



Details of the "Attack" Movement on the Territory of Turkey During the Soviet Union and its Consequences

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Abstract: *This article describes the "Attack" movement in Turkestan in the first half of the twentieth century, the liberation movement for women, and the pursuit of the ugly goals of the Soviet Union behind this movement. Along the way, they talk about the atrocities and violence they committed. Why do some women in Turkestan agree with these proposals, but who are well aware of their dignity and oppose "freedom" and are steadfast martyrs in their decisions information is given.*

Keywords: *Attack Movement, Soviet Government, Women's Fate, Islamic Law and Tradition, Resistance and Its Consequences, Repression Policy, National Development Movement.*

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Introduction:

Under the pretext of "liberating" women, in 1927 the "Attack" movement began in the republic. While the movement has been hailed as a positive step in terms of women's activism, its main goal has been reaction. First of all, the movement was carried out without taking into account the centuries-old national traditions and values of indigenous peoples, and the feminine dignity of women was violated. In many cases, the removal of the shawl was carried out by force. Second, the struggle against Islam has intensified under the pretext of fighting for "women's freedom". Because the main enemies of "women's freedom" are the Islamic clergy.

The Soviet government and the Communist Party had the following goals in carrying out the Hujum campaign: First, to plunder the historically formed national moral traditions and values of the Uzbek people and to strike at our spirituality: Second, under the pretext of "liberating women," their use as cheap labor in industrial enterprises, collective farms, and state farms was to turn them into Soviet slaves in practice.

The great writer Chingiz Aitmatov said of the Hujum Campaign: "Unfortunately, it is not enough to say that the state's Hujum campaign was one of the grave mistakes of that time. It was a crime against humanity." On top of that, it was a crime against the structure of the divine universe.

The lives of Turkestan women have long been based on Islamic law and tradition, and during the Soviet era, these religious values and traditions were used as a "superstition." Our traditions, nationalism, respect for women and other qualities have been completely forgotten.

With the establishment of the Soviet government, the main task was to bring up a whole new generation of women who not only cared about their families, but also wanted to take an equal and active part in public and political life.

After the October Revolution, the Soviet state passed a number of laws and decrees on issues such as women's equality in Turkestan and the prohibition of underage marriage.

But it would be a mistake to say that these issues were of public interest only during the Soviet era. The national development movement that emerged in Uzbekistan in the early 20th century reflected the issue of women's equal rights with men and their role in society. For example, the new Shorai Islam was the first organization to give women the right to vote. Leaders of Jadidism, such as M. Behbudi, A. Fitrat, F. Khodjaev, A. Cholpon, A. Avloni, praised the role of women in society and stressed the need to release them to social freedom. According to them, the transformation of society should begin with a radical reform of spiritual and cultural life. That is, without the acceptance of women as full members of society, without solving family problems, without properly educating the younger generation, it is impossible to reform society, to direct its development to development, and ultimately to the fate of the nation.

Main part:

In the 1920s, women's departments under the republican, regional, district, and lower Soviet organizations took various measures in this regard. In the early years, activists took a very cautious approach to the issue, visiting every home and conducting outreach work, setting up special women's clubs, artels, and shops, where they studied, sewed, and traded. All measures were taken in accordance with the lifestyle and national traditions of Turkestan women. At the time, no one was talking about throwing a burqa. Activists relied more on persuasion. Therefore, some progress has been made in ensuring women's rights and engaging them in creative and public work. However, these achievements did not satisfy the dictatorial regime. It began to give him the power to mobilize to artificially speed up the process. In September 1926, a meeting of the women's sections of the Central Asian party committees was convened, at which it was decided to intensify the work among women and to use force.

This coercive measure was called "attack", meaning that the policy of attacking women began to prevail. In December 1926, special commissions were set up in the Central Asian republics, particularly in Uzbekistan, to carry out this campaign. One of the most important tasks in women's liberation was to fight the veil. Not to mention that women will welcome this event. Because it was their age-old dream to give up blackness, to see the world openly, to get an education, to have equal rights with men in life. On March 8, 1927, thousands of women who attended hundreds of rallies in Uzbekistan threw away their headscarves. However, in the implementation of this socio-political measure, the social situation, the national-spiritual worldview, the relationship between men and women in the family, Islamic values, family and women's issues have played an important role. Discussed at the time. customs were ignored.

By 1927, he was a member of the Communist Party of Uzbekistan, which included 25,000 indigenous peoples. The XIV Plenum of the Central Asian Bureau of the Central Committee of the Communist Party of the Soviet Union (October 1927) called the actions of party members "domestic crimes" and decided to punish them before joining the party. Under the pretext of monitoring the implementation of this decision, the party ranks were "cleansed". An investigation into the party's ranks revealed that after the establishment of the Soviet government, some officials paid large sums of money, had heirs, and married a number of officials. All of them, even those who were obese before the revolution, were punished by the party. As a result of such inspections, the wives of officials in some party organizations have also applied to join the party.

It is known from the archives that some party officials, who did not understand the essence of the "attack", unknowingly acted against it. In particular, a member of the SEC, Karimov, arrested an employee of Toshtram for allowing his wife to take off her headscarf. In the village of Yallama in Tashkent Province, officials have banned women from wearing burqas on batraks

Violence, coercion, intimidation, and punishment prevailed over the wearing of the burqa, rather than respecting national traditions. The propaganda was conducted only among women. The opinion of some officials that explanatory work should be carried out primarily by men was not taken into account. During the Hujum movement (1927-1928), more than 2,500 women activists, deputies of village and district councils, and directors of women's clubs and libraries were killed in Uzbekistan. Of course, I still know that these numbers were deliberately reduced in Soviet statistics.

The women protested against such torture, harassment and terror. Women's anti-terrorism protests have taken place in many provinces. Since then, the government has been forced to step up legal protections for women. In 1928 alone, 671 people were arrested and sentenced to various terms of imprisonment for their illegal actions against women, 7 of whom were sentenced to death.

Unfortunately, the Communist Party and its political leadership, which were not interested in the details of the issue and were amazed by the success of the "Attack", completely denied the Islamic factor that had permeated the peoples of Central Asia. They chose to disrespect him, beat him, openly deny him, and expel him. The social factor was also overlooked. Such haste intensified hostility towards the Soviet government. They began to openly oppose the release of the women. Government officials have accused priests of crimes against women who threw away their headscarves. However, there were some progressive clerics among the believers who felt that their opposition to the veil would have serious consequences. However, the Qur'an does not forbid women from participating in social life and production. According to historical sources, a number of progressive priests began to organize "Women's Units" under the leadership of religious leaders. In particular, in the villages of the Fergana Valley, invitations were distributed to the population under the signature of "Mursali Bibi, Head of the Department of Women's Affairs of the Religious Board." It says not to oppose the wearing of the burqa, but to keep in mind the religious upbringing. Unfortunately, officials of the party-Soviet organizations did not support the initiative of the leading priests. It should be noted that some clergymen, fully aware of the changes in society, began to organize schools for older women and girls in 1925, before the start of the "Attack" movement.

The Central Religious Board appealed to all Muslims, imams, and muhtasibs, emphasizing that Islam obliges women to learn to read and write with men, and advised them not to succumb to medieval bigotry that deprived women of knowledge.

According to sources, some leading priests took off their headscarves from their wives. Kokand cleric Torakhon Makhsum said the clerics' job was to mediate between the government and the people. Sheikh Mawlana, a prominent Andijan cleric among Andijan and Namangan residents, also called on them not to oppose the government's efforts to liberate women. Some leading clerics have tried to issue fatwas to legalize the wearing of headscarves in a religious way. The Soviet government and its political leadership did not differentiate between reactionary priests and clergy. He saw them all as class enemies and fought them. As a result, unforgivable strategic mistakes were made throughout the attack: administrative pressure, harassment, fines, and forcing women to attend meetings by police. In Namangan, for example, farmers were shot and taken to a rally. In Samarkand, women are forced to wear headscarves. Naturally, the population began to protest against such injustices. Mass protests against Bolshevik actions took place in Yorkishlak, Namangan, Chuvashia, Buvay, Rishtan, and elsewhere. In Andijan, protests erupted over the Soviet government's ban on holding religious services in mosques. In three villages in Andijan, the population was re-elected due to the illegal actions of local councils. In Namangan, three protests took place, each attended by at least 500 people. In these areas, village councils and sub-committees were re-elected without the permission of higher authorities. As a result, the socio-political situation in the republic has worsened. Opposition groups called for a boycott of the rally. As a result, the struggle between the Bolsheviks and the clergy turned into a full-blown war.

At the same time, such a trend has been observed in the Muslim world for years. In June 1926, an international Muslim conference was held in Mecca, attended by representatives of the Uzbek clergy.

According to some sources, the Soviet delegation met with Ahmad ZakiValidi, a former leader of the Turkic-speaking peoples of the former Russian Empire and a long-time emigrant. Naturally, the conference's efforts to maintain peace among the peoples of the world, especially those who have converted to Islam, were in line with the progressive aspirations of the leading Uzbek clergy.

The struggle against religion and the clergy is reflected in the work of the "Godless Wrestling" organization. In the 1920s, women's groups were cautious in their anti-religious propaganda, but in the 1930s they came to the fore. The union's chairman, K. Makarov, called corruption "nonsense." Demands for the return of mosques have been widely criticized as "anti-Komsomol" and "anti-Komsomol." S. Lyubimova, who was fired from the women's section of the Central Asian Bureau of the Central Election Commission of Uzbekistan in those years, wrote this. "Priests who preach the Qur'an and the Shari'a can never help us expose women's faces." S. Dimanstein, head of the propaganda department of the Central Committee of the Communist Party of the Soviet Union, said that although the clergy were trying to combine elements of jihad with religion, they were still proposing to intensify the fight against them. In general, women's freedom was based on the Bolshevik class approach under the slogan "The enemies of the attack are the clergy and the laity."

During the "attack", every initiative of the women's department was blocked under the guise of ideology, and as a result, the movement failed. In particular, a family education circle was set up, where men and women from a certain area gathered to discuss issues such as women's development and social activism. In 1927, there were 200 such centers in Uzbekistan. This method was one of the most wonderful for men. However, the "guards of party order" felt the threat of a "bourgeois mood in May." At such meetings, it was natural to discuss that the government did not want to release women. Eventually, the Communist Party, fearful of the accumulation of "class enemies" in the circles, disbanded them.

The real purpose of the attack was not just to throw the curtain. Its main goal was to involve more women in social production. To this end, a number of women's cooperatives were established in Uzbekistan and neighboring republics in those years. In the second half of the 1930s, the level of education of Uzbek women increased significantly.

For example, in 1937, 273,637 women graduated from illiteracy schools in Uzbekistan. 183 women served as kolkhoz chairmen, 242 women as deputy chairmen, and 606 women as brigade leaders. In 1938, women accounted for 82.3% of the garment industry, 65.5% of the confectionery industry, and 88.0% of the textile industry³.

By 1940, the number of female workers and employees had reached 232,000. This represents 40.7 per cent of all workers in the country, including 21.1 per cent of indigenous women⁵. The courage and hard work of Uzbek women in science and culture has diminished. In 1937, the first conference of women scientists in Uzbekistan was attended by about 400 women. Among them were MA Khodzhinova, the first Uzbek female researcher in the field of chemistry Z. Saidnosirova, in the field of medicine Z. Umidova and others. In the field of literature and art, such women as Zulfiya, Aydin, S. EshontUrayeva, H. Nosirova.

Conclusion:

During the years of repression, many women who sacrificed their strength, courage and lives to welcome the attack were killed. The punitive laws of an unjust dictatorship did not spare even the happiest man in society, the most beautiful woman.

In 1937-1938, TajikhonShodieva, SobiraKholdorova, KhosiyatTillakhanova, Maryam Sultanmuradova, Khayriniso Majidkhonova and thousands of other ordinary workers, farmers, women and cultural figures were among the attackers. Thus, the dictatorial Soviet state and its ideological program "thanked" Uzbek women for supporting the Bolshevik Party's "offensive" campaign. However, despite the contradictions and serious mistakes, physical and moral losses, the "attack" has a historical significance in the liberation of Uzbek women, their equality and equality with men in society. We see that the Soviet government and its staff were never interested in the equal rights and freedoms of Uzbek women, nor did they care about the dignity of Uzbek women. Their only goal was to separate our sacred religion from its customs and traditions and turn it into a Soviet manatee. Because a nation without spirituality and faith becomes a toy in the hands of other nations.

Apart from reading the Qur'an, even looking at it is an unforgivable sin. The Qur'an was translated into Russian for Christians, but not into Uzbek for Muslims. It was only after Uzbekistan gained independence in 1992 that it was translated into Uzbek.

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