

THE ROLE OF KOKAN CITY IN THE DECLARATION OF THE AUTONOMY OF TURKEY

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ABSTRACT

This article covers the issue of the role of the city of Kokhan during the declaration of Turkestan Autonomy. The main focus is on explaining the factors that made the city of Kokhan appear as a political center in the announcement of the Turkestan Autonomous Government. The opinions expressed are substantiated by sources and researchers' opinions.

Keywords: Autonomy of Turkestan, democratic state, Kokhan city, political center, center of struggle, national press publications, various political organizations, center of builders of new society.

INTRODUCTION

As a result of gaining independence, the Republic of Uzbekistan gained its place on the world map as a new sovereign state. The dream of the Uzbek people for many years to build a free state has come true. It should be noted here that our nation has gone through many difficult trials before reaching such bright days. He fought tirelessly for independence. There are many examples of this in our history. In particular, an example of this is the history of the Turkestan Autonomy, which played an important role in the life of the peoples of Central Asia at the beginning of the 20th century, and the experience of building a national democratic state of the local peoples.

Until today, local and foreign historians have studied the history of Turkestan Autonomy and historical processes related to it in great detail. In historical studies, different opinions were expressed [1; 40-b; 1; 73-b]. However, in these studies, the factor of the role of the political center of the city of Koqan, which played the role of a political center during the declaration of Turkestan Autonomy, is relatively little covered. The role of this city in the socio-political processes in Turkestan in this period, the factors of its transformation into a political center for the whole country, its role as the capital of an autonomous state, and other aspects are important for today's research and the solution of some problems in our history. is enough.

The analysis of historical data shows that a number of large cities played an important role in the political processes in Turkestan at the beginning of the 20th century. Various political forces, their supporters, factions have emerged in these cities. One such center was the city of Ko'kan. In our opinion, a number of factors ensured that the city of Ko'kan was at the center of political processes.

First of all, the fact that the city of Ko'kan was one of the politically, economically and culturally developed cities in Turkestan in 1917 played an important role in this. According to historical data, the city of Koqan during this period had more than 300 mosques, about 50 madrasahs, 6 central markets, dozens of chain markets, more than 30 industrial enterprises, 11 banks, dozens of trading houses and It was a large center with 75,000 inhabitants, which

had companies, created unique schools in literature and art [2; 12-b]. For this reason, it was no coincidence that the city of Kokan was chosen by the national democratic forces as the center of future changes. True, the strict control of the city of Tashkent by the Soviets, and the negative consequences of the existing political structure in Bukhara and Khorezm regions also had an effect in a certain sense. But these aspects do not reduce the importance of the city of Ko'kan as a center in the political processes of this period.

In our opinion, the second reason why the city of Koqan became the center of political changes in Turkestan is that it was one of the major centers of Khoqandi-Latif Jadidism in the Ferghana Valley. It is known that, although Turkestan Autonomy was declared in November 1917, national intellectuals, i.e. modernists, in the 19th century, in order to liberate the country from the heavy burden of colonialism, to bring our people out of the quagmire of backwardness. who have been active since the second half. In particular, such efforts were widespread in the cities of the Ferghana Valley, together with cities such as Tashkent, Bukhara, Samarkand and Khiva. For example, in 1898, teacher Salahiddin in Kokand, in 1899 in Andijan, teacher Shamsiddin opened new method schools [3; 8-b]. Pupils who studied in these schools became true fighters for the benefit of the country in the future. The fact that 30 of the 100 New Methodist schools registered by the tsarist government during the February Revolution of 1917 are located in Fergana region confirms our opinion once again [4; 230-b]. In particular, the activities of Abidjon Mahmudov, Ashurali Zahiri, and Polatjon Soliev from Kokan, who received their initial education in such schools and became known as supporters of social reform by the 1910s, are an example of this. The researcher, T. Qazokovny, noted that, in addition to this, progressivists such as A. Ibodi, Dadamirza Qori, Ibrat, Ch'olpon, Sofizoda, Ibrahim Davron also made a great contribution to the spread of enlightenment-democratic ideas in the country [5 p.77]. In this period, not only Ko'kan city, but also in all big and small cities of the valley, supporters of Jadidism grew up and were active.

