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HISTORICAL SOURCES ABOUT THE BEGJAP TRAGEDY (OR VICTIMS ON THE WAY TO EDUCATION)

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ABSTRACT

The article deals with the acute contradictions between local bandit groups and the policy of the Red Empire during the formation of the Soviet system. The sad fate of the youth from the Khorezm People's Soviet Republic and the Amu Darya region, headed to the central cities to get an education in 1924, is reflected. The atrocity of the Basmachi gang, led by a follower and supporter of Junaid Khan, Tashauz bek Durdyklych, who tried to preserve the former government is a central issue in the article. The aim pursued by the gang members, the cause of the Begjap tragedy, is revealed. The article presents historical sources, as well as conclusions about the Begjap tragedy. The article deals with the acute contradictions between local bandit groups and the policy of the Red Empire during the formation of the Soviet system. The sad fate of the youth from the Khorezm People's Soviet Republic and the Amu Darya region, headed to the central cities to get an education in 1924, is reflected. The atrocity of the Basmachi gang, led by a follower and supporter of Junaid Khan, Tashauz bek Durdyklych, who tried to preserve the former government is a central issue in the article. The aim pursued by the gang members, the cause of the Begjap tragedy, is revealed. The article presents historical sources, as well as conclusions about the Begjap tragedy.

KEYWORDS

Amu Darya region, Tashauz bek Durdyklych, gang members.

INTRODUCTION

The President of the Republic of Uzbekistan Sh. Mirziyoyev, in his message to the Oliy Majlis and the people of Uzbekistan dated December 20, 2022, named strengthening the spiritual foundations of society, the development of culture, supporting the activities of scientific and creative organizations, and the intelligentsia as priority areas. He notes: «We must study our ancient history even more deeply, especially the activity of the Jadids, who, despite extremely difficult conditions, boldly stood for the ideas of education, freedom of man and people, devotion to the Motherland and national values. Their courageous and selfless struggle in the name of great goals is a worthy example for all of us, especially for young people, in building a New Uzbekistan» [1]. In modern scientific research, the preservation of historical and cultural values, which are a unique heritage for future generations, is relevant. Special attention is paid to the study of the events that occurred in the XX century during the totalitarian soviet period, as well as their ideological influence and consequences. Analyzing these historical events from a modern perspective is an essential requirement of the time, since it allows to understand and appreciate deeper their significance and impact on modern society.

METHODS

The events of February 1917 also affected Turkestan, after which the national culture, especially the field of public education, faced increased confrontation

between the old and new regimes. During that period, various types of educational institutions appeared: Koranic schools - kiraatkhana, mosques, madrassas, women's schools, new-method (Jadid) schools and Russian-native schools.

From the second half of the XIXth century, after the conquest of Central Asia by Tsarist Russia, contradictions between the spiritual life of the region's population, including education, and the colonial system with its ideology arose. In the period from 1917 to 1924, in the Khorezm People's Soviet Republic, in particular, on the left bank of the Amu Darya, which was part of it, there were both Muslim mosques-madrassas and Jadid new-method schools. The opening of new-method schools in the Khiva Khanate did not meet with resistance from the authorities, as, for example, it happened in Bukhara. Muhammed Rakhim II Feruz supported the establishment of schools and many high dignitaries followed his example. In November 1904, according to the Decree of Muhammed Rahimkhan, a Jadid school based on the «usuli savtiya» method was opened in Urgench. In 1906, with his permission, a school for girls was opened in Urgench, visiting which he got acquainted with its work. [2.16]

In the new- method school, opened with the approval of the Khan of Khiva, training was conducted by teacher Khusayin Kushaev invited from Kazan, as well as his wife Komila Kushaeva. The number of students

in the school was 45. [3 .83]. Despite the fact that more and more Jadid schools were being opened, the personnel issue remained unresolved, and there was an acute shortage of Jadid teachers. Textbooks and teaching aids for schools were imported from Kazan, Bakhchisaray and Turkey.

After the death of Muhammed Rahimkhan Feruz, Asfandiyar Khan ascended the throne, he also paid great attention to the development of Jadid schools. Especially during the period when educational work was headed by divanbegi (chief vizier) Said Islamkhoja, who invited teachers from Kazan and continued to open Jadid schools.

DISCUSSION

At the beginning of the XXth century, Islamkhoja due to high need, built two new-method schools at his own expense. Thanks to his charitable work he was awarded the title «Uziri aquar». [4 .84]

Thanks to the efforts of the educators of the Khiva Khanate and educational leaders, especially Bobo Akhun Salimov, Paluaniyaz Yusupov, Jadid schools were opened in New Urgench, Kungrad, Gurlen and Shavat. The «Jamiyati Khayriya» society and created in Khiva the Young Khivans Organization organized campaigns for raising funds and created conditions for the opening new- method schools, which started their work in 1907 in Petro-Alexandrovsk (Turtkul). Reading

textbooks for the primary level were composed by B. Salimov and B. Rakhimov. [5 .17]

Yu.Akhmetov, M.Sufizada, K.Amirov, A.Amantaev played a major role in the opening of Jadid schools.

The Jadid method of teaching, based on the principles of developing world's scientific knowledge, despite certain contradictions, became a period of awakening for the Karakalpak people. At that time, the ideas of outstanding personalities such as S. Majitov, A. Musaev, Janabay Karatay uli, Abdikadir Bekimbet uli, Kazi Maulik, Kydyrniyaz, Sydyk Tokpan uli and others were born.

Particular attention should be paid to the activities of S. Majitov (1867-1938), who made a significant contribution to the development of the Jadid idea. He published a manual in the Tatar language called «Vakt kuyoshi», and also organized the delivery and distribution of books and magazines published in Russia, including the «Tarjimon» founded by I. Gasprinsky. During the period of the colonial policy of Tsarist Russia, S. Majitov proposed the idea of opening educational schools in every volost. In 1907, in his poems addressed to Inoyat of the volost, he expressed the need to open a Jadid new-method school in the Chimbay volost. Well understanding the social-political situation of his era, S. Majitov supported the Jadid Movements «Solshyl», «Sul» in the Kungrad region.

Since 1921, while S. Majitov was the head of Department of Public Education of the Kungrad district, 30 teachers had been trained. In addition, 5 schools were opened with a total of 250 students in all, including 150 boys and 100 girls, who were provided with desks, paper, and books. [6.122 p.]

The first students of the schools organized by S. Majitov were K. Ermanov, R. Majitov and U. Nurjanov, who later completed courses of teachers in Khiva.

During the establishment of Soviet power in Karakalpakstan, the famous representative of Karakalpak literature, Kazy Maulik Bekmukhammed, played a special role in disseminating Jadid's education. He studied at the Karakum madrasah, then at the Kukeldash madrasah in Bukhara, being one of the brightest representatives of the intelligentsia who was propagating progressive ideas, he became a continuer of the ideas of the Turkestan and Bukhara Jadids on Karakalpak soil. At the beginning of the 20th century, he opened a school of Kyssakhan poets in Chimbay, which attracted the first representatives of the literate intelligentsia.

Kazy Maulik opened a bookstore in Chimbay, where books in different languages were sold. Books were bought and delivered at his personal expense through merchants who travelled to Arabia, Egypt, Turkey, Russia, China and India. [7 .88] Kazy Maulik, being a member of the organization of the Young Bukharians,

in addition to spreading Jadid ideas, contributed to the spread of culture and literature in the Karakalpak soil.

The establishment of Soviet Power in Central Asia was fraught with great difficulties. Firstly, the local population, who did not accept the new system, actively fought against the new ideology. Their ideas were expressed in the slogans «For the Muslim religion», «Against the infidels», and «Against those who turned away from religion». Secondly, England was actively working to weaken the influence of the Soviet state in Central Asia and turn it into a British colony.

One of the reasons for killing of young educators who received support from the new regime during the establishment of the Soviet system was the existence of contradictions among the multinational local population, i.e. the local population was distrustful of the Russians. Therefore, those who could afford it sought to send their children to study in Berlin and Istanbul.

An obvious illustration of the events that led to the death of young people striving for the knowledge were Junaid Khan and his gang, cooperating with the Anglo-Turkish imperialist intelligence, and the ataman of the Ural White Guard Kazakhs, Mikhail Filchev, who had close ties with the local Turkmen Basmachi.

In 1922-1924, the largest group of Turkmen Basmachi operated in the left bank regions of Karakalpakstan. It

was headed by a large landowner, Tashauz Bek Durdyklych. He was known for his extreme cruelty. So, in March 1923, the aul of Kipchak in the Kungrad region was brutally plundered, its residents were killed, and their houses were burned. In November of the same year, 20 active fighters against Basmachi, as well as their families, were killed in one day in the aul of Azber of Kunya-Urgench region.

On August 24, 1924, 30 km north of the city of Khodjeyli in the area of Yaumytjap, later called Begjap, on the left bank of the Amu Darya, 100 horsemen from the Durdyklych gang stopped a boat containing 22 unarmed people. Those were the first pioneers - educators (young cadets) heading to study from Khorezm to Tashkent, Alma-Ata and Moscow. All of them were brutally killed. [8 .168 p.] Those were the first representatives of the young intelligentsia from the Khorezm People's Soviet Republic.

RESULTS

Children of workers heading to study made the following journey: they sailed accross the Amu Darya in boats to Muynak, from there on steamships to Aralsk, and then traveled by rail to Moscow, Tashkent and other cities of the Soviet Union.

In those years, to get to Muynak they sailed accross the Amu Darya in boats, first to Khodjeyli, where they stopped to rest and replenish supplies of food. Young people sent to study from the Khorezm People's Soviet

Republic met with young people from the Amu Darya region. Historian Yu. Yuldashev notes in his dissertation research that on August 24, 1924, more than 30 young people from the Amu Darya region headed from Nukus along the river to Khodjeyli. There were about 140 young people from the Khorezm Soviet People's Republic. [9 .94]

There were representatives of different nationalities among the youth. Having bought everything necessary for them on the road, they went swimming in the Amu Darya. They had a party with dancing, singing and various games, and as night fell they settled down for the night right in the boats standing on the river bank.

On August 25, 1924, boats with young people headed towards Muynak. In total there were 5 boats with young men and young women. Two large boats were occupied by young people from the Amu Darya region. The other three were occupied by those who arrived from Khorezm. Three small boats with Khorezm youth increasead their speed and far ahead of the others, disappeared from sight.

Large boats, with the youth of the Amu Darya region, were forced to stop on the right bank of the river near the riparian forest Samanbay. The fact was that the boatmen went home to replenish their food supplies. The young people, considering stopping on the shore dangerous, wanted to catch up with the boats that had gone ahead as soon as possible. But the boatmen

insisted on their own. They did not return until lunchtime the next day. In the afternoon, the boats continued to move. Sailing past Yaumyt Jap, the youth began to remember rumors widespread among the population that that place was the location of the Basmachi. They asked the boatmen to get through that place as soon as possible. However, contrary to their wishes, a strong current carried the boat to the left bank. One of the boatmen noticed that there was a boat standing near Yaumyt Jap. All passengers fell silent. At that time, their boat entered dense reed thickets. The current swept the boat towards Yaumyt Jap (Begjap).

After the boat got out of the reed thickets, the passengers saw human footprints, as well as traces of blood on the sand and bushes. There was deep silence. It was too late to turn the boat back, because due to a strong whirlpool the boat was washed up on the right bank. Then the boat ran aground. There they saw parts of the bodies of dead people: heads, arms, legs. It became immediately clear that the Basmachi seized boats with Khorezm youth and massacred them mercilessly.

This tragic historical event in Khorezm is known as «Maorifat Kurbanlary» «Victims of Education», in Karakalpakstan it is known as «Yaumyt Jap Tragedy» or «Begjap Tragedy». It is reflected in the work of the writer Asan Begimov called «Begjap».

Doctor of Pedagogical Sciences, Professor J.Urumbayev, referring to this event, provides information about the number of dead and witnesses to the tragedy.

Asan Begimov in his story points to 22 dead people, Honored Worker of Culture of Karakalpakstan Eshmurat Sultanov complements this information by providing information about 4 girls captured by Basmachi.

According to information in the work «History of culture and education of Khorezm» [10.94] by G.M. Bilyalov, published in 1957, based on archival materials, the number of people heading to study reached 32 people.

A telegram sent on September 14, 1924 by the head of the Central Executive Committee of the Khorezm Republic Consul General Sultan-Kari from Khiva to Tashkent provided reliable information about the number of dead. It contained a complete list of the girls killed and captured by the Basmachi. Six survivors of that terrible tragedy gave a detailed description of what happened.

According to Yerimbet Kydyrniazov and Kurbanbay Aralbayev, Basmachi killed 22 people. They took one woman, three girls and six boys with them. Of those six, two lived in the territory of Karakalpakstan, one in Turtkul district, the other in Nukus.

Yerimbet Kydyrniyazov was among the survivors. That's how he recalled those events. At that time, when we, together with the Basmachi, were near Jana Kala (Shumanay district), the sounds of gunshots were heard ahead. As it turned out later, those were detachments of a special- purpose unit.

Caught off guard, the Basmachi decided to kill the young men and take only the women with them. But as a group of the special- purpose unit was rapidly approaching, the Basmachi could not realize their nefarious intention and had to flee. A group of the special- purpose unit helped the prisoners get to Khodjeyli.

As Kurbanbay Aralbayev recalled another of the survivors of the Begjap tragedy was Jumabay Ismailov, who later graduated from a university in Tashkent and lived in Khodjeyli. [11 .168]

This information confirms that the number of participants in the Begjap tragedy was 32 people. Among the dead were Matnazar Adamov, the head of the Khorezm Youth Group since 1920, a member of the Youth Committee, an active participant in the struggle against the Basmachi, and Allabergen Zargarov (originally from Turtkul). A group of Khodjeyli residents led by public figure of the Kazakh-Karakalpak Regional Party Committee Kharif Sharifov and Omarali Audanbayev. Among them were the chief director of the Khorezm Theater Masharip Paluanov, secretary of

the Kazakh-Karakalpak Executive Committee Jalgas Kurbanbayev, member of the Kungrad district Youth Committee Reimbay Biymaliev, as well as Komsomol activists of that period, including students of the Eastern Communist University Pir Kutlymuratov, as well as Pais Mukhamedjanov, Takhir Gafurov and Sharif Khamzin.

The Basmachi opened fire on two boats sailed from Khodjeyli. The main boatman, one rower and a student of the Eastern University, Pir Kutlymuratov, were the first who died from the bullets of Basmachi. Pir Kutlymuratov previously worked with Hamza Hakimzade Niyazi at the Khodjeyli boarding school. Pirtan Khojaniyazov, a senior boatman and a rower, who were in the first boat, jumped into the water after hearing the sounds of gunfire. The Basmachi fired at them. The two survivors reached an island in the north of the river, where they managed to hide. Many of them were injured. Later, the Basmachi captured unarmed young men. Their boat was taken to Lake Karateren, located 3 km below Yaumyt Jap. The girls were taken away, and 22 people were captured by them.

According to a participant in those events, Ismail Jumabayev, the tallest and most prominent Tatar guy with curly hair, Khamzin was doused with kerosene and set on fire. The others had their hands tied and were beaten with guns, tearing their bodies to pieces. The Basmachi dealt especially harshly with the leaders of

the youth M.Adamov, A.Zargarov, M.Paluanov, H.Sharipov and O.Audanbaev.

Kydyrniyazov, an eyewitness to those events, recalled: «Audanbayev was brought to his knees in front of all the young people and beaten with a whip. His white shirt was torn and stained with blood. Due to the fact that he was beaten in the face with a whip, it was impossible to recognize him. Adamov, Paluanov and other young men were subjected to the same torture». [12 .170].

However, the guys who fell into enemy hands heroically hold out, refused to provide information of interest to the enemies. So, according to the information given in the works of the researchers, Durdyklych asked when the next boat carrying 100 people, would arrive. The prisoners gave false information: «The big boat will arrive in 3 days», they said. Those guys, taking the death, did not betray others. Enraged by their tenacity, the bloodthirsty Durdyklych ordered to tie their hands and feet, gag their mouths and throw them into a lake. At the lake, they began to chop up their faces.

Unable to withstand such suffering, Masharip Paluanov gathered his last strength, tore the ropes, and shouted at the top of his voice to the enemies: «Hey mercenaries, kill us without torture!!! Anyway, each of us will be avenged!». The Basmachi shot most of the prisoners.

