

Source Studies of History of the Deported Crimean Tatars

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Annotation: The process of adaptation of the Crimean Tatars deported to Central Asia to Turkestan is clearly visible from the second half of the 19th century. In particular, initially the Crimean Tatars visited the khanates of Central Asia for trade purposes, but later, starting from the second half of the 19th century, the military administrators of the Russian Empire used them as interpreters and translators in the conquest of Turkestan, and, if necessary, as military officers. In particular, the 19th century created an opportunity for the Crimean Tatars to study and occupy the markets of Central Asia. This article reveals the source science of the history of the Crimean Tatars deported to Central Asia and its current historical significance.

Key Words: Crimean Tatar, deportation, translator, immigrant, national politics, Golden Horde, ethnic affinity, partisan, betrayal, source studies.

Introduction

It is known that the Central Committee of the CPSU allegedly found that "it is not appropriate to restore the national autonomy of the Crimean Tatars, since the former Crimean ASSR was not only Tatars' autonomy, but a multi-ethnic republic." Crimean Tatars as a nation were formed in Crimea. They are descendants of peoples who lived in Crimea at different times. In the ethnogenesis of the Crimean Tatars, the Kipchaks, known as Cumans in Kievan Rus, played an important role.

The state of the Crimean Tatars, the Khanate of Crimea, which arose on the ruins of the Golden Horde, existed until 1783, when Crimea was annexed to Russia as a result of Russia's victory over Ottoman Turkey. From the time of Peter I, Russia sought to conquer the Crimea and gain its place in the Black Sea. During the reign of Catherine II, Russia won the war with Turkey and occupied Crimea. Just as the hatred of the Russians towards the Tatar-Mongol invaders was natural in their time, the hatred of the Crimean Tatars towards the Russian colonizers is also natural.

The fact that the Crimean Tatars renounced the Russians who seized their land cannot be considered a betrayal or some natural anger of the Crimean Tatars. The persecution of the Russian administration and the confiscation of land caused the mass migration of Crimean Tatars to Turkey. "Despite the fact that the Crimean Tatars were not oppressed by the government of Tsarist Russia, they continued to sympathize with their former masters and co-religionists from Turkey," writes Nukhajiev.¹

By 1770, the population of Crimea was about 500 thousand people, 92% of whom were Crimean Tatars. During the first 10 years of Russian rule, 3/4 of its population left Crimea voluntarily and forcibly. At the beginning of 1850, 257,000 of the 430,000 inhabitants of the peninsula were Crimean Tatars, and in 1851-1852, about 250,000 of them left their territory and moved. After this process, there was a decline in agriculture and the almost complete destruction of the Crimean desert.

Along with the exodus of the local population, the process of colonization of Crimea took place by attracting immigrants from the interior regions of Russia. Crimea was one of the centers of Muslim religion in the Golden Horde. The Zinjirli Madrasa in Bakhchisarai, the capital of the Crimean Khanate, was very famous. At the time of annexation to the Russian Empire, there were 1,530 mosques and dozens of different madrassas in Crimea, and almost all of them were destroyed.

¹ N. Nukhajiev, Kh. Umkaev: Deportation of peoples: nostalgia for totalitarianism, Grozny, 2009. Pages: 16-17.

Main Part

After the October Revolution, the autonomy of the Crimean Tatars was established within the Soviet Russia. According to the 1939 Crimean population census, about 220,000 of the region's more than 1.1 million inhabitants were Crimean Tatars, that is, only 19.5% of the total population of the peninsula consisted of representatives of this nationality. As a result of the implementation of the just Stalinist national policy, the Crimean Tatars became a national minority in their homeland, and naturally, the attitude of the Crimean Tatars to both the Russian Empire and the Soviet government was accordingly unfriendly.

According to the correspondence of Kobulov, Deputy People's Commissar of State Security of the USSR, and Serov, Deputy People's Commissar of Internal Affairs of the USSR, who directly participated in the expulsion of the Crimean Tatars, with Beria, all 20,000 Crimean Tatars drafted into the ranks of the Red Army were assigned to the 51st Army Regiment. According to this "document" of 1943, all 20,000 Crimean Tatars who were drafted into the army ran away from military service between 1941 and 1942. In parallel with this, the destruction of the remnants of the Tatar-Muslim civilization in the Crimea was carried out rapidly. As a result, the Crimean ASSR was dissolved in 1944, and the Crimean Tatars were exiled to Central Asia and Kazakhstan.

