

## XALQARO/RESPUBLIKA ILMIY KONFERENSIYALARDA MA'RUZA BILAN ISHTIROK ETISH, TO'PLAMDA TEZIS CHOP ETISH YUZASIDAN HISOBOTI

- 1) Xalqaro konferensiyada maruza bilan ishtirok etish. 2025-yil 10-sentabr kuni Vazirlar Mahkamasi huzuridagi Qatag'on qurbonlari xotirasi davlat muzeyida "O'zbekiston Germaniya muzeyshunosligi: tarix, amaliy tajriba, istiqbolli taraqqiyot masalalari" mavzusida xalqaro konferensiya bo'lib o'tdi. Mazkur konferensiyada Alijonova Gulnozaxon Muxammad qizi "O'zbekiston muzeylarida jadidlar merosining aks ettirilishi: tahlil va takliflar" nomli maruzasi bilan ishtirok etdi.





- 2) **Xalqaro konferensiyada tezis chop etish.** Alijonova Gulnoza KPI baholash tizimining Xlaqaro konferensiyada tezis chop etish bandi yuzasida Germaniyaning **SCIENTIFIC APPROACH TO THE MODERN EDUCATION SYSTEM** konferensiyasida **“POLITICAL BASMACHISM AND ITS CURRENT SITUATION”** nomli maqola chop etdi.



Xalqaro ilmiy-amaliy konferensiya dasturi va xalaqaro konferensiya tezisi ilova qilinadi.

Ijtimoiy-gumanitar fanlar  
kafedrasi mudiri



I.Bobojonov



## XALQARO KONFERENSIYA

«O'ZBEKISTON VA GERMANIYA MUZEYSHUNOSLIGI:  
TARIX, AMALIY TAJRIBA,  
ISTIQBOLLI TARAQQIYOT MASALALARI»





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**XALQARO KONFERENSIYA**

**DASTURI**

**O'tkazish joyi:**

Toshkent shahri, O'zR Vazirlar Mahkamasi  
huzuridagi Qatag'on qurbonlari xotirasi  
davlat muzeyi

**O'tkazish sanasi:**

9-10-sentabr 2025-yil.  
10.00 - 14.00





## Seshanba, 9-sentabr

<b>09.00 – 18.00</b>	<b>Xorijiy ishtirokchilarning Toshkentga kelishi</b>
<b>11.00 – 12.00</b>	O'zbekiston Respublikasi Vazirlar Mahkamasi huzuridagi Qatag'on qurbonlari xotirasi davlat muzeyi direktori, professor <b>Baxtiyor Hasanov</b> boshchiligidagi muzey rahbariyatining Manheimdagi TECHNOSEUM texnologiya va mehnat davlat muzeyi tijorat direktori va direktor o'rinbosari <b>doktor Yenis Borllof</b> boshchiligidagi Germaniya delegatsiyasi bilan rasmiy uchrashuv
<b>12.00 – 14.00</b>	<b>TUSHLIK</b>
<b>14.00 – 16.00</b>	<b>O'zR VM Qatag'on qurbonlari xotirasi davlat muzeyiga tashrif</b>





**Chorshanba, 10-sentabr**

<b>09.00 – 10.00</b>	Ishtirokchilarni ro'yxatga olish
<b>10.00 – 10.20</b>	<b>OCHILISH</b> <b>Ishtirokchilarni tanishtirish va qutlov so'zlari</b> <b>Dr. B.V.Hasanov,</b> t.f.d., O'zbekiston Respublikasi Vazirlar Mahkamasi huzuridagi Qatag'on qurbonlari xotirasi davlat muzeyi direktori (O'zbekiston) <b>Andre Algermissen,</b> Konrad Adenauer nomidagi Fondning Markaziy Osiyodagi vakolatxonasi rahbari (Germaniya)

## **MA'RUZALAR**

**Moderator:** Hasanov B.V.,  
t.f.d., O'zbekiston Respublikasi Vazirlar Mahkamasi  
huzuridagi Qatag'on qurbonlari xotirasi davlat muzeyi  
direktori (O'zbekiston)

