



TASHKENT “ULAMO” SOCIETY: ITS ORGANIZATION, PURPOSE AND IDEOLOGICAL DIRECTIONS (1917-1918)

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Zikrullaev Murod Fayzullaevich

Deputy Director for Scientific Affairs of The State Museum of Repression Victims Memorial Under the Cabinet of Ministers of The Republic of Uzbekistan

ABSTRACT

In this article, the “Ulama” society operating in Tashkent in June 1917 - May 1918, its goals and means, the participation of ulama in the socio-political processes in Turkestan in 1917, the reaction of the “Ulama” society to these processes are based on factual materials. illuminated.

KEYWORDS

Turkestan, “Ulama” society, “Shurai Islamiya”, Russian Empire, revolution, Bolsheviks, “Al-Izah” magazine.

INTRODUCTION

The events that took place during the February Revolution of 1917 had a great impact not only on Russia or Turkestan, but on the entire world community. At that time, the territory of Turkestan, which was part of the Russian Empire, became a field of unity or conflict of political and national ideas, a strong and unique clash of mass movements.

The revolution led to a fundamental change in the situation in the country: although it lasted for a short time, freedom of speech and religious belief appeared, and the possibility of establishing national-political

administrative bodies and autonomous republics was created.

MATERIALS AND METHODS

After the events of 1917 in Russia, in the period of such socio-political changes, the national societies that were active in Turkestan until 1916 began to set before themselves the political task and the ideas of national liberation. From the first months of 1917, powerful national organizations such as "Shuroi Islamiya", "Turon", "Ittifaq", "Turk Adam Markaziyat" sect were formed [1:3].



Results. Scholars who were dissatisfied with the attitude of the Russian Empire to religious values welcomed the freedom with great joy. They, in their turn, considered it extremely important and necessary to take full advantage of the time of freedom and work together for the freedom of the nation.

As a result, in June 1917, a group of ulama of Tashkent founded the "Ulama" society with the aim of protecting the moral foundations of equal nationalities and Muslims in cooperation with the "Shurai Islamiya" society, which was the organizer of the national liberation movement. [2:4].

It should be noted that in almost all studies devoted to the history of Uzbekistan at the beginning of the 20th century, the name of the society is given incorrectly as "Shoroi Ulamo". Even in the 2nd volume of the book "New History of Uzbekistan" published in 2000, the name of the society is given in this way [3:38]. It is interesting that in the literature written in the Soviet period until the 70s, the name of the society was correctly given in the form of "Ulamo" society, by whom it was first used as "Shuroi Ulamo", unfortunately, it was not possible to determine.

It is known that in 1917 "Government to the Soviets!" such slogans, moreover, since the word "shura" was popular, there is a possibility that later Soviet historians added it to the name of the "Ulama" society.

However, as a result of research, the word "Shoro" was not found in his name in any official document. In the round seal of the society, it is also written as "Ulamo" society (in Arabic spelling) and "Organization Ulema" (in Russian).

The newly established "Ulama" society has defined as the main directions of its activities the tasks of resolving and explaining various complaints and misunderstandings that may arise among Muslim

citizens on religious grounds. These tasks are also reflected in the charter of the society.

DISCUSSION

The Program and Regulations of the Society were approved at the rally of 25,000 people held at the Beklar-Begi madrasa in Tashkent in early July [4:3].

The office of the society is located in Okhunguzar neighborhood of the Old city. In September 1917, the office was moved to the yard of the deceased Qazi Eshonkhan in the neighborhood of "Baland Mosque" in Shaykhontakhur, due to the fact that the office was cramped and cold [5:208].

Its financial support is mainly covered by donations from local rich people.

Among the active members of the society, Mullah Abdulmalik, son of Hadji Abdunnabi, son of Mullah Mahdikhan Sayyid Baqikhan, son of Said Ahrorkhan Makhdum, son of Mullah Tashpolat Qari Tursunboy, who was aware of religious and worldly sciences in his time. son of Sherali Lapin, son of Mullah Saidrasul Sayidaziz, son of Azizhoji Ilhomjon, son of Mullah Saidmahmudkhan Muhiddinkhan, Ahmadkhoja Mominkhojaev, Sadriddinkhan mufti Muhammad Sharifkhoja qazi They were people like 'gli. The list of 86 members was published in the issue of "Turon" newspaper on July 20, 1917 (20 Shawwal 1335 Hijri). Some well-known members of the community, including Mullah Isakhan Alam, Said Ahror Makhdum, Sadriddin Khan mufti Muhammad Sharifkhoja Qazi's son, are not mentioned in this list. This indicates that the list is not complete.

