



## A MODERN HISTORIOGRAPHY OF THE REVOLT OF 1916

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Annotation: In this article, there are opinions about the modern historiography and analysis of the protest uprisings that took place in Turkestan in 1916 as a result of the decree of the Russian Emperor Nicholas II.

Key words: tsarist empire, uprising, Jizzakh uprising, minister A.N. Kuropatkin, "Jizzakh uprising" saga, historiography.

It is known from history that the uprisings of 1916 left an indelible mark in the history. We will be able to learn this information from the works of historians, scientifically based works testifying to history, facts. First of all, before covering the topic of the article, let's talk briefly about historiography. The main task of historiography is to understand the development of the science of history in a deep and comprehensive way, to analyze the historical knowledge accumulated during a certain period of development, to draw the results of the work carried out and on this basis it is to identify the current problems and direct historians to the literature within the framework of a specific historical-scientific problem. Also, historiography performs tasks such as studying the history of research centers that have their place in the development of science, the potential of scientific personnel who worked in them, and their contributions to the development of science. Inculcation of history, cultural and spiritual traditions, the form, content, and essence of values into minds through history remains a constant issue.

As for the 1916 uprisings in Turkestan, on June 25, 1916, Russian Emperor Nicholas II issued an order to "deport the non-Russian male population of the Empire to the construction of defense structures and military communication routes in the area of the army in action." The decree on involvement in work, as well as any other work necessary for the defense of the state, was the only one that came out on top of the wound. According to the decree, a total of 250,000 non-Russian men aged 19 to 43 in Turkestan were to be mobilized for work behind the front. But the experienced tsar's official, former military minister A.N. Kuropatkin also understood that the decree cannot be applied to Turkestan in this way. He pointed out to Assistant Minister General Frolov that this event, which has been going on for two years in Russia and has no end in sight, that is, the issue of mobilizing the population aged 19-43 for the war, is inappropriate to apply it to remote countries. [1. B. 52]





According to the decree, the task of sending 87,000 workers to Samarkand, 88,000 to Fergana and 50,000 workers was assigned to the Sirdarya region. This news about the king's decree spread to the whole Turkestan country with the speed of lightning and shook the workers of Turkestan in blood and sorrow. Because it was planned to take only the children of the poor to work. Volost governors, elders and heads of fifty were responsible for drawing up labor lists. They used it for their own benefit. The local authorities, in exchange for large bribes, exempted the children of the rich and officials from the mobilization, and added the children of poorer families to the list. In addition, with the permission of the colonial authorities, rich people and officials could hire other people to work instead of their sons. Such unfairness, injustice and fraud, you are not alone, have exhausted the patience of the helpless masses of the people, who are living a helpless life, and they were forced to raise their heads. In this way, a nationwide uprising, known in history as the Jizzakh uprising, took place in Turkestan. Initially, the uprising was in the city of Khojand, Samarkand region Started on July 4, 1916. A crowd of about 6-7 thousand gathered here surrounded the police office and declared that they would not go to work. People's representatives such as Abdumadaminov, Dadaboy Masharipov, Yahyakhan Qori Olimkhanov, Eshonkhan Mirza Orinov were in the front ranks of the rebels. There were also women and children among the rebels. The police shot the rebels. Three people were killed, four people were injured. This news soon spread to the entire Samarkand region and other regions.

In particular, on July 7, an uprising broke out in the village of Dahbed of Samarkand region, which was informed of the incident in Khojand. People's devotees such as Mullah Usman Abdurasulov, Gadoy Abdukadirov, Kholmomin Kholmurodov, Azizkul Murodov, Mukhtar Hafizov are the leaders of this uprising, which was attended by several thousand people. The insurgents killed Qabulov, the manager of the department. 30 people were arrested and imprisoned under the leadership of Usman Abdurasulov, one of the participants of the uprising. The main center of the uprising was the city of Jizzakh and Uyezdi. The people of Jizzakh revolted against the discriminatory colonial policy of the tsarist authorities. According to the king's decree, 10,531 people were to be mobilized for labor in the Jizzakh region. Among them, 655 people from Jizzakh city, 731 people from Zamin region, 2891 people from Sangzor region, 508 people from Sintob region, 2311 people from Baghdad region were shown to be taken to work behind the front. But the tsar's mobilization activities were not supported by the working people, on the contrary, the anger and hatred of



the masses grew and turned into a mass uprising. During this uprising, real heroes emerged who gave their whole heart and body in the fight for the happiness of the working people. Nazirhoja Abdusalomov, Mulla Mahamad Rahim, Ziyagori Abdullaev, MamaSharif Husanov, M. Orinhojaev, Musabek Torabekov, Abdulla Oshilov and others are among them. During the years of Soviet power, the leading historians falsified and distorted the true nature of the Jizzakh uprising and gave it a religious tone.[4. B. 81].

They criticized the national-liberation character of this uprising. However, the officers of Tsarist Russia, who suppressed the Jizzakh uprising with blood, openly admitted at the time that this uprising was directed against the Russian government. In the information given by the military governor of Samarkand region, N. Likoshin, we read the following: "The protest movement increased, sometimes there were beatings and killings here and there." Explanations and warnings of local officials did not affect the people. The public did not trust the words of the authorities, and finally, this action took the form of an open rebellion against the Russian government."

Other official documents of 1916 also recognized the righteous views of Tsarist Russia confirming that the Jizzakh Uprising was a national uprising against national colonial oppression. In particular, in one of the extraordinary court indictments drawn up by the tsarist government to punish the rebels, it was recognized that the uprising in Jizzakh Volost was a people's movement. On July 12-13, as described in this indictment, the residents of Yom volost of Jizzakh uyezd rose up and started a fierce attack against the colonial administrators, the head of the volost and the elders. The policy of violence and intimidation used by the colonizers and the local authorities against the public in collusion with each other increased the hatred and resentment of the workers even more. [3. B. 62] The working people rose up in a general revolt against national oppression and violence.

The people's struggle for freedom created its own heroes. Uzbek poet Fazil Yoldosh (1872-1955) depicted the scene of this uprising in bright colors in his epic "Jizzakh Uprising". Before creating his epic, Fazil Yoldosh personