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The last days of Nosirkhantura Kamolhanturaev: Facts and memories

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Abstract--The article is devoted to the discussion of the last days of Nosirkhantura Kamolkhanturaev, one of the national leaders who was at the forefront of the struggle for the liberation of Turkestan in the 1930s. The analysis includes a number of articles and studies published in the press about the short life of this great scientist and his scientific and creative heritage. In particular, the memoirs of the contemporary artist Vadud Mahmud “Devvard”, dedicated to the last days of the life of Nosirkhantur Kamolkhanturaev, are devoted to the events that took place during his direct imprisonment with Nosirkhantur Kamolkhanturaev in a Tashkent prison in 1930-1931. Vadud Mahmud witnessed Alloma's mental state on the eve of his execution, which he witnessed with bitter memories. In his memoirs Nosirkhantur Kamolkhanturaev conducted a comparative analysis of the date and year of his arrest with all the facts and figures given in the article by the historian B. Irzaev about Nosirkhantur Kamolkhanturaev. The reliability of these memoirs is scientifically substantiated, as well as the fact that these memoirs of Vadud Mahmud are of great importance as a source that illuminates the last days of the life of a famous scientist.

Keywords--repressions, Turkestan, fact, memory, manuscript, history, Nosirkhantur Kamolkhanturayev, nation, Tashkent prison, Vadud Mahmud, freedom.

Introduction

The socio-political events that took place in Turkestan in the late 19th and early 20th centuries have an important position in the history of Uzbekistan with their sharp and violent consequences. The lives and activities of the patriots of the Uzbek people, who showed zeal in the struggle for national liberation and became a true leader in this direction, are widely studied. One such scholar is

Nosirkhantura Kamolhanturaev, the former Minister of Education of Turkestan. His way of life and political-scientific activity have not yet been fully studied. As a result of research conducted in recent years with archival documents, information is provided about certain aspects of the life and work of the scientist. The important issue that has not yet been resolved is the fact that Nosirkhantura Kamolhanturaev was sentenced to death in what region, in what year and in what way.

References And Methods.

The article used manuscript sources, translations, as well as related works and scientific articles stored in Vadud Mahmud's personal archive. A number of scholars have tried to clarify the issues related to the last years of Nosirkhantura Kamolhanturaev's life and death with factual materials. However, it should be noted that this issue was clearly and substantiated by B. Irzaev on the basis of archival documents, conclusions were drawn from reliable sources. Vadud Mahmud's recollections of the last months of Nosirkhantura Kamolhanturaev's life coincide with the dates and events in the documents submitted by B. Irzaev. This underscores the importance of studying literary sources, particularly memories, along with historical documents about victims of repression. The fact that Nosirkhantura Kamolhanturaev was in the same cell with Vadud Mahmud in the Tashkent prison in 1930-1931 and later recorded his memoirs is an important source for a broader understanding of the scholar's last days.

This article uses hermeneutic, historical-comparative, biographical, psychobiographical analysis methods.

Discussion And Results

The name of Nosirkhantura Kamolhanturaev deserves special respect among the thousands of nationalists who fought for the Great Motherland, called Turkestan, and died for the freedom of the people and the country. One of the great religious scholars and politicians, he proved in his multifaceted activity that he was the true son of Turkestan.

There are a number of researches covering the life, scientific-creative and political activity of Nosirkhantura Kamolhanturaev, which serve as valuable information in introducing the great potential to today's reader [1,2,3,4,5,6]. It should be noted that most of these articles and researches cover certain aspects of Nosirkhantura Kamolhanturaev's personality, scientific-creative and political activity. However, the fact that information on the date of Nosirkhantura Kamolhanturaev's death came in various forms shows that the issue has not been fully resolved. Clarification of this information can be seen in the article by D. Khomidov "On the date of death of Said Nosirkhan Tura Kamolkhan Tura ugli." D. Khomidov analyzed a number of known and unknown sources to date and tried to determine the date of death of Saidnosirkhantura Kamolhanturaev by comparative study of sources [7]. As D. Khomidov noted, "One of the reasons why the works of Nosirkhan Tura were not fully covered in the works created during this period was that the information about Nosirkhan Tura's personal and socio-political activities was hidden in the archives of the Uzbek SSR and USSR Security Service

(OGPU-NKVD-MGB-MVD-KGB) [7]". "That is why in our historiography currently there are three views on the date of Nosirkhan Tura's death: his death in battle; being shot after a court verdict; The facts of his death in Andijan prison, approximately in 1930-1931 or on September 3, 1938, are contradictory [7]" he said. Although it has done a comparative analysis of a number of sources to clarify the issue, it is likely that due to a lack of reliable documentation and evidence, the issue will not be resolved to the end.