The thesis that the Crimean Tatars were hostile to the partisans and massively cooperated with the Germans was strongly rejected by the decree of the Bureau of the Crimean Regional Committee of the All-Union Communist Party of the Bolsheviks on November 18, 1942 "On the mistakes made in the Crimea". This document states: "Analysis of facts, reports of commanders and commissars of partisan detachments, and on-site inspections show that the majority of Crimean Tatars have a hostile attitude towards partisans and alleged enemies. The majority of Crimean Tatars are in the service of the enemy is a baseless and politically terrible lie. But the Soviet government calls this document baseless. Because the Crimean Tatars were the majority in the party body. "Of the hundreds of Crimean Tatars who formed part of the partisan detachments during the first organizational and combat period, only a few remained. The rest left to join the Crimean Tatar volunteer detachments," writes Umkaev.²

In 1942, the command decided to evacuate most of the partisans from the Crimea due to the unreliable organization of fighting spirit in the partisan detachments of the Crimean Tatars, the lack of food, the constant shortage of medicines and weapons. Before the evacuation in November 1942, there were 3,742 partisans in Crimea, including 2,419 civilians (mostly Crimean residents) and 1,315 military personnel (mostly born in other regions). By this time, Crimean Tatars, according to documentary evidence, made up one-sixth of the civilian partisans, which corresponds to approximately 16% of Crimean Tatars. For example, the Sudak partisan detachment consisted mainly of Crimean Tatars. As of June 1, 1943, there were 262 people in the partisan detachments in the Crimea (after the evacuation of 1942 and were officially listed as partisans at that time. But Beria's letter to Stalin on May 10, 1944 According to the NKVD data, the number of Crimean Tatars living in the autonomous republic during this period was approximately 140-160 thousand people. Thus, taking into account those who were mobilized to the front, the percentage of participants in the partisan movement among the Crimean Tatars was higher than that of the Russians. Out of 558,000 - 1,944 partisans of Russian nationality, this is about 0.35%. 150 thousand of Crimean Tatars - 598 partisans - this is 0.4%.

On May 10, 1944, Beria presented Stalin with a draft decision of the GKO to evacuate all Tatars from the territory of Crimea. The project was presented only for consideration and it was stated that the issue of moving the Crimean Tatars to the Uzbek SSR was agreed with Comrade Yusupov, Secretary of the Central Committee of the CP(b) of Uzbekistan. In addition to Tatars, Bulgarians, Greeks, Armenians, Germans and foreign citizens were expelled from Crimea.

All of these nations were charged with the standard charges of treason and collaboration with the Germans. Thus, all "untrustworthy" peoples of Crimea were expelled from Crimea without exception. V.N. Zemskov writes in his book "Special Settlers in the USSR": "Decisions to resettle Kalmyks, Karachays, Chechens, Ingush, Balkars, Crimean Tatars, etc. are connected with the cooperation of some representatives of these nationalities with the Nazi invaders."³ According to the latest information, more than 25,000 Crimean

² N. Nukhajiev, Kh. Umkaev: Deportation of peoples: nostalgia for totalitarianism, Grozny, 2009. Pages: 17-18.

³ Zemskov V.N. Special settlers in the USSR. Moscow, 2002. Pages: 32-33.

Tatars fought in the ranks of the Soviet army on various fronts of the Great Patriotic War, and 7 of them were awarded the title of Hero of the Soviet Union.

The famous pilot Ahmet Khan Sultan received this high title twice. Nevertheless, the Crimean Tatar people suffered the most severe repressions by Stalin's regime. Therefore, the existence of 20,000 Crimean Tatars recruited into the German service, taken from Beria's letter to Stalin, was a false accusation of the Soviet special services and became a pretext for their forced deportation to Central Asia and Kazakhstan by the decree of the People's Commissar of the NKVD. It is known that, as a result of the February revolution of 1917, all caste, religious and local restrictions were abolished by the Provisional Government in the colonial and peripheral regions of Russia until the October coup d'état (1917) and general, equal, direct He also informed that it is necessary to hold elections to local bodies based on secret voting, and to announce a political amnesty (general amnesty).

