was disfranchised for 5 years and all his property was confiscated. Another man who served for Red Army and joined kurbashi groups later was Ashur. He was killed together with Mamanazir kurbashi at Shoyusuf which is 60 kilometres away from Bukhara to the west after long skirmish against Red Army<sup>xvii</sup>.

Besides them, Tukhtakhuja was also one of those in Hasan Afghan kurbashis group who was killed in the war against Red Army happening near Khujapeshku town of Gijguvan District. At first, he worked at Criminal Intelligence Service of Police Department of the district<sup>xviii</sup>. After the death of Hasan Afghan, he surrendered to the government. More and more examples in this character can be given. Removal of local people from Red Army and their affiliation to kurbashi groups strengthened movements to some extent. This, firstly, informed kurbashis about further plans Red Army and secondly, by sources every man who joined the movement brought weapon with him. The latter factor helped to solve one of the main problems of kurbashis, which was the shortage of weapons. The movements against Soviet power was supported both materially and spiritually by some local officials. For instance, the head of executive committee of Jondorim village of Bukhara uyezd Jura Amin Odil o'ghli delivered wheat and ammunition to kurbashis fighting around Bukhara<sup>xix</sup>. Soviet power forced local people to join the army trying to enlarge red army. ... Zarafshan assize court investigated Jura Amin's activities. His all property was confiscated and expenses in the amount of 2000 roubles were called to accaount.

**Ethnic structure of armed movements:** Advanced and motivating power of armed movements against Soviet regime in Central Asia consisted of different nations and national groups.

Since the second step of these movements were mainly run in Uzbekistan in 1925-1935, ethnically Uzbek kinships' members occupied majority among members. It is known that different nations and ethnic groups have lived in on the land of Uzbekistan since ancient times. They went through the complex processes forming the appearance of Turkic nations in ancient period, developing Turkic language in the second step and then originating the term "Uzbek". The history has witnessed that Uzbeks and other nations who lived in Uzbekistan resided in solidarity and friendly manner. They always struggled courageously against invasions and colonialism. The policy of national bordering in Central Asian republics was held in order to eliminate team spirit and cut the roots of armed movements during Soviet period. This policy rose national conflicts between Central Asian nationalities. There were many nationalities in in territories when Soviet Socialistic Republic of Uzbekistan was established. Despite this, they prolonged armed movements against Soviet regime in next years.

When Uzbekistan was established in 1925<sup>xx</sup>, 3 963 825 people of Central Asia from 8 131 062 became the citizens of Uzbekistan. 3 381 579 people or  $\frac{3}{4}$  of them were Uzbeks. Nearly 90% of all Uzbeks living in Central Asia were in Uzbekistan<sup>xxi</sup>. Besides that, people from 91 nationalities inhabited in SSR Uzbekistan in 1926<sup>xxii</sup>. The kurbashis who led armed movements in SSR of Uzbekistan ethnically belonged to local Uzbeks, Tajiks, Turkmens, Kirgiz, Kazakhs, Karakalpaks. Leading mobilizing part of the movement was Uzbeks and then other nations. It is still a characterised feature to introduce consider and oneself as a member a certain kinship in some regions of the Republic of Uzbekistan. This tradition has been mostly kept in Kashkadarya, Surkhandarya, partly Zarafshan (Bukhara) and Samarkand. This process has developed for a long period as an ethnic practice and it can hardly be seen in any other regions. Ethnic structure of kurbashi groups in Kashkadarya and Surkhandarya retgions. As archive documents witness, the representatives of Kungirat<sup>xxiii</sup>, kin who was one of 92 Uzbek kinships that provided main motivating power of armed movements against Soviet regime. Even most of kurbashis belonged to this kinship. For instance, popular qurbashis such as Eshkul dodkho who fought in Tangriharam (he was from tulyanghich branch of kungirats)<sup>xxiv</sup>, Muhammad Ali Tuksabo who struggled in Tchirokchi, Yakkabogh, and Yortepa districts of Kashkadarya<sup>xxv</sup>, Shohlibek who resisted in Shahrisabz and Ghuzar district, and Toghai Niyoz were from Kunghirats<sup>xxvi</sup>. However, there is important aspect that two kurbashis were from other nationalities: Mulla Abduroziq from Tajiks and Turdu Tuksabo from Arabs who were living in this area<sup>xxvii</sup>. As it was in Kashkadarya region, Kunghirat kin members constituted majority among kurbashis in Surkhandarya. Kurbashis such as Rahmon Berdi, Mustafouqul and their groups all were from Kunghirat kin<sup>xxviii</sup>. People of maida, chapak, tughiz branches of kunghirat kin were majority in Rahmon Berdi dodkhoh's group<sup>xxix</sup>.

