

THE SOCIO-ECONOMIC BASIS OF THE FORMATION OF TURKESTAN AUTONOMY

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ABSTRACT

This brief article discusses the Turkestan autonomy, which has been little studied in the history of our country and is still struggling to get an impartial and honest evaluation. A hundred years ago, the influence of February revolution in the center of the empire, the impact of the social changes that took place in a short period of time on the Turkestan region will be outlined.

The political changes in Turkestan, considered as a peripheral part of the huge and at the moment rather fragile Russian Empire, the growth of the first political thinking, the local movements of the population with different political opinions formed in the country, united in the societies, are stated in the article. A scientific analysis of power is discussed and evaluated.

The autonomy of Turkestan was the first step for the country to become an independent state. Autonomists who advocated first autonomy and then freedom did not want the land of Turkestan to be divided into five parts as it is today. Those who intend to build a fully democratic, powerful state and society on the land of Turkestan. Today, we should deeply study the history of the independence of Turkestan, rejoice the souls of our ancestors, remember our heroes, understand who are our enemies and who are our friends, and draw conclusions from the shortcomings and mistakes they made.

Key words: *autonomy of Turkestan, political views in the country, the red massacre, destiny of autonomy, political significance.*

INTRODUCTION

In the first quarter of the 20th century, the ideas of national pride, self-awareness, and striving for freedom began to emerge in the minds and political thinking of the oppressed people of the East. The reason for this was the increased exploitation of Muslim peoples by the colonial countries. There were specific economic reasons for this.

The people's protests that took place in Turkey in 1907-1908, and the influence of the people's movement in Iran in 1912 began to reverberate in the Turkestan region, which was the outermost territory of the Russian Empire.

Among the peoples of Turkestan, the awareness of national identity began to manifest itself in various forms. The February Revolution of 1917 in Russia ended the Romanov monarchy. Dual power appeared on the territory of the empire. In the region of Turkestan, there was a three-power system.

The first authority is the Turkestan Committee of the Provisional Government, which considered itself to be the heir of the Tsar's power in Turkestan. The second government, the Tashkent Soviet (Council) of Workers', Peasants' and Soldiers' Deputies, though few in number, relied on criminals exiled from the center of Russia, railway workers, the poor, and the White Tsar's soldiers in Turkestan, though few in number before. The third power was the representatives of the Jadidism movement in Turkestan, which grew from enlightenment to the level of political movement. They were supported by the local people, the local intelligentsia, representatives of the local commercial bourgeoisie and the progressive part of religious scholars with a democratic attitude.

The idea of national statehood and the idea of establishing autonomy in Turkestan are put forward by the representatives of this third government. According to the old account, in October of 1917, the Tashkent Soviet of Workers' Peasants' and Soldiers' Deputies illegally seized the power of the current government, even a few days earlier than Petersburg, the capital of the empire, and formed their own government.

The commissars headed by N. Kolosev were all representatives of ordinary black workers. There was not a single person with higher education among them. He did not send a single local representative to the government. On the contrary, he insulted that "the local population does not belong to the organized conscious working class."

LITERATURE REVIEW

There was little written about the autonomy of Turkestan in historical scientific works and textbooks during the USSR. All of them were interpreted based on a class approach, such as "promoting the ideas of pan-Turkism", "the government that protected the interests of the representatives of the nationalist bourgeoisie and was formed by them", "the government against the interests of workers and peasants" and other slogans.

At the end of the 80s and the beginning of the 90s, the attitude towards our entire history changed radically in historical journalistic and historical scientific works that were almost under the influence of the communist ruling ideology. In particular, the works devoted to the independence of Turkestan and the printing movement in Turkestan began to be written based on the principles of historical justice and objectivity, abandoning the patterns of class theory.

This approach was reflected in the following literature:

Shoniyoz Doniyorov "Destiny of Autonomy" magazine "Sharq Yulduzi" ("Eastern Star") 1991 No. 12 pages 159-173. The works of Saidakbar Agzamkho'jayev "Autonomy of Turkistan" Tashkent 2000 and Doctor of History, professors Kahramon Rajabov, Rustam Shamsuddinov were reinterpreted and objectively evaluated.

In foreign countries, the work of the American historian scholar Adib Khalid "Birth of Uzbekistan, nation, empire and revolution during the first USSR". It was expressed in several fundamental works of professor Boymirza Hayit, originally from Turkestan, and in the works of dozens of Turkish historians and scientists.

The monthly magazine "Yosh Turkistan", which was published in 1929, was later published in the Latin spelling of the new Turkistan magazine. Mirza Azim, Tuyghun published a series of articles.

METHODOLOGY

In describing the article, the principles of general interrelationship, systematicity, analysis, generalization, historicity, comparative analysis and events were approached based on the author's own opinions.

RESEARCH AND DISCUSSION

The idea of establishing an autonomy in Turkestan appeared after the freedom given by the February revolution. This idea was first officially expressed on November 12, 1917 at the "United Meeting of Muslim Communities" held in Tashkent under the leadership of Sherali Lapin, head of the "Shoroi Ulamo" society. This proposal was supported by the representatives of the national trade bourgeoisie, the newly formed industrial bourgeoisie, the Muslim intellectuals and priests who were in favor of democratic changes, as well as the representatives of the lower working class. On November 26-29, 1917, the Fourth Extraordinary Congress of the Country's Muslims was convened in Kokan. Most of the deputies of the Congress were representatives of the nascent trade and industrial bourgeoisie, merchants who had seen the new world. Many deputies put forward the idea of creating an independent democratic Muslim state and strengthening political and economic relations with neighboring countries. The viceroys understood that Turkestan was cut off from world development, and were in favor of breaking all the old forces hindering development and paving the way for the development of new advanced elements. Ubaydulla Khojayev, Mustafa Chokayev, A. Mahmudov, Yurguli-Ogayev, Saloman Gerdsfeld, I. S. Shokhiakhmatov, Gamolqori, Akayev, Kichkimboyev, Abdurahmonbek Orazayev, Piliyev, Karimboyev, M. Behbudi were elected. [Doniyorov Sh. 1991, December]

At the congress, 8 members subordinate to the 54-member council elected the interim government of Turkestan autonomy. 32 people were elected from among

those who came to the congress. 18 seats were to be filled by non-Muslim organizations and parties, and 4 more seats were to be given to Duma representatives. But the majority were Muslim intellectuals who received Russian education.

The autonomous government consisted of Mukhammatjon Tinishbayev, the prime minister and the minister of internal affairs, Mustafa Chokayev, the minister of foreign affairs, later the prime minister, Abdurahmonbek Urazayev, the deputy minister of the internal affairs, Mahdi Chanishev, the head of the armed forces, Saloman Gerdshfeld, the minister of finance, food minister Obidjon Mahmudov, and later Rafael Poteliakhov will be appointed in his place. Four seats were reserved for Europeans in the government, and 18 out of 54 seats in the National Assembly of Turkestan, which was supposed to act as the autonomous parliament, were also reserved for Europeans.

The Congress adopted historical documents defining the development of Turkestan. The opinions of Muslim intellectuals with a democratic mood were also expressed in the adopted decisions.

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