On March 6, 1917, the Tashkent executive committee consisting of 19 members was elected, and representatives of the local population were a minority in its composition. At the same time, Soviets of Workers' Deputies and Soldiers' Deputies began to be organized in Tashkent and some other cities. On March 28, 1917, the Tashkent Soviet of Soldiers' Deputies and the Tashkent Soviet of Workers' Deputies were founded, and on April 7, it was decided to convene the regional meeting of the Soviet of Workers' and Soldiers' Deputies. However, the representatives of the Turkish-Muslim peoples of the country did not actively participate in these political processes. 4 out of 9 members of the "Provisional Committee for the Management of Turkestan" belonged to Turko-Muslim peoples. In particular, it included Bukeykhanov Alikhan Nurmahametovich (1866/70-1937) of Kazakh nationality, Tinishpaev Mukhdmadjon Tanishpaevich (1879/80-1937) of Kazakh nationality, Maksudov (Maksudi) Sadretin (Sadri) Nizamitdinovich (1879-1957) of Crimean nationality. -belonged to the Tatar nation. Major General Abdulaziz Davletshin, a Crimean Tatar, was also present in the "Turkistan Management Provisional Committee". However, Alikhan Bukeykhanov, who was part of the initial team, did not come to Turkestan. The Soviet of Soldiers and Workers of Turkestan did not want Sadri Maksudi and Abdulaziz Davletshin to become members of the Committee. In the end, only M. Tinishbaev remained from 4 representatives.⁴

Turkestan Central "Shoroyi Islamiya" society nominated Kazakh Mustafa Chukaev and Crimean Tatars Muhammedjon Tukhtorov instead of S. Maksudov and A. Davletshin. Chairman of the "Temporary Committee for the Management of Turkestan" N.N. Shchepkin himself did not know Turkestan well. 2 of the remaining 5 Russian members had to return to Petrograd because they could not come to an agreement with the Tashkent Workers' Soldiers' Deputies.

Such a socio-political situation in Turkestan gave impetus to the emergence of a new political party, political movement and group. "Miftakh ul-maarif", "Hurriyat", "Marifat va Shariat", "Ittifaqi Islamiya", "Tijarat ul-Islam", "Ravnaq ul-Islam", "Gulistan", "Muayyin al-Talibin", " Organizations such as "Jamiyati Islamiya" were formed. Also, the activation of the "Turon" organization took place during this period, and Turkish-Muslim cooperation was highlighted in its work, in which: Muhammadamin Afandizoda, Nizomiddin Efendi (Nizomiddin Khujaev), Abdulla Talib Orifjanov, Abdulla Avloni, Ubaydullahuja Tursunkhuja ogh. li (Ubaidulla Khujaev), son of Israiljon Ibrahimjon, Abdulkasim Aminzoda, Muhammadjon Poshokhujaev, Muhsikhon Mirzaxanov participated.⁵

Among the national organizations mentioned above, the "Sho'royi Islamiya" organization has gained importance. The reason why this national society entered the political arena in early 1917 was that although a political change took place on the territory of the former Russian Empire, it was actually led by the colonialists who changed the power overnight. "Shoroyi Islamiya" society was formed on the basis of Islamic ideology. The unexpected turn of events led the peoples of Central Asia, the Caucasus, Tatarstan, and Bashkortostan to look at their destiny from a political point of view and to understand that political conditions are being created to break the chain of slavery. In particular, the Muslim Committee was established in Kozon by the political

⁴ Islam in the Crimean Tatar world: History and modernity (Materials of international symposium. Kazan, April 29 - May 1, 1996). Kazan, 1997. Pages: 29-30.

⁵ Gaffarova G. Autobiography of Fakhriya Ibatullova Kudasheva Arskaya // "Voice of the Elderly - Exo age", No. 2, 2006. Pages: 131-132.

circles of the Turko-Muslim peoples, especially the Crimean Tatars, who took advantage of the democratic situation that arose after the February (1917) revolution.