Besides Kunghirat kin members, Durmon<sup>xxx</sup> Turkmen-djuz, and Tajik Chagatais were leading power to hold armed movements against Soviet regime in Boisun and Sherobod districts of Surkhandarya region<sup>xxxi</sup>. *Ethnic composition of Kurbashis of Zarafshan valley.* Though the kin of kurbashis' who participated in armed movements in Zarafshan valley that they belonged to was hardly mentioned in documents when their names were subscribed in document, their ethnic origin

was cited. When the activities against “basmachis” were discussed at Central Council of Communist Party of Soviet Union on February 8 1926, there was stressed that majority of kurbashi groups in Zarafshan valley consisted of Uzbeks, partly Tajiks and Kirgiz some Afghans<sup>xxxii</sup>. The Kurbashis such as Tukhtamurod, Ruzi Mergan, Hayit Murod, Qurbon Nazar and Botir who struggled against Soviet regime in Zarafshan valley ethnically belonged to Uzbek nation. Jura Amin was one of those kurbashis who fought fiercely against Red Army in Zarafshan valley in 1922-1926. He was born in well-to-do family in Juizar village of the Emirate of Bukhara in 1889. Following Ostonaqul qorobulbegi’s [head of guards] offer, Jura Amin started struggling as opposition against bureaucratic regime of Soviet Union<sup>xxxiii</sup>. His group consisted of 75 % from Uzbeks and others from Tajiks and Turkmens<sup>xxxiv</sup>. According to archive materials, vice-chairman of Public Political Department of SSR of Uzbekistan Gofitskii reported the Secretary of Central Council of Communist Party of Uzbekistan Akmal Ikromov that Jura Amin with his 6 fellows had been killed in the war against the divisions of United Public Political Department on June 1926<sup>xxxv</sup>.

People from Sadr and Badr kinships who had blood ties with each other cohabited in Toshkuprik and Naiman volosts of Zarafshan region<sup>xxxvi</sup>. Characterized feature of this for Zarafshan region is that these two kinships had national conflict with each other. Armed struggle against Soviet regime was mainly held by the members of Badr kinship in the region. There were kurbashis from Badr kinship among Bukhara kurbashis. Haidar mergan, Qora Mergan, Rustam Mergan who were shot by Red Army in 1920 and Ruzi Mergan who hid himself for short term and strengthened the movement from 1925 were well-known kurbashis of Badr kinship were. While people from Badr kinship struggled against Soviet regime, the members of Sadr kinship supported Soviet policy and worked at Soviet offices. This resistance caused to worsen relationships between two kinships and improved confrontation and even there happened armed clashes between them<sup>xxxvii</sup>. Yormat Makhsum was one of the well-known kurbashis in Fergana valley. His group consisted of 60 % of Kirgiz and 40 % of Uzbek fellows. These facts support the information that all Turkic nationalities participated actively to run armed struggles against Soviet power. Armed struggles against Soviet regime were widely carried out in ASSR of Tajikistan and SSR of Turkmenistan in that period. Such Uzbek kinships such as laqai<sup>xxxviii</sup>, bodroqli, eson khuja, karluk, durmon provided main power of group of kurbashis in Eastern Bukhara (later ASSR of Tajikistan)<sup>xxxix</sup>. Ibrohimbek can be shown as a popular representative of laqai kinship. Besides him, Hayitkal, Tursun shot were also popular active members. Qora Tuksabo who was a kurbashi from Durmon kinship was still leading a strong movement against Soviet regime in 1926<sup>xl</sup>. According to archive documents, his troops were widely spread around Korategin and Shurian districts on December 28, 1925<sup>xli</sup>. According to the report of Political Department of Central Asian Military Department given in January 1927, men of such kinships as Yovmut, Imrali, Qaradashli, Chovdir, and Taka constituted majority in armed struggles in Tashhovuz okrug of SSR of Turkmenistan against Soviet Regime<sup>xlii</sup>. To sum up, mobilizing power of armed movements against Soviet regime consisted of different strata and social groups. Because of having strong status of clergymen and educated people among population who ideologically led the armed movements, Soviet authorities considered them to create threatening atmosphere against