Briefly about Nosirkhantura Kamolhanturaev. Nosirkhantura Kamolhanturaev was born in 1873 in Kasan, Namangan, in the family of the famous madarris Kamolhantura. He studied first in Namangan and then in Bukhara madrassas. He taught at the Mavlavi and Mulla Kyrgyz madrassas in Namangan. He was the leader of the "Shorai Islam" society, founded in 1917 in Namangan. Minister of Education in the Autonomous Government when the Turkestan Autonomy was declared. After the autonomy of Turkestan was drowned in blood by the Bolsheviks, he secretly acted as the leader of the people's movement. In 1924, Nosirkhantura Kamolhanturaev's property was confiscated by the state and he was sent to a correctional facility in Samarkand. Then in 1925 he was exiled to Orenburg for 3 years. Freed from exile in 1928, he returned to Namangan, where people flocked to visit him. Soviet officials are deeply concerned about Nosirkhantura's reputation and start a new conspiracy. This year Nosirkhan and his son Eshondadakh will visit Chust, Bukhara, Kitab and Samarkand. During Nosirkhan's visit, the Hajj prayer for Muslims was stopped in the country. During Nosirkhan's visit, he witnessed the cessation of Hajj for Muslims and the closure of mosques in the country. He fears the ban on Islamic education in madrassas and schools. In front of his students, he cries and laments that if our children give up on themselves and grow up with the current upbringing, the fate of the nation and the ummah will become very miserable in the near future. Also, the one-sidedness of the Soviet economy, the sale of planted cotton for a pittance, the hunger of the markets, and the oppression of the people cannot be tolerated. He writes a pamphlet on public administration, in which the chairman and regional governors are elected and meetings are held. According to him, the chairman and governors make important decisions in agriculture, taxes and society with the advice and consent of the heads of assemblies. There are twelve ministries in the country, each focusing on its function. In particular, the Ministry of Education will reform education on the basis of useful and concrete sciences, free from heresy and superstition. Organizes primary, secondary and higher education, organizes textbooks and teacher activities. The main task of the political department is to protect the country and Muslims from various internal and external threats. Struggles for real justice to be decided in society. The free press also makes many suggestions, such as tax restrictions.

It should be noted that the well-known scholar B. Irzaev in his article "Nosirkhan Tura Kamolkhan Tura ugli" clarified this important issue by approaching the confusion over the date of his death on the basis of direct archival documents and facts [8]. In this article, B. Irzaev gives a detailed account of Nosirkhan Tura's life and socio-political activities, as well as his works. He decided to go to Kashgar with his sons Eshandakh and Hasankhan. He arranges for him to follow in Eshandakh's footsteps and meet him at the tomb of Sulayman in Osh. However,

GPU detectives caught Nosirkhan Tura on July 15, 1930 in a pasture 10-15 kilometers from the Toldik state farm in Osh district [8].

The document, titled “115 Victims of Repression Rehabilitated in 6 Criminal Cases Rehabilitated,” also states that the date of Nosirkhan Tura Kamolkhanturaev's execution was in 1930 [9].

Now we turn to the memories of when Nosirkhan Tura was arrested, the last months of his life and sentenced to death. According to D. Khomidov's article, according to Sirojiddin Ahmad, Vadud Mahmud was detained in Tashkent by GPU officers. A student named Ismoilov is united as an “quloq”. On February 14, 1931, he reported: “Vadud Mahmudov and Saidnosirkhantura Kamolkhanturaev were sitting in the same room with me... [3]”

Indeed, Vadud Mahmud, one of the youngest writers of the 1920s, was arrested for the first time in 1930-1931 on various charges against Abdullah Qadiri, Abdulhamid Chulpon, and Abdurauf Fitrat. According to the student M. Ismoilov, the man in the same cell with Vadud Mahmud was, in fact, Kamolkhantura Nosirkhanturaev. After his release from prison, Vadud Mahmud recorded his days with this great man under the name “Devpard” [10]. The memoirs do not indicate the date or year of the events, but it is clear that the dates mentioned in B. Irzaev's article coincide with the events in the memoirs, the names of individuals and a number of other facts. The last months of Kamolkhanturaev's life are a valuable source of insight into a number of important events, such as the tragic days that befell him and how he was killed [11].

Vadud Mahmud was released on January 26, 1954, after 20 years of exile and imprisonment. At one point, he wrote that it had been two months since he had received his release certificate [11]. These memoirs about Nosirkhantura Kamolkhanturaev were written on May 27, 1954 in Samarkand. It can be said that these were the memoirs of Nosirkhantura Kamolkhanturaev, the first work written by Vadud Mahmud after his release from prison.

Let's start with the reasons why these memories are called “Devpard”. A number of articles and researches about Nosirkhantura Kamolkhanturaev published on social media have published photos of the head before and after his arrest. The fact that the first picture is very different from the second attracts the attention of each student. Of course, the appearance and health of a person who has been wrongfully imprisoned and oppressed under various pressures will not be good. However, along with the appearance of Nosirkhantura, there are some changes in her appearance. He changed his clothes to old clothes worn by the peasants so that they would not recognize him, shook his beard, and set off in a slightly gray, bullet-proof color. This image of Turan is reflected in the second image. According to B. Irzaev, “on July 7, 1930, he cut his beard and fired a few shots. Then he put on his old garments and coats, and went out with Hasanhon in the garments of the peasants [8].

In his memoirs, Vadud Mahmud described the appearance of Nosirkhan Tura on March 1 as follows: *Stout and tall, with wide shoulders and short beard, wide face, folded eyes, and arched eyebrows.* He has an ugly hat on his head, wearing

a cotton shirt, and of course it is also dirty. ... And looks like a local farmer. [10]" These sentences directly confirm the information provided by B. Irzaev. So, it can be assumed that Vadud Mahmud Nosirkhan called his memoirs "Devvard" because when he first met Tura was tall, strong and at the same time in the old clothes of inappreciable peasants.

Now on to the issue of the year in which Tura was arrested. As B.Irzaev wrote above, Nosirkhanto'ra Kamolhanto'raev "appointed Eshandadakhan to follow in his footsteps and meet him at the Sulaymon cemetery in Osh. However, GPU pursuers captured Nosirkhan Tura on July 15, 1930, on a pasture 10-15 kilometers from the Toldik state farm in Osh district" [8]. In one of his memoirs, V. Mahmud wrote: "In those days, at night, a few people were taken out of each room and killed. Many of them were national movement figures, including national movement leaders Munavvar Qori and others. Sources say that Munavvar Qori was arrested on November 6, 1929 and held in Tashkent prison for some time, then executed in Butyrka prison in Moscow" [13]. These statements in Vadud Mahmud's memoirs confirm that Munavvar Qori was detained in Tashkent prison for some time after his arrest on November 6, 1929, that is, the date was 1930. According to Munavvar Qori's appeal to the Soviet executioners, who had been kept in a solitary confinement cell for seven months in a solitary confinement cell called "одиночка", he said: "I'm very ill now, I can't walk because my leg is swollen, I need help from others. That is why I ask you to transfer me to a general cell or hospitalize me, [14]" he said in a petition to the United States Political Department on October 30, 1930, stating that Munavvarkori was being held in a Tashkent prison at the time.

In his article, B. Irzaev confesses when Tura confessed to a number of "accusations" against him and signed a death sentence on the basis of these accusations forced to sign. "On September 15, 1930, Nasir Khan Tura was forced to sign several papers under terrible torture. The reason for me to say this, despite the fact that more than a hundred years have passed, are those papers stained with the colors of my blessed tears" [8].