It can be said that the third factor in this matter is that by the beginning of the 20th century, the city of Koqan became one of the developed centers of national press publications in Turkestan. Because, during this period, national publications became a people's pulpit with a large audience of reformers and played an important role in the formation of progressive views in society, in uniting local intellectuals towards a common goal, and in raising the political consciousness of representatives of the local nation. In particular, with the movement of O. Mahmudov, the newspapers "Sadoyi Fergana" and "Tirik soz" were published in 1914 and 1917, respectively. According to the foreign scientist Shihabiddin Yassavi's book "The Bitter Truths of Turkestan", articles on the most important political processes in the life of Turkestan were published in these newspapers. For this reason, such publications were under pressure from the colonial administration. Ashurali Zahiri, another enlightener from Kokand, made a lot of efforts and in June 1917 received permission from the colonial government to publish the newspaper "Yurt" [6; p. 61]. The above-mentioned opinions are also confirmed by the materials of the Kokan Literary Museum, Kokan State Museum of History and Culture located in the city of Kokan today. Valuable historical items such as copies of newspapers, text of articles, and publishing tools are stored in these museums.

As a fourth factor, we note that by the beginning of the 20th century, the number of supporters of political consciousness, concern for the fate of society, and the renewal of lifestyles increased

among the population of the Ferghana Valley, including the city of Ko'kan. That is, the level of expressing one's reaction to the ongoing changes and coming up with new ideas had reached. For example, in 1917, when the tsarist power fell in Russia and this news reached Turkestan, as in other regions of the country, various organizations of local intellectuals began to emerge in the cities and villages of the Ferghana Valley. Chuonchi, according to the newspaper "Kengash" on July 19, 1917, the formation of the organizations "Muslim Workers' Union" in Kokand, "Azod Khalk" in Andijan, "Miftah ul-maarif" and "Muayin al-Talibin" in Khojand reflects our opinion. confirms. On June 25, 1917, the "Union of Muslim Workers" organization and its management was established in Kok. The son of Said Burhanbek Khudoyarkhan was appointed as the chairman, the son of Orifjon Mirpolat was appointed as the deputy chairman, Muhammadjon Haliqzade was appointed as the secretary, Mirzahid Mirokilzade was the deputy secretary, and Mahmudjon the son of Ahmadjon was appointed as the treasurer. During this period, political activity and movement spread widely among people of various professions. As a result, not only the political center city of Tashkent, but also the valley cities of Kokan, Andijan and Fergana, various trade unions of local residents were formed. It is known that these organizations played an important role in the reform efforts related to the declaration of autonomy in Kokan.

As the fifth factor in the matter, it can be said that by 1917, the city of Kokhan had already become the political center of the national intellectuals in Turkestan who were building a new society. Taking this aspect into account, the activists of the local organization started gathering in the city of Ko'kan. In particular, by the fall of 1917, political processes in Turkestan will intensify. As a result, taking into account the current situation, the local democratic forces called the next meeting of the Turkestan regional organizations on September 13, 1917 in Tashkent. After the exchange of views at the meeting, a decision is made to merge and unify the Soviets of Turkestan organizations - soldiers, workers, Christians, Kyrgyz and All-Muslim deputies. Ubaydulla Khojaev and Mustafa Chogaev, who are reformers, will be included in the board of the committee, that is, the central management of this association of organizations. However, the shuras in Tashkent expressed their reaction to this unification and strengthening of national forces and declared martial law in the city. Movement of political organizations is restricted in Tashkent. As a result, national forces and their organizations began to move from Tashkent to other cities of Turkestan. In particular, the National Soviet of Workers' and Soldiers' Deputies will move to the city of Skobelev (Fergana) on September 14. But later, the main members of Olkamusshora came to the city of Ko'kan. Because the city is located at a regionally strategic point, the political centers of Bukhara and Samarkand, Jizzakh, Khojand, and Tashkent, Khymkent, Turkestan, located in the northeast, and Andijan, Osh, located in the east, are located in the west. , Jalalabad had a favorable position in terms of spreading the existing political processes throughout the region and monitoring the results of its influence. On the other hand, in a politically active, economically developed and culturally highly developed city, it was considered that there are sufficient conditions and reserves for building the foundations of a new state and developing its political-administrative links. In fact, this was confirmed by the subsequent historical processes. As a result, later on, on the night of October 27-28, 1917, when the Soviets seized power in Tashkent by force, contrary to democratic principles, the most suitable place for the