Soviet policy and tried to discriminate and humiliate them in social life. Although majority of armed movements’ members were ethnically and traditionally Turkic people, there were non-Muslims and other nations among participants. To cut the authority of knowledgeable and outstanding people who were brought up in local people, there were organized meetings and demonstrations among people and were run propagandas via mass media.

- <sup>1</sup> *Rajabov Q.* Farg’ona vodiysida istiqlochlilik harakati: mohiyati va asosiy rivojlanish bosqichlari (1918-1924 yillar). Tarix fanlari nomzodi ilmiy darajasini olish uchun diss. Toshkent, 1995. *The same author.* Turkiston mintaqasida sovet rejimiga qarshi qurolli harakat (1918-1924 yillar). Tarix fanlari doktori ilmiy darajasini olish uchun diss. Toshkent, 2005. *Norjigitova N.* Turkistonda “bosmachilik harakati” tarixshunosligi (sovet davri). Tarix fanlari nomzodi ilmiy darajasini olish uchun diss. Toshkent, 1995. *Ziyayeva D.* Turkistonda milliy ozodlik harakati XX asr tarixshunosligida (1916 yil qo’zg’oloni va 1918-1924 yil istiqlochlilik harakatini o’rganish muammolari). Tarix fanlari doktori ilmiy darajasini olish uchun diss. Toshkent, 1999. *Shadmanova S.* Nemis va turk tarixshunosligida Turkistondagi 1917-1924 yillarda sovet mustamlakachiligiga qarshi kurash masalalari. Tarix fanlari nomzodi ilmiy darajasini olish uchun diss. – Toshkent, 2002. *Mo’minov D.* O’rta Buxoro va SHarqiy Buxoroda qizil armiyaga qarshi qurolli harakat (1920-1926 yillar). Tarix fanlari nomzodi ilmiy darajasini olish uchun diss. – Toshkent, 2010.
- <sup>2</sup> *Rajabov Q.* Mustaqil Turkiston fikri uchun mujodalalar (1917–1935 yillar). – Toshkent: “O’zbekiston”, 2000. -30 b., *The same author.* Buxoroga qizil armiya bosqini va unga qarshi kurash. –Toshkent: “Ma’naviyat”, 2002. -144 b., *The same author.* Madaminbek. –Toshkent: “Abu matbuot-konsalt”, 2011. – 40 b., *The same author.* Shermuhammadbek. –Toshkent: Abu matbuot-konsalt, 2011. – 56 b., *The same author.* Farg’ona vodiysida istiqlochlilik harakati: mohiyati va asosiy rivojlanish bosqichlari (1918-1924 yillar). –Toshkent: “Yangi nashr”, 2015. – 240 b; *Rashidov U.* Buxoro Xalq Respublikasi. Buxoro: “Buxoro”, 2003. -98 b.; *The same author.* va *Alimova D.* XIX asr oxiri – XX asr boshlarida Buxorodagi siyosiy harakatlar va kurashlar. –Buxoro: “Buxoro”, 2009. -78 b.; *The same author.* va *Rashidov O’.* Buxoroning Rossiya bilan iqtisodiy va siyosiy munosabatlari tarixidan (1900 – 1925 y.). – Buxoro: “Buxoro”, 2013. - 160 b., *Shamsutdinov R.* “Bosmachilar” kim bo’lgan? // “Fan va turmush”. 1997. № 1. -B. 22-23; *The same author.* Farg’ona qo’rboshilari // “Fan va turmush”. 1997. № 2 -B. 24-25; *The same author.* va *Qodirov A.* Shermuhammadbek hayotiga chizgilar // “Fan va turmush”. 1999. № 2. - B. 14-15; № 3 -B. 18-19; № 4 - B. 20; *Nazarov N.* Muhammad Ibrohimbek Laqay. (Seriya «Rabochiye dokumenty IFEAK» Vipusk 24 (mart 2007 y.) – Toshkent: 2007. – 207 b.
- <sup>3</sup> ASSR of Tajikistan in Uzbekistan was established at the meeting in Dushanbe city on March 15, 1925. On October 16, 1929, ASSR of Tajikistan separated from SSR of Uzbekistan and SSR of Tajikistan was formed.
- <sup>4</sup> President’s Office Archive of Uzbekistan (Uzbekistan APO), Fond 58, Opis 1, Delo 624, L. 144.
- <sup>5</sup> Uzbekistan APO, Fond 58, Opis 1, Delo 624, L. 143.
- <sup>6</sup> According to archive documents, totally 556 letters giving information about 1300 people were taken. The letters

