

# Participation of the Tatars in the Activities of the Country Muslim Bureau of Turkestan

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**Annotation:** This article discusses the fact that the Tatars worked not only in the Muslim Bureau of the Turkestan region, but also in the Muslim Bureau of the Fergana region. Among the Muslim population of the country, the Tatars stand out for their activity in local socio-political, military, cultural and educational processes. Thus, it is noted that the Tatars consider it expedient to actively participate in the socio-political life of the country, to involve representatives of the rural population of the country in active actions in these processes.

**Key words:** Muslim Bureau, propaganda, printing house, publishing house, Muslim font, sections

The Bolsheviks, who received Soviet power, acted in the administrative system of the country mainly on the basis of the interests of the Center, its instructions and decisions, and in practice pursued a colonial policy. In this situation, in the socio-political, military-economic, cultural and educational areas of the country, in the system of government of the country, region, county-city, the practice of not accounting with representatives of the local nationality was used. and keep them out of the local control system. Since 95 percent of the population of Turkestan are Muslim Turks, Russians and Russian-speakers were involved in the system of governing the country and its localities. The national intelligentsia of Turkestan: representatives of the Uzbek, Kazakh, Turkman, Kyrgyz, Tajik, Karakalpak peoples, Tatars, Bashkirs and others from the ranks of national minorities were dissatisfied with the activities of the Soviet government in the management system. This protest was caused by the fact that people of a different language, religion and culture played a key role in the life of the country. The entry into the ranks of the Bolshevik Party of the rural population of Turkestan led to the fact that in the historical literature they began to be called national communists. The active participation of national communists in the socio-political life of the country took place in 1918-1920. Although the Turkestan Zemstvo Muslim Bureau (Kraymusburo) functioned for some time (1919-1920) under the National Communists, it had its own central administrative apparatus, bureaus in districts, counties and cities [1].

The available sources indicate that in the first years of Soviet power, close relations developed between the Turkic peoples living in Turkestan: Uzbeks, Tatars, Azerbaijanis, Kirghiz and others, and this is evident in military-political, social, cultural and educational relations. . In 1919, the Bureau of Muslim Communists was created in the regions of the country, and various departments began to function within it. In particular, at first this section was called the Uzbek-Tatar-Azerbaijani section, later it was managed separately, that is, as the Uzbek, Tatar, Kirghiz, Azerbaijan sections, and for some time as the Uzbek-Tatar section. For example, the participation of Tatars in the management system of the Muslim Communist Bureau of the Fergana Region (Fergana Musburosi) in county towns at the regional level has acquired significant significance. One of the reasons for the activity of the Tatars in uniting the Muslims of the country and "reunifying" them is their proximity to the new "socialist system" among other Turkic peoples, and secondly, the proximity of the Tatars to the peoples of Turkestan in terms of language, religion and culture, in contrast to representatives indigenous peoples of the country., well versed in Russian culture, language and mentality. At the same time, in the conditions of Turkestan, the Tatars considered themselves leaders of the "revolutionary processes" among the peoples of the East, especially among the Turkic peoples, and thus worked diligently to implement their faith in building the "just, equal" society that they hoped for.

With the creation of the Muslim Bureau in Turkestan, raising the political self-awareness of the rural population, encouraging them to actively participate in social and political life, involving them in the local government system through the formation of a Muslim bureau (department) in the regions and county towns

of the country were included in the main tasks, however The task of creating the Turkestan Muslim Bureau was set. The first step in this matter was taken by the Tatars in the Fergana region. In particular, on May 7, 1919, in Skobelev, under the chairmanship of Rakhmatilla Kopkoev and M., a meeting of 130 people was held in the secretariat of Iseev. At the meeting, Tatar leaders M. Iseevni Andijan, M. Biserov to Kokhan, R. He mobilized Kapkoev to Namangan. The chairman of the organizing committee and the coordination of the work of R. It was entrusted to Kopkoev and it was decided to hold a conference in the Fergana region on this issue by May 18, 1919. Thus, the Tatars took the initiative to join the organization of the Bureau of Muslims of the Fergana region [2].

As mentioned above, the Tatar national intelligentsia actively participated in the creation of the Muslim Bureau in the Fergana region and called for unity in the interests of the Turkic-Muslim peoples. Yunusov was mobilized to join Skobelev. G', who came to Skobelev on mobilization. Yunusov met with representatives of the Turkic-Muslim peoples of the region, and the Soviet authorities met with representatives of the land population of the region, and the Soviet authorities explained the tasks facing the land population of the region, the need for active participation of the Turkic-Muslim peoples in the construction of a new socialist society. It is worth noting that among the Muslim population of Turkestan, the Tatars were among the most faithful in Soviet power, which was built as a result of the "revolution" and in the development of nations, especially in freedom, equality, cultural and educational development of the peoples of the East. The Tatars were distinguished among the Muslims of Turkestan by their strong "revolutionary views" and believed that it was possible to save the Turkic peoples from centuries of backwardness by actively participating in the country's governance system. Thus, the Tatars considered it expedient to actively participate in the socio-political life of the country, to involve representatives of the rural population of the country in active actions. R. Kopkoev called the Tatars together with other Muslims, holding hands, and said: "If the party members go to the front, then we will not allow the non-party people to continue to engage in speculation and robbery here ... the non-party people are with us and [them] to the front. we will let you go ... the party members will follow you: if we find out that you are going to the other side or retreating, then we will fire the first shot at you, and the second shot will be at the enemy "[3].