The chairman of the society was Abdulmalikhoji Abdunnabi's son.

Soon branches of the "Ulama" society began to be established in many cities of Turkestan, especially in



the Fergana Valley. On August 28, 1917, the Kokan branch of the "Ulama" society was founded at the meeting held in the "Jome" madrasa of the city of Kokan [6:3-ab]. On September 4, the "Ulamo" society was organized and a meeting was held at the "Aris" station [7:182].

In the first months of 1917, "Ulamochilar" worked within the framework of religious enlightenment. Later, "Shurai Islamiya" organization and "Ulama" society organizations began to demand the implementation of democratic freedoms and a new management style in their activities. However, according to the representatives of "Ulama" society, Sharia laws should be strictly followed in the future internal political structure of Turkestan society.

At the same time, despite the orthodoxy of ideological views, members of the society contributed to the activation of the aspirations of the local population of the country for freedom, instilled in the public mind the idea of the need to create an independent Muslim state. Scholars made a lot of efforts to unite Muslims of Turkestan in terms of religious and ethnic views.

Unfortunately, it was not possible to find the Regulations of the "Ulama Society" in Tashkent. However, it is possible to have a clear idea about the tasks set for itself by getting acquainted with the charter of the "Ulamo" society established in Kokan. Among other things, it sets the following goals:

- Popularization of national-religious thinking and formation of political movement on progressive-educational basis to unite Muslims into a single organization.
- Protecting the moral foundations of nations and Muslims through periodicals and permanent publications.

- Resolving and explaining various complaints and misunderstandings that may arise among Muslim citizens on religious grounds.

- Economic support and regulation of madrasahs, protection of teachers and students, care for their development and assistance to the needy.

- Selection and training of teachers from worthy people who have proven themselves in scientific and educational activities.

In order to promote these goals and programs, the society soon began to publish a religious, scientific, literary, political publication - "Al-Izah" magazine, published once a week in Tashkent. "Al-Izah" magazine has become one of the important sources for studying the socio-political, cultural and religious life of Turkestan.

During its activities, the "Ulama" society made an effort to preserve religious and national values, Sharia rules and traditions related to Islamic culture, and to increase the religious literacy of the country's Muslims. Even though the progressive scholars strongly opposed the entry of negative aspects of European culture into the lives of Muslims, they considered it useful for the development of the nation to enjoy the advanced achievements of world culture, science and technology, like the moderns.

At the same time, the society took an active part in the socio-political processes in the country. In particular, on July 30, 1917, he took part in the elections to the Tashkent City Duma and won 40,302 votes from 72,241 residents of Tashkent. He got the right to manage it by including 62 of his representatives in 112 seats in the Duma.

In 1917-1918, when the famine in Turkestan was increasing day by day, and the poor and needy sections of the population began to die due to starvation,



Tashkent judges, eshans, muftis, mullahs, and madrasa mudarris joined the "Ulama" society in different ways. they made efforts to save the common people from the difficult situation. At the initiative of the society, several special committees will be formed to help citizens. The members of this committee decided to collect donations from the rich and influential people of Tashkent and quickly distribute them to the needy [8:380].

He supported Autonomy during the conflict period of dual power in Turkestan and opposed the coming of the Bolsheviks to power.

Unfortunately, the Bolsheviks, who took control of Turkestan, began to change all the courts in the country, and terminated the organizations that were working against their interests. At the same time, the activity of the "Ulama" society was also terminated on May 13, 1918 by the decision No. 243 of the Council of People's Commissars of the Turkestan Soviet Republic "because it did not meet the interests of the workers."

CONCLUSION

Of course, during its short period of activity (June 1917 - May 1918), the "Ulama Society" carried out extensive work in the religious-educational, social-political direction. To unite the peoples of the Turkestan region towards a single goal, to support the population both materially and spiritually during the difficult economic situation in the country: famine and hardship, to increase the religious literacy of Muslims, to promote the principles of Sharia and national values. it is worth noting that the activities of scholars who are well-versed in religious and secular sciences in terms of preservation deserve special attention.

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