- belong to the following years: 32 letters till 1921, 133 letter in 1921, 57 letters in 1922, 43 letters in 1923, 136 letters in 1924, 33 letters in 1925 and 140 letters whose years are not definite. These letters describe the following social groups: a) all kurbashis of Tajikistan and their popular *onbashes*, b) 754 officials, c) 139 rich people, d) 183 clergymen, e) 61 aksakals, f) 97 people whose identity is not defined. *Look*: Uzbekistan APO, Fond 58, Opus 1, Delo 614, L. 130-135.
- <sup>7</sup> Uzbekistan APO, Fond 58, Opus 1, Delo 624, L. 144.
- <sup>8</sup> Uzbekistan APO, Fond 58, Opus 1, Delo 624, L. 143.
- <sup>9</sup> Qarang: *Hayitov Sh. O'zbek muhojirligi tarixi (1917-1991 yillar)*. –Toshkent: “Abu matbuot-konsalt”, 2008. –B. 55.
- <sup>10</sup> Uzbekistan APO, Fond 58, Opus 1, Delo 624, L. 143.
- <sup>11</sup> Uzbekistan APO, Fond 58, Opus 1, Delo 624, L. 143.
- <sup>12</sup> Uzbekistan APO, Fond 58, Opus 1, Delo 614, L. 126.
- <sup>13</sup> Uzbekistan APO, Fond 58, Opus 1, Delo 625, L. 174.
- <sup>14</sup> Uzbekistan APO, Fond 58, Opus 1, Delo 624, L. 143.
- <sup>15</sup> Uzbekistan APO, Fond 58, Opus 1, Delo 624, L. 143.
- <sup>16</sup> Bosmachiga qo'shilgan militsiya o'limga hukm qilindi // «Qizil O'zbekiston». № 222. 1925 yil 10 sentyabr.
- <sup>17</sup> Zarafshon viloyat bosmachilarining qolg'onlari bilan kurash // «Qizil O'zbekiston». № 282. 1925 yil 22 noyabr.
- <sup>18</sup> Zarafshon viloyat bosmachilarining qolg'onlari bilan kurash // «Qizil O'zbekiston». № 282. 1925 yil 22 noyabr.
- <sup>19</sup> Bosmachilik bilan kurash // «Qizil O'zbekiston». № 224. 1925 yil 13 sentyabr.
- <sup>20</sup> *Rajabov Q., Qandov B., Rajabova S. O'zbekiston tarixining muhim sanalari (eng qadimgi davrlardan bugungi kungacha)*. –Toshkent: “O'zbekiston”, 2015. –B. 182–183.
- <sup>21</sup> O'zbekistonning yangi tarixi. 2-kitob. O'zbekiston sovet mustamlakachiligi davrida. Mas'ul muharrir: M. Jo'rayev. –Toshkent: “O'zbekiston”, 2000. –B. 298–299.
- <sup>22</sup> *Alimova D., Golovanov A. O'zbekiston mustabid sovet tuzumi davrida: siyosiy va mafkuraviy tazyiq oqibatlari (1917-1990 yillar)*. –Toshkent: “O'zbekiston”, 2000. –B. 59.