forces of the national spirit to create the foundations of a new state was the city of Koqan. came out For this reason, on November 26, 1917, in the building of the cotton exchange in the city of Ko'kan (on the site of the old theater building in the city), the 4th congress of the "Shoroyi Islamiya" and "Shoroyi Ulamo" organizations was held [7;12 -b]. It was attended by 151 deputies from Fergana region, 22 from Syrdarya region, 21 from Samarkand region, 7 from Kaspiyoti region, 4 from Bukhara [8;319-b]. At this meeting, important issues such as the future political status and administration of Turkestan, as well as legal criteria, were resolved. Intellectuals, intellectuals and residents of Kokand, who worked together with the participants of the congress to solve these problems, became a worthy support and support. The congress declared Turkestan an autonomous state within Russia, i.e. Turkestan Autonomy. A 54-member National Assembly of Turkestan was formed to manage the power until the Turkestan Constituent Assembly is convened. First, M. Tanishpaev, then Mustafa Chhoqaev was appointed as the chairman of the government. We believe that when expressing an opinion about the activity, original purpose and international character of this government, it is correct to draw a conclusion through its "Address" to the people of Turkestan. Because this document fully expresses the political views and ideas of supporters of this state. Among other things, the appeal contained the following words: "All citizens of Turkestan - Muslims, Russians, Jews, workers, soldiers and farmers, all peoples and peoples living in the country, city and zemstvo administrations, political, social and trade unions, all state , community and private institutions unite around the people's power of Turkestan and call for help in implementing the tasks assigned to it...".

Here we would like to draw attention to another interesting aspect. On December 27, 1917, the Turkestan Autonomy operating in Kok sent a special telegram to the Bolshevik government in Petrograd, asking for the termination of the Soviet rule in Tashkent and instructions for local councils to recognize the Turkestan Autonomy. On January 5, 1918, a response telegram came from one of the leaders of the Bolsheviks, Stalin. Its content was as follows: "There is no need to appeal to Petrograd about the destruction of the Soviet commissariat in Tashkent, if you do not want the commissariat, destroy it by force" [9; p. 79]. However, the Soviet government, which concealed its real purpose by issuing such an instruction, soon attacked the Turkestan Autonomy with a large military force. He did not allow it to develop, on the contrary, he violently knocked it down. Through this, the Soviets showed their true face. The fact that the above-mentioned telegram of the autocrats scared them shows that measures have been taken to end the government quickly. Naturally, representatives of the Turkestan Autonomous Government, comrades of the Jadids, as well as the residents of the city of Koqan suffered the most from this harsh policy of the Shura. The city suffered a lot of casualties, buildings and structures were destroyed.

It should be said that thanks to its fertile land and hardworking people, the city of Kokand slowly recovered its former potential. Especially during the years of independence, it developed in every way, and today it has literally become a center for large-scale conferences and cultural events.

In conclusion, the Turkestan Autonomy occupies an important place in the political life of the peoples of Central Asia at the beginning of the 20th century. The study of the history of this government, among other aspects, the city of Kokan, where autonomy was declared, and the

history of its role in these processes have an important place in the history of our country. The most important factors can be determined based on information from historical sources, museum sources, and opinions expressed by researchers. All this allows us to study the history, position and place of the city of Ko'kan, which is the major economic and cultural center of Central Asia, more than 100 years ago.

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