<b>10.20 – 10.50</b>	<b>XXI asr muzey menejmenti: yangi tendentsiyalar va muammolar.</b> <b>Dr. Yens Bortloff,</b> Manheyndagi TECHNOSEUM texnologiya va mehnat davlat muzeyi tijorat direktori (Germaniya)
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<b>10.50 – 11.10</b>	<p><b>Kelajak muzeyini loyihalash: immersiv texnologiyalar va markazli tajriba uchun.</b></p> <p><b>Selin Shenojak,</b> Doktor, professor, ANATOLIATECH asoschisi – YUNESKO Madaniy diplomatiya, boshqaruv va ta'lim bo'yicha kafedra rahbari (Turkiya)</p>
<b>11.10 – 11.30</b>	<p><b>O'zbekiston muzeylarida jadidlar merosining aks ettirilishi: tahlil va takliflar.</b></p> <p><b>Alijonova Gulnozaxon Muxammad qizi</b> t.f.f.d., dotsent v.b. Oriental universiteti Ijtimoiy-gumanitar fanlar kafedrasida</p>
<b>11.30 – 11.50</b>	<p><b>Bishkek muzeylari ekspozitsiyasida XX asr harbiy tarixi: istiqbollar va muammolar.</b></p> <p><b>Ivan Fukalov,</b> t.f.n., Al-Farobiy nomidagi Qozoq-Qirg'iziston universiteti dotsenti, IFEAC ilmiy attashesi (Qirg'iziston)</p>
<b>11.50 – 12.20</b>	<p><b>Qahvali tanaffus</b></p>
<b>12.20 – 12.40</b>	<p><b>Qozog'iston davlat muzeylarining ilmiy va kolleksiya faoliyati.</b></p> <p><b>Rashida Xaripova,</b> Tarix fanlari bo'yicha falsafa doktori (PhD), Qozog'iston Respublikasi Markaziy davlat muzeyi direktori, (Qozog'iston)</p>



<b>12.40 – 13.00</b>	<b>Ozərbaycan milli qılam muzeyi: zamonaviy makonda qadimiy san'at.</b>  <b>Mira Mamedxanova,</b> t.f.n., Azərbaycan Milli qılam muzeyi eksponatlarını ro'yxatga olish va saqlash bo'yicha direktor o'rinbosari, bosh muxofiz (Ozərbaycan)
<b>13.00 – 13.30</b>	<b>Baxs va munozara</b>
<b>13.30 – 13.50</b>	<b>Natija va xulosalar.</b>  <b>Dr. B.V.Hasanov,</b> t.f.d., O'zbekiston Respublikasi Vazirlar Mahkamasi huzuridagi Qatag'on qurbonlari xotirasi davlat muzeyi direktori (O'zbekiston)  <b>Andre Algermissen,</b> Konrad Adenauer nomidagi Fondning Markaziy Osiyodagi vakolatxonasi rahbari (Germaniya)
<b>13.50 – 14.50</b>	<b>TUSHLIK</b>
<b>15.00 – 17.00</b>	<b>Geologiya muzeyiga tashrif</b>







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## POLITICAL BASMACHISM AND ITS CURRENT SITUATION

**Alijonova Gulnozakhon Muxammad qizi,**

Associate Professor of the Department  
of Social and Humanitarian Sciences  
Oriental University

The wounds left by the 1916 uprising had not yet healed, the brutal atrocities committed by the Russians in suppressing that massive revolt had not been forgotten, and the national lessons drawn from the uprising had not faded from memory when the October Revolution took place. Turkestan, which had long been engaged in relentless struggles for freedom against Tsarist Russia, took advantage of Russia's internal weakness and openly raised the issue of its national independence and national statehood.

Having been deceived by Kerensky, the people of Turkestan utilized the time, circumstances, and the general situation in Russia. Shortly after the Bolsheviks came to power, they established their own national autonomous government. This national government was crushed by the Bolsheviks and came to an end on February 12, 1918. As a result, a mass uprising against Russia began in Turkestan.

The Bolsheviks labeled this uprising the "Basmachi movement." By giving it this name, they sought to discredit the people's rebellion and portray it to the world as insignificant. However, events did not unfold as they claimed. Although the people referred to their uprising as the "Begs' movement," they did not accept the name imposed by the enemy. Thus, in the history of our national liberation struggle, it became widely known as the Begs' movement or political Basmachism. Here, we will not dwell on the causes that gave rise to political Basmachism or its historical consequences, but rather focus on the lessons it taught us and its current state.

Political Basmachism in Turkestan was a movement expressing the will, aspirations, and determination of the people in their struggle for a national state. The



popular movement that began in 1918 was the response of the Turkestanian people to the Bolsheviks following the liquidation of our national government. Its primary goal was to liberate Turkestan from Russia, and this struggle has continued for 32 years. Although the 1916 movement did not achieve its aim, it left significant lessons for the comprehensive national movement of 1917. It should have demonstrated that Turkestan could not remain under Russian domination.

The 1916 uprising began as a response to Russia's oppressive and ruthless policy in Turkestan. Political Basmachism was primarily a national defensive and propaganda movement against Bolshevik Russia's oppression, aimed at preventing the country from becoming a secondary annexed territory of Russia.

The first to initiate political resistance was Ergash Qorboshi, the chief of police in Kokand. After defending Kokand from Bolshevik attacks and being forced to leave the city due to enemy invasion, he began gathering armed forces against the Bolsheviks.

When the Bolsheviks overthrew the government in Kokand, Mahmud Amin Beg (Madamin Beg), the chief of police in Margilan, was arrested. Subsequently, leaders such as Xolxo'ja from Osh, Parpi Qorboshi from Andijan, Muhitdin Beg from Navqand, Jonibek Qazi from Uzgend, Rahmonqul Beg from G'urtepa (Namangan), Omon Paxlison and G'ajib Atar from Qizilravot, and Muhammad Shovot from Margilan fought against the Soviets, exhausting the weapons of Soviet offices. Ergash Qorboshi declared himself "Amir-ul-Muslimin," while Mahmud Amin Beg called himself "Lashkari Amir." On July 24, 1918, a congress was convened, and a provisional government was declared in Fergana.