At the same time, the Muslim faction in the State Duma intensified its activities in Petrograd, and on their initiative, in April 1917, the "Provisional Central Bureau of Russian Muslims" was established in Moscow. RMMMB appealed to "all Muslims of Russia" and focused on the fact that only unity in the path of national tasks will lead to change in political life. This appeal was submitted by well-known Muslim political figures: RMMMB chairman S.G.Aikin (Kozon), N. Gurbangaliev (Troitsk), Z.Validov (Ufa), Sh. Muhammadyorov, K. Khasanov (Orenburg), Mavlonberdiev (Astrakhan), I. Bikkolov (Simbirsk), U. Teregulov (Ufa), M. Begiev (Petrograd), S.N. Signed by Maksudov (Kozon) and others. On the initiative of RMMMB, on May 1-11, 1917, the First All-Russian Muslim Conference was held in Moscow, in which Gayaz Ishaki (Ishakov) proposed to "unite all Russian Muslims under a single political banner" in order to develop the national consciousness of the Muslim people and their efforts. It was emphasized that actions should be fed with the ideas of cooperation.

A Central National Council consisting of 31 members was established to implement the decisions adopted at the Sejd, in which 7 representatives from Turkestan, 6 representatives from the Caucasus, 5 representatives from Kozogistan, 2 representatives from Crimea, 1 representative from Lithuania and 10 representatives from Central Russia were appointed. In addition, it was decided to send representatives from Khiva and Bukhara. The name of the Central National Council was changed to All-Russian Council of Muslims (National Council), and 9 members were elected to its executive committee. At the same time, it was agreed to elect their members from Turkestan, Kazogistan, and Crimea, and the Bashkir Akhmad Zaki Walidy was temporarily appointed as the representative from Turkestan, and the son of Crimean Tatars, Valikhon Tanachev, was appointed as the representative of Kazakhstan. In short, the services of the Crimean Tatars in the social and political life of Turkestan consisted of these.

The news about the revolution in Russia was hidden from the population in Turkestan until March 3, 1917. With this, the last governor-general of Turkestan A.N. Kuropatkin (1916-1917) hoped for the restoration of imperial power. However, the announcement of the Manifesto on the abdication of Russian Emperor Nicholas II on March 3, dashed all his hopes. On March 14, 1917, the first organizational meeting of the "Shoroi Islamiya" society was held in Tashkent. In addition to 48 representatives of the local population, 13 Crimean Tatars and Kazakhs were also elected. This society has set itself the tasks of carrying out political, scientific and social reforms among the Muslims of Turkestan in accordance with the times, ending the conflicts that may exist between different nationalities in the country, and bringing the nationalities closer together. In the course of its activity, "Shoroi Islamiya" society changed its name to "Shoroi Islamiya Society of Turkistan" in order to expand the level of activity. This society was not enough to carry out its activities on the scale of the country, "Alash" and the Crimean Tatar societies of Central Russia "Ittifaq" (the Crimean Tatars, headed by Bakhrom Sharaf) established a relationship with it.⁶

On April 4, 1917, at a meeting held in the building of the Russo-Crimean-Tatar school in Tashkent, "Ittifaq" society was formed to raise the status of Crimean-Tatar intellectuals in Turkestan. At the general meeting of this society on May 14, 1917, the Charter was adopted, and Khairulla Rakhmatullin, Khalil Shirinsky, Abdullajon Safagirov, Ibrokhim Takhiri, Rakhim Nu'monov and others, a total of 21 people, were elected to the board by secret voting. On April 16-17, 1917, Sadiq Abdusattarov, Zaki Validi Togan, Islam SHokhamedov (SHagiakhmedov) and Sobirjon Yusupov were members of the 13-member assembly at the II Congress of Muslims of Turkestan, which was held in Tashkent - in the building of the General Governor of Turkestan. were elected. Zaki Validi Togan and Sadiq Abdusattarov were elected as Muslim sarcotypes of the congress chaired by Munavvarkori Abdurashidkhanov. According to Zaki Validiy Togon's "Memories", although the congress was planned to be held, its program did not exist. On the evening of April 15, he wrote down the program and submitted it to the editors of the newspaper "Turkestanskije vedomosti".⁷

⁶ Mingnarov A. National political organizations in Turkestan in 1917-1918. (according to the materials of the national press). Tashkent: "Spirituality", 2002. Pages: 54-55.