- <sup>23</sup> Kunghiroat is one of the Uzbek kinships that mainly lived on the Boisundaryo (3525 people), the Koratoghdatyo (13140 people), the Sheroboddaryo (18383 people), the Surkhondaryo (9375 people), in Kofornihon (1245 people), Karshi oasis (7175 people), lower part of the Ghuzordaryo (8875 people), Amudarya valley and around Termiz (3525 people). *Look*: O'zbekiston milliy ensiklopediyasi. T.11. –Toshkent: “O'z ME”, 2005. –B. 186.
- <sup>24</sup> Uzbekistan APO, Fond 58, Opus 1, Delo 576, L. 317.
- <sup>25</sup> Uzbekistan APO, Fond 58, Opus 1, Delo 614, L. 99-100.
- <sup>26</sup> Uzbekistan APO, Fond 58, Opus 1, Delo 618, L. 33.
- <sup>27</sup> Uzbekistan APO, Fond 58, Opus 1, Delo 618, L. 35.
- <sup>28</sup> Uzbekistan APO, Fond 58, Opus 1, Delo 614, L. 102.
- <sup>29</sup> Uzbekistan APO, Fond 58, Opus 1, Delo 614, L. 99.
- <sup>30</sup> Durmonis one of the Uzbek kin groups and in that period they especially lived on mid-flow of the Zarafshanriver, on the mid-flow of the Koratoghriver, on upper flow of the Surkhondaryo, in the valleys of Bobotogh, around Tashkent and Khorazm region. *Look*: O'zbekiston milliy ensiklopediyasi. T. 11. –Toshkent: “O'z ME” 2005. – B. 399.
- <sup>31</sup> Uzbekistan APO, Fond 58, Opus 1, Delo 614, L. 120.
- <sup>32</sup> Uzbekistan APO, Fond 58, Opus 2, Delo 598, L. 4.
- <sup>33</sup> *Rashidov U., Rashidov O'. Buxoroning Rossiya bilan iqtisodiy va siyosiy munosabatlari tarixidan (1900-1925 y.)*. – Buxoro: Buxoro, 2013. –B. 146.
- <sup>34</sup> Uzbekistan APO, Fond 58, Opus 1, Delo 576, L. 313.
- <sup>35</sup> Uzbekistan APO, Fond 58, Opus 1, Delo 625, L. 145.
- <sup>36</sup> Uzbekistan APO, Fond 58, Opus 1, Delo 576, L. 313.
- <sup>37</sup> Uzbekistan APO, Fond 58, Opus 1, Delo 576, L. 313.
- <sup>38</sup> *Laqays* lived in Balkh region of Afghanistan, southern areas of Uzbekistan and Tajikistan.
- <sup>39</sup> Uzbekistan APO, Fond 58, Opus 1, Delo 614, L. 124.
- <sup>40</sup> Uzbekistan APO, Fond 58, Opus 1, Delo 624, L. 144.
- <sup>41</sup> Uzbekistan APO, Fond 58, Opus 1, Delo 614, L. 140.
- <sup>42</sup> Uzbekistan APO, Fond 58, Opus 2, Delo 139, L. 229.

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