Vadud Mahmud narrates the above information of B. Irzaev in his memoirs: "During the day he was taken up again. An hour later he returned very depressed. I did not even dare to ask him what had happened when he saw her in this condition. After a while, he said, They read out my death sentence. I signed ... - he said and fell silent" [10].

B. Irzaev says that GPU executioners ordered Nosirkhantura to be shot on October 27, 1930. But the execution of this sentence took place on April 13, 1931. The question arises as to: Why Tura was executed almost six months after verdict ?!. The original cause of this problem is clarified by the memoirs of Vadud Mahmud.

Upon hearing the shocking news that Nosirkhantura had been sentenced to death, Vadud Mahmud wrote that he had written a ghazal-march dedicated to the death of this great figure and that he had recited it to Nosirkhantura himself. Abdullajon Eshan from Andijan tied a muhammas to the gazelle, and this muhammas quickly became hand-in-hand with the prisoners, causing a great

deal of controversy. As a result, prison guards began re-arresting all inmates. Many captives were sent to remote areas of the country.

In fact, Vadud Mahmud did not write a lament for his death in vain, Abdullah Ishan did not connect a muhammas to this gazelle in vain, this muhammas did not disturb the prison guards throughout the prison, and finally re-imprisoned the prisoners who read and distributed the poem and sent them to distant places. had not been sent. Because Nosirkhantura Kamolhanturaev was a symbol and pride of Turkestan. So, prison officials feared that the news of the death sentence of a man as Nosirkhantura would cause the prisoners to protest and revolt. And it can be assumed that they were forced to delay the execution of the criminal sentence for some time. Otherwise, Abdullah Qadiri, Abdurauf Fitrat, and Usman Nasir, two of the nation's true sons, could have been shot on October 4, 1938, and executed on October 5. However, in 1930-1931, when the groundwork was laid for the same massacre, the Soviet government had not yet fully consolidated its position, and in order to fully establish its dominance, they couldn't dare to kill openly great men of the nation, such as Munavvar Qori Abdurashidkhanov and Nosirkhantura Kamolhanturaev.

In his memoirs, Vadud Mahmud describes Nosirkhantura Kamolhanturaev as a man of great potential, a mature representative of science and enlightenment in many fields. In fact, these qualities of Turah were first demonstrated in conversations with Vadud Mahmud during the period in prison, then in higher mathematics discussions with a Russian engineer, and finally in diagnostic and treatment questions in the field of medicine with a Jewish doctor that surprised the experts. Vadud Mahmud describes the dark night when Nosirkhantura Kamolhanturaev was shot: One night, after everyone had gone to sleep according to their custom, the iron door of the room where we were sleeping opened silently... I woke up before everyone else.

- Which one is Kamolov?" They asked me. I showed.

-Awake, they said.

-Wake up by yourself, 'I said.

They pulled him from his leg. He said, "SubhanAllah" and got up.

- Pick up your things, they said: He has gathered his things and went out Sound came from outside such "Be quiet!"- "Tshsh!" - "Tshsh!"

Experienced people said, "Hands and mouths of the prisoners who are being taken to the shooting should be closed so that they do not resist and do not raise their voices." He was taken away in that condition" [10].

Thus, another great scientist of the nation, another true son of the Motherland will be assassinated - "The unfair sentence will be executed on April 13, 1931 in Tashkent" [8].

Conclusions And Recommendations

Autobiographies of many intellectuals, Jadids and other historical figures who were victims of Soviet policy in the late 19th and early 20th centuries, as well as the study of their literary, scientific and creative heritage, have not yet been completed. After all, it is necessary to study the activities of scientists and scholars, such as Nosirxantura Kamolxanturaev, who was repressed because of the ideology of that system of the nation. While archival documents serve as the first and original information in this regard, it is important to study the manuscript sources written by the creators of that period, but only after the years of independence, their personal archives. In short, it is important for our youth to study the exemplary life and work of great people like Nosirxantura Kamolxanturaev, as well as their scientific heritage, so that our youth can grow up to be mature people who serve the development of the Motherland and work for the benefits of the people.

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