Political Basmachism was not originally an organized national movement loyal to an established national government. It was a spontaneous wave initiated by the people against Russia. Unfortunately, the leaders of the national movement initially failed to achieve unity. The absence of a unified national organization and supreme commander weakened the movement. This inability to establish solidarity—whether willingly or unwillingly—continued until the 1920s and worked

to the advantage of the Soviets. However, the mistakes soon became evident. Under political pressure, it became clear that unless the movement united under a single national banner, it faced grave danger. Thus, by the late 1920s, national armed forces began to unite under one state flag. Sher Muhammad Beg played a significant role in this regard, and the history of the Turkestan national movement cannot be remembered without honoring such sons of the homeland.

On April 15, 1922, the Second Congress of Turkestan Muslims held in Samarkand defined the main objective of the political system in Turkestan. The national independence–political movement embodied the political, social, military, and moral demands of the Turkestan wars of independence. The content and future goals of the movement were clearly defined. The period of Enver Pasha in Turkestan marked one of the brightest stages of our struggle. Enver Pasha became a martyr in Turkestan—the homeland of the Turkic world—for our cause and for Turkism.

Although political resistance in Turkestan largely declined by the end of 1923, armed struggle continued in many parts of the country. This did not mean that political resistance had ended. Rather, it suggested that Red Russia had temporarily prevailed over Turkestan’s armored fighters. During the Tsarist period, Russian troops were stationed in Turkestan, and more than one million Russian colonists lived there. The Bolsheviks used them as instruments against national resistance. In 1916, more than 90,000 German and Austrian prisoners of war were settled in Turkestan. After the October Revolution, the Bolsheviks released them and sent them into the Red Army. The country was plundered by Russians, and immense sacrifices were made. Despite lacking modern arms and training, brave and courageous fighters continued to resist the Bolsheviks for generations.

From 1924 onward, the Bolsheviks intensified the Sovietization of Turkestan. Nevertheless, the Basmachi movement did not cease. According to Rahimboy O‘g‘li, Chairman of the Presidium of the Tajik Soviet until 1937, “Basmachism in Central Asia was officially eliminated in 1935.” However, this “official” conclusion

reflects only the Soviet perspective. In reality, there is ample evidence that Basmachism continued.

For example: The uprisings of 1935–36 in Suzak and Uchqo‘rg‘on; the revolt of the Uzbek National Division in Samarkand; the covert support of national forces within Soviet and Communist Party apparatuses by figures such as Akmal Ikromov, Fayzulla Khojaev, Ajtaqog‘li, Ataboy O‘g‘li, and Nusratulla Maksum until 1937–38;

the flight of thousands of Turkestanis into deserts and mountains during mobilizations for the Red Army (1935–41), where they formed armed groups; attacks on Soviet officials and military commissars during 1941–45; uprisings in the Karakum during World War II and attacks on garrisons in Tashkent, Fergana, Alma-Ata, Osh, and Kogon—all demonstrate that political Basmachism persisted and that anti-Russian resistance intensified.

Even in recent times, uprisings in greater Turkestan (see issue No. 66 of *Milliy Turkistan*) reveal the current condition of political Basmachism. It must also be noted that after 1924 the Bolsheviks achieved certain limited successes. The NKVD apparatus was strengthened with powerful armed forces, and Russia’s military power increased. A terrifying system of terror was established, where even a single anti-Soviet word could result in years of imprisonment. Much of Turkestan’s present condition consists of prisons. From the outside, Turkestan may appear calm, but inside the country flames are burning. Turkestan’s children oppose Russian children, Turkestan’s women oppose Russian women, and elders oppose elders day and night. There is not a single day without clashes against Soviet authorities. Official Soviet publications themselves acknowledge anti-Soviet sentiment in Uzbekistan and Kazakhstan and discuss the absence of representatives at official meetings and even parliament (“Izvestiya,” April 26–28, 1950, Nos. 99–101). The uninterrupted struggle carried on for 32 years in Turkestan proves that our claim to national independence is just and necessary, and that this reflects the true will and hope of our people. We have no doubt that political Basmachism in



Turkestan will continue until national independence is achieved.

### REFERENCES

1. Erturk. Political Basmachism and Its Current Situation // “Milliy Turkiston” Journal. July–August 1950. No. 68. pp. 20–23.
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3. Nazarova, Sh. *Principles of Renewal in Early Twentieth-Century Uzbek Poetry*. Tashkent: Akademnashr, 2022, p. 256.
4. Khalid, A. *Making Uzbekistan: Nation, Empire, and Revolution in the Early USSR*. Cornell University Press, 2015, p. 430.
5. Hoji Muin. “An Untimely Debate (On Language Unification).” *Zarafshon Newspaper*, February 7, 1924.