Thus, on August 24, 1924, 22 people who were just taking their first steps towards new knowledge, towards a new future died near Yaumytjap at the hands of opponents of the new system, invaders led by Durdyklych. The other six boys and four girls (A.Muradova, F.Bekmukhambetova, A.Sapaeva and E.Yemelyanova) were captured. On August 27, 1924, the bodies of the Kazakh-Karakalpak Committee got the first information about that tragic event. The Executive Council of the regional Party Committee was urgently convened, which united all forces to fight the invaders. A special forces group headed by Salim Greev was formed to eliminate the thugs.

As a result of processing of the crime scene representatives of the special forces group found 15 bodies of the victims of bandits.

After receiving full information about that tragedy the state authorities addressed to their relatives and friends, to the nation the following words: «In the years when the workers and peasants of Khorezm faced difficult challenges, those young people showed their courage, they chose the path of a great and peaceful future. We express our deep respect for the memory of our dear dead children». On August 30, 1924, the Government of the Khorezm Soviet People's Republic formed a commission to organize funeral ceremony for the victims. [13 .34]

The funeral held in the city of Khodjeyli led to the national mourning. Residents of towns and villages with tears in their eyes spent the innocent young men on their last journey. They cursed the gang of the thug Durdyklych. The leadership of the Khorezm People's Soviet Republic and the Kazakh-Karakalpak region, as well as representatives of youth organizations, spent the dead on their last journey. Expressing condolences to the relatives, they promised to make every effort so that their dreams of education and enlightenment would be realized by new generations of young people.

At an additional meeting of the Executive Committee of the Khorezm People's Soviet Republic and the Council of Commissars on September 2, 1924, adopted special decree "On perpetuating of memory of those who died at the hands of the enemies». According to that decree, August 25 was declared a day of mourning for the «victims of education».

In September of the same year, the Executive Committee of the Kazakh-Karakalpak region adopted a resolution on joining of youth the special forces. M.Ermanov, Salim Greev, A.N.Khamza and V.Yemelyanov (the husband of Elena Yemelyanova, captured by the invaders) led the Khodjeyli and Kungrad units, they set themselves the task to eliminate the violent invaders. On November 7, 1924, four women captured by the Basmachi were released. The Basmachi gang was captured and in 1925 and were

sentenced to severe punishment due to a order of the court of the Soviet Government.

By a decree of the Government of the Khorezm Soviet People's Republic and the Executive Committee of the Kazakh-Karakalpak region, a monument to those who died at the hands of the Basmachi was erected in front of the boarding school near the cotton factory in Khodjeyli. Schools, theaters and other public organizations in the cities of Khiva, Khodjeyli, and Kungrad were named after the victims of the Begjap tragedy. For example, the Khiva Pedagogical College is named after the Victims of Education, the Khiva State Theater is named after M. Paluanov, the youth club in Khodjeyli is named after A.Niyazov, the boarding school in Khodjeyli is named after O.Audanbayev, the Kungrad City School is named after H.Sharipov.

The play by playwright Egam Rakhimov «Marifat kurbanlary» (Victims of Education), staged at the Khorezm regional theater, was dedicated to that terrible tragedy. This tragedy is reflected in the story «Bir kun» by the Honored Cultural worker, prominent Karakalpak writer Asan Begimov,[14.138-152a] in the play «Amiu kakharmanlary», by the Honored Cultural worker of Karakalpakstan, playwright Pirlepes Tilegenov, which in 1965 was performed on scene called «Begjap tragediyasy».[15 .324].

The atrocity committed under the leadership of the cruel Durdyklych could not extinguish the spark for

knowledge among young people from Khorezm and Karakalpakstan, heading to the capital cities to gain knowledge.

CONCLUSION

In 1924-1925, more than 600 children were educated in the Kazakh-Karakalpak region. More than 50 students were sent to the central cities, and more than 40 children of the locals were sent to educational institutions in Khiva. They fought against the reactionary forces of that era, were engaged in organizing cultural and educational work among young people and women. They contributed to the «cultural revolution» conducted by the authorities of the Red Empire, organized folk ensembles, drama clubs and the first theaters. That activity served to form a «national in form and socialist in content» culture in the XX century, and led to the emergence of a national intelligentsia. The young people who became victims of enlightenment and education had high hopes for the future.

In the history of Karakalpakstan, the Begjap tragedy, in which young people seeking higher education shed their blood, will remain in memory of people forever. Junaid Khan and the Tashauz bek Dyrdyklych and his accomplices, who tried to preserve the former Khan's regime, were responsible for that tragedy.

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