As mentioned above, Tatar national intellectuals were active in the establishment of the Muslim Bureau in Fergana region and called for unity in the interest of Turkish-Muslim peoples. G'. Yunusov was mobilized to Skobelev. G', who came to Skobelev on the basis of mobilization. Yunusov met with the representatives of the Turkic-Muslim peoples of the region, and the Soviet authorities met with the representatives of the land-based population of the region, and the Soviet authorities explained the tasks facing the land-based population of the region, the need for the active participation of the Turkic-Muslim peoples in the construction of a new socialist society. On May 9, 1919, a Tatar rally of 138 people was organized in Skobelev in connection with the above-mentioned tasks. The member of the Bureau of Muslims of Turkestan G'. Yunusov made a speech and talked about the place of Tatars among the Turko-Muslim peoples, their historical role in the current socio-political situation. G'. In his speech at the rally, Yunusov noted that during the rule of the Russian Empire, no attention was paid to the rights of the Turko-Muslim peoples, especially the Tatars. After the "October (1917) revolution" the Tatars began to understand the importance of standing up for the protection of the new regime and fighting against the counter-revolutionaries. In this regard, "Tashkent city proletariat is doing friendly work with other nationalities... [they] have achieved a lot... but Skobelev Tatars [still] need to work a lot" and called to support the Soviet government in the localities as well. G'. Regarding Yunusov's call to the Tatars in Turkestan to be active in building a new society, to participate in the management of the worker-peasant government, and if necessary to attack the forces against the Soviet government, Abushaev said: "many Tatars would have already been members of the party and worked hand in hand. [but] there are elements that the party does not like among the Red Army." G'. Yunusov noted that among the Muslims of Fergana region, especially among the Muslims who are members of the local communist party and the Turkish-Muslim peoples serving in the military units of the Turkfront structure, there is no single goal and strategy for its implementation. R. who spoke on behalf of Muslim-Tatars of Ferghana. Kopkoev did not deny the opinion expressed by Abushaev, admitting that there really were such elements in the party and the Red Army, and it is possible that some of them still remain, saying that "we are to blame for this, because we do not help the authorities...rather than criticizing, it is better to we must be free of such elements. It is worth noting that among the Muslim

population of Turkestan, the Tatars were one of the most believers in the Soviet power that was being built as a result of the "revolution" and in the development of nations, especially the freedom, equality, cultural and educational development of the peoples of the East. Tatars were distinguished among the Muslims of Turkestan by their strong "revolutionary views" and they believed that the Turkic peoples could be saved from their age-old backwardness by actively participating in the country's governance system. In this way, the Tatars found it appropriate to actively participate in the social and political life of the country, to involve the rural population of the country to be active in these processes. R. Kopkoev called the Tatars together with other Muslims, hand in hand, and said, "If the party members go to the front, we will not allow the non-party people to continue to engage in speculation and looting here... we will take the non-party people with us and [them] to the front. we will let you go... the party members will follow you: if we find out that you are going to the other side or retreating, then we will fire the first shot at you, and the second shot will be fired at the enemy."

Muhammadsadiq Iseev, who began to preside over the activities of the Muslim Bureau of Fergana region on October 29, 1919, had a great role. Muhammadsadiq Iseev, a Tatar national who worked as the chairman of the Muslim Bureau of Fergana region, worked as the deputy head of the political department in the Fergana division, and then as the head of the political department in the military commissariat of Fergana region by the order of Turkfront. M. Due to his organizational ability in Iseev, close knowledge of the language, religion, and mentality of the rural population, he had to work as a member of the Muslim Bureau of Fergana region, and later as its chairman, from 1919. In all his endeavors, he promoted the interests of the rural population, in particular, their "formation of a sense of ownership" in the socio-political, military-economic, cultural-educational life of the country from the perspective of "socialist society". M. During his career, Iseev considered the interests of the Turkic peoples as "an important task in the conduct of national policy in the East" and pointed to those in the military-political management system of the country who still have a colonial mentality, "as a Turkistan by origin, I know more about politics and national issues in the East... always and in any matter, I stand only on the side of the interests of the Muslims... the reason why I stand on the side of the humiliated [Muslims] is that 98 percent [of them] are the victims..." he says. M. From March 31, 1920, Iseev was transferred to the position of chairman of the party committee of Fergana region. M. During the chairmanship of the Fergana regional party committee, Iseev was asked to transfer to the Turkfront political department. On March 31, 1920, the regional party committee Iseev was the only one among the Muslim workers... it was considered inadvisable to recall him. Goloshchekin, a member of the Turkestan regional party committee and Turkcommission, was asked that it is necessary to leave it in the party committee of Fergana region.

The Muslim Bureau of Fergana region played an important role in organizing the Muslim Bureau in the district-cities and mobilizing personnel for the management system. The Tatars, who formed the basis of the leadership of the Muslim Bureau of Fergana region, opposed the "regularity in requisitioning" the property of the Muslim population. He also led the Uzbek, Kyrgyz, and Tatar sections of the Muslim Bureau to unite for one goal and work in mutual cooperation. It can be seen that the participation of Tatars in the activities of local Muslim bureaus and their ability to organize among the population have become important. On the other hand, it should be noted that in the management system of Turkestan, especially in the leadership of the Muslim Bureau, the attitude towards the activities of the Tatars has gained special importance. In particular, among the Muslim population of the country, Tatars were distinguished by their activity in local socio-political, military, cultural and educational processes.

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