

# SOME THOUGHTS ON THE MAIN EVENTS OF THE MOVEMENT OF “INVASION”

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## *ABSTRACT*

*In this article, we'll reflect on the long-lasting "Intrusion" development, which cleared out an permanent ridiculous stamp on the history of Turkestan, particularly on the predetermination of the neighborhood populace. The "attack" development, which was connected to the history of our nation with a devout revile, and which remains a dark spot in our history, has not however found its last arrangement. The rise and naming of this development, the claims and objectives of the strengths driving the annihilation, the various interests of distinctive social strata within the nation, their part within the development, particularly the support and state of mind of the cleverly individuals in Turkestan are analyzed logically.*

**Key words:** protest in the country, violence, social strata, attitude, assessment, historical truth, etc.

Peaceful demonstrations were held in Andijan on December 3 and in Tashkent on December 6 to spread the idea of autonomy among the people and support it. The Bolsheviks drowned the demonstration on December 13 in blood.

The events of February in Kokan are still unknown to us. Some sources claim that on February 18, the coup d'état was carried out by Ergash. I don't think anyone has done any coup. Because in the dangerous days of February, there was no single power in Kokan, nor in the autonomous government. The real owner of Kokan was Ergash, the head of Kokan City military.

There is an ancient law of life that is not written in dictionaries. Power is in the hands of whoever has the army (of course, in a society with undeveloped democratic institutions). Although M. Chokayev was elected to the supreme authority, the army on which the autonomous government was based was in the hands of Ergash. At this point, let's briefly touch on the personality of Ergash. He lived two Ergash in a turbulent time. Big Ergash was sentenced to 20 years of Siberian exile for robbery and theft during the Tsar's reign. In fact, the king's officials in Turkestan called both Bobon and Nomoz thieves and robbers. Ergash returns from exile in September 1917 due to February liberation. And he will be appointed to the head of the Koqan City Police Department of the Shora Government. From the beginning of 1918, Hamdam had more than 1,700 armed men at the disposal of Ergash and its use.

In March 1918, a gathering of veterans took place in the village of Bachir near Kokan. More than 40 soldiers participated in it and elected Ergash as "Amir ul-muslim" (leader of the Muslim army). Madaminbek and junior Ergash will be elected as deputies. Katta Ergash died in the summer of 1918 in the battle near the city of Margilan. In 1920, after being defeated in Kokand, Kichik Ergash withdrew from his activities.

The idea of the autonomous organization was the initiative of a group of patriots from the upper echelons who had gained their freedom in our history, intended to create a society with a national democratic purpose, and dreamed of living freely in it. The national trade-industrial bourgeoisie of Turkestan became the founder of autonomy and the leader of the movement. The national Muslim intelligentsia with a democratic mood became its propagandists and steadfast fighters. Only the nationalist intellectuals, whose hearts are as sacred as the sense of the FATHERLAND, fought for the fate of Turkestan, for national independence, for freedom and liberty. In Tashkent, they published "Birlik Togi" in Kazakh, "El Bayrogi" in Uzbek, "Ulug Turkistan", "Khuriyat", and "Svobodnaya Turkistan" in Russian as a pulpit promoting the ideas of freedom.

The autonomous government was in a very difficult financial situation. By order of the Turkish Council, as early as December 1917, the money of banks in Kokon was transferred to P.G. Poltarsky was taken to the custody of the Soviet government. The autonomists, who had no money, called for a loan of 60 million soums. But the poor people hardly bought the bonds. The task of getting the government back on its feet financially in a short time remained an urgent issue.

The government did not even have military power. In the short term, there was absolutely no possibility of amassing a military force equal to the armed revolutionaries. "The government of Kokan needed military power," wrote Turor Riskulov in the pamphlet "Revolution and Native Peoples of Turkestan" published in 1925. The government is forced to rely on the Ergash gang, because until the Kokan events, the Ergash group was the only armed group in Turkestan.

On the eve of the revolution, there were several social strata in Turkestan, and their outlook, positions in society, interests and goals were different. In practice, Turkestan was ruled by the former officials of the overthrown tsarist regime, landowners and nobles. Most of them were managed by the military in the former military style of the tsar's army.

The second social layer was formed by the greedy bourgeoisie of Russia, who were in favor of breaking the old production in Turkestan, but keeping Turkestan as a colony, at least a semi-colony. At the same time, they were also deathly afraid of being separated from the raw materials of Turkestan.

The third social layer was formed by the nascent trade-industrial bourgeoisie. They dreamed of an increase in the national budget, a fundamental change in the relations between Turkestan and Russia, and if possible, to manage the power themselves. In turn, they could be divided into right and left. The local Jewish bourgeoisie belonged to the right, and they hesitated on sensitive issues. Potelyakhov, Vadyayev, Davidov in Fergana, Fuzaylov and others in Samarkand belonged to this

family. And the lefts can include local bourgeois from the Turkic peoples - Mirkomilboy, Ubaydullahhoja, Mominboy and others.

Islamic scholars and "Muslim fanatics" belong to the fourth group. They can be divided into two groups. If we include the nationalist, internationalist, knowledgeable scholars of Islamic science like Behbudi and Munavvarkori in the first group, the second group includes superstitious people who disguise themselves as reactionary Islam.

And finally, the fifth layer includes representatives of the lower class - middle-class and poor peasants, workers. Among the representatives of the third and fourth strata, a group of Muslim intellectuals with a democratic attitude stood out and connected their fate with the fate of the people. They were in favor of opening jaded schools for the children of the indigenous people, promoting national culture, and living in freedom. The progressive part of the Russian intelligentsia became sympathetic to them.

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