

The Significance of Alikhantora Soguniy in The History of East Turkestan

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Abstract: *The article studies the political situation in Turkistan in the late 19th and early 20th centuries, the political activity of Alikhantura Soguniy, who opposed to the policy of Chor administration's violence against the local population in East Turkestan as well as his role in history, society, state administration, authority, religion, and other issues, and the scientific and creative works of Alikhantura Soguniy on the way of science and enlightenment.*

Keywords: Alikhantura Soguniy, East Turkistan Republic, Tsarist Russia, "The history of Muhammadiy", patriotism, marshal.

At our present independent country, there is a growing interest in issues related to the history of our country, the life and work of our great ancestors. The idea of national independence, the principles of self-awareness, the search for our historical roots are widely entering our spiritual life. After all, only those who know the truth about their history, their historical figures, can understand themselves and appreciate independence. It protects him like the apple of his eye.

Thanks to independence, the works and translations of the scholar Alikhantura Soguniy have been published in our country and abroad, and many reviews and attitudes to these works have been published in the press. Nationalist Uyghur and Uzbek intellectuals have written novels about him and the liberation revolution. However, as we have already mentioned, none of them accurately describes the East Turkestan revolution and the activities, role and place of Alikhantura. We believe that the main reason for this is the fear of writing the truth, which was deeply ingrained in the hearts of our intellectuals who served the Soviet regime during the years of repression.

Alikhantura Soguniy¹ was born on March 21, 1885 in the town of Tokmak (near Issyk-Kul) in the former Turkestan region to an Uzbek family. Soguni is his literary nickname and is associated with the ancient name of his hometown Bolasogun (now in the territory of the Kyrgyz Republic). His mother's name was Norbuvi. His father, Shokirhontora, originally was a religious scholar from Andijan and who belongs to Naqshbandi sect of Islam, also was known as Shokirkhoja Eshan. His mausoleum is still situated in Uzgen connected with his grandfather Muhammadkhoja, great-grandfather Mirniyozkhoja and in this way his ancestor Kilich Burkhon (Burkhoniddin Kilich).

Alikhantura Soguniy received his primary education from his grandfather Muhammadkhoja, then continues learning in the Mir Arab Madrasa in Bukhara, and then studied in one of the Dorulfuns (institution) in Medina. He deeply studied recitation, tafsir, hadith, fiqh, nahv, puberty, logic, medicine, history, biography, geography, poetry and prose, and other subjects.

Alikhantura's lifelong political activity took place in the cities of East Turkestan² with the uprising of the people against the Chinese colony and the struggle for the freedom and national independence of the people.

He was pursued by the secret police of the tsar for opposing the tsarist administration's policy of recruiting locals. In 1916, after the revolt was brutally suppressed, he went to Kashgar (China) as a political immigrant. Unfortunately, because of their own darkness, our ancestors, who were left behind in secular development, could not imagine the oppression of thousands of sticks, the many bloodshed that would break at the head of our future generations. In the early twentieth century, great revolutionary changes took place in the metropolises of China and Russia, and the Kuomintang in China and the Bolsheviks in Russia came to power. Although the influence of the Kuomintang revolution in China did not reach the colonies, including East Turkestan, in the second quarter of the twentieth century, the bloodshed of the Bolsheviks in West Turkestan in the destructive class wars, attempts to destroy private property, and the destruction of national religions, customs, and rituals was innumerable.

Our compatriots, who faced many difficulties in West Turkestan, had to leave their property and move to East Turkestan. Meanwhile, the Alikhantura Soguniy's family also moved to East Turkestan from the town of Tokmak in the Kyrgyz Republic. Most of the emigrants were Uzbeks, Kazakhs, Tungon, Tatars, and Nogai intellectuals. In addition, there were religious scholars and traders among them. Immigrants from West Turkestan settled mainly in the Dzungarian region of East Turkestan. In the late

¹ National Encyclopedia of Uzbekistan. T.I.T.,2000, page-216.

² It is the Xinjiang Province of the present-day People's Republic of China, the Uyghur Autonomous Republic.

1920s and early 1930s, when the oppression of the Soviet invaders intensified, thousands of our compatriots found refuge in this country. Among them was Alikhontura, who passed away with several of his close friends. He took refuge in Gulja, one of the largest cities in East Turkestan.

Until the 1950s, the land of Dzungaria was inhabited by honest, pure, truthful, spiritual, and at the same time enlightened people who were aware of secular sciences. The reason for this, as we have said above, is that with the passage of time, an advanced layer of the Turkic peoples gathered here. Especially among the Tatars there were many educated, intelligent people, and they had a much positive impact on the spiritual and cultural life of the Turkic peoples in the city.

Upon his arrival in Gulja, Alikhontura first of all took measures to bring his family members. He hired a man named Ismailohun, who was secretly doing such things because the border was closed, and in May of 1931 he sent him to Tokmak to bring his family members. Leaving all their possessions behind and taking the most necessary things, only to walk in the dark of night, endure a thousand sufferings and hardships, and all the members of the family met Alikhontura in the house of the rich Turdlohun, who was originally from Tokmok, at the end of June.

Because Alikhontura was educated, knowledgeable, and had a high level of faith, the rich people and scholars of Gulja knew, honoured and respected him well.

He was arrested by Chinese authorities in 1937 and sentenced to life imprisonment for promoting the ideas of freedom among the people. He was acquitted and released in 1941. He took an active part in the political process of nation-building in Turkestan. On November 12, 1944, the Republic of East Turkestan was proclaimed and Alikhontura Soguni was elected as a chairman of the Provisional Revolutionary Government. He was the initiator of the National Army and was appointed its commander. Alikhontura, who was secretly deported from Gulja by Soviet spies in June 1946, lived in Tashkent for the rest of her life. Alikhontura was the President and Marshal of the Islamic Republic of East Turkestan³, who from the earliest days criticized and opposed all the elements of the dictatorial Soviet regime, and was a selfless man who did not accept its colonial policy. He spent most of his life in exile, in prisons, under pressure and persecution. Alikhontura had always been faithful to his faith, rejecting various "gifts" offered by the "generous" Soviet government, including a large pension for life, a large yard for living with her family, and membership in the Academy of Sciences. Because Alikhontura had a great reputation among the common people, the secret services did not dare to expel him completely. Alikhantura Soguniy died on February 28, 1976 at the age of 91 in the Takhtapul mahalla (neighbourhood) of Almazar district of Tashkent city. His shrine is located in the cemetery of Sheikh Zayniddin Bobo in Tashkent.

After the independence of Uzbekistan, in order to perpetuate the memory of Alikhantura Soguniy, a secondary school in Yakkasaray district, a mahalla (neighbourhood) in Chilanzar district, a street in Shayhantahur district of Tashkent were named after him.

The last thirty years of Alikhantura Soguniy's life were spent in Tashkent. Though compulsorily excluded from political affairs, he continued his scientific, creative, and social activities with steadfastness. In particular, the works of Alikhantura Soguniy are the follows:

"History of Muhammad" (completed during 1954-1961);

"The Sorrow of Turkestan" (written in Tashkent between 1966-1973);

"Devoni Soguniy" (poetry collection);

"Shifa ul-ilal" (The Cure of Diseases) and others.

The Alikhantura Soguniy also performed translations from various languages. In particular,

Ahmad Donish's "Navodir-ul Vaqoe";

Darvish Ali Changi's "Musical Treatise";

Amir Temur's "Statutes of Timur" (translation from Persian);

Herman Vamberi "History of Bukhara and Movarounnahr" and others.

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