⁷ Togan Zaki Validi. The struggle of the peoples of Turkestan and other Eastern Muslim Turks for national life and the preservation of culture. Ufa: "Book", 1994, Pages: 152-153.

It should be noted that Crimean Tatars and Bashkirs were at the forefront of political struggles with local intellectuals on the issue of autonomy for Turkestan and were among the first initiators of this idea. For example, the famous Crimean-Tatar intellectual Nushirvon Yavushev in his article in "Ulug' Turkistan" newspaper stated that there are 30 million Turko-Crimean-Tatar peoples who are culturally very close to each other on the territory of the former Russian Empire, that Turkestan is their original homeland, Turkestan expressed an opinion that other Turkic peoples on the territory of Russia would come to the aid of their Turkestan brothers in case of autonomy.⁸

He emphasized that after national autonomy is achieved, the issue of management will arise, and material and moral strength will be needed for this. He severely criticized the forces opposing autonomy, referring to some socio-economic difficulties. When Turkestan received national autonomy, he strongly believed in the power of young progressives to strengthen it.

Conclusion

The region of Turkestan, which has a significant place in the world civilization, experienced the period of its historical beginning, which included important socio-political and cultural changes, at the end of the 19th century - the first quarter of the 20th century. This period was marked by the conquest of the Turkestan region by the Russian Empire, national-liberation uprisings, mobilization to the front during the First World War (1914-1918), active participation in the democratic processes after the February (1917) revolution, and the October (1917) state. After the collapse of the Soviet Union, all efforts and their subordination to the interests of the Central Bolsheviks are visible.

The transition to the rule of the Russian Empire did not fail to affect not only the material and economic, but also the spiritual aspects of the traditional lifestyle of the people of Turkestan for decades and hundreds of years. Now, serious changes have started to take place in the traditional way of life, cultivation of agricultural crops, close acquaintance with production and industrial products. Of course, all changes in Turkestan were based on the interests of the metropolis, and in this regard, Tsarist Russia put its "interests" first in the "reforms" of the country's national economy. To spread the interests of the Russian Empire and its policy among the local population of Turkestan, to create a national press, to establish a printing press, to introduce the art of theater, and ultimately to the worldview of the population of the country. showed its effect.

Not only religious, but also worldly changes were actively promoted in the socio-political consciousness and cultural development of the country's population. In this regard, Crimean Tatars were among those who played an important role in the development of the socio-political, cultural and educational views of the people of Turkestan. The Crimean Tatars first visited the Central Asian khanates for trade purposes, but later the Russian Empire used them as translators and military officers in the conquest of Turkestan. Because the Crimean Tatars were closely familiar with the language, customs, and culture of the Uzbek, Kazakh, Kyrgyz, Turkmen, and Karakalpak peoples who were the indigenous inhabitants of Turkestan, and shared their religion and spirituality.

The active influence of the Crimean Tatars in the social and political life of Turkestan became more evident after the February revolution of 1917. In this, the activity of Russia in the Volgabuyi, Uralaldi regions and central gubernias gave impetus, the Crimean Tatars made efforts for the unity of the Turkish-Muslim peoples who have been living under colonial oppression for years in the socio-political processes of Turkestan. The Crimean Tatars took advantage of the "historical opportunity" that arose as a result of the February revolution (1917) to take advantage of the Turkish-Muslim peoples who were included in the former Russian Empire "voluntarily and forcibly" in the way of their own rights, national statehood, political thinking, and cultural development. called to support each other and work together.

In general, the role of Crimean Tatars in the socio-political and cultural life of Turkestan at the beginning of the 20th century is important: in the relations between the Turkic-Muslim peoples, mutual cooperation, socio-political processes, and cultural-educational relations. True, from some aspects, the influence of the "Crimean-Tatar activity" in Karaganda Turkestan on the life of the peoples of the country has some controversial aspects, which invite reflection, lead to arguments and debates.

⁸ Yavushev N. On obtaining autonomy for Turkestan // "Ulug Turkestan", 1917. May 5. Pages: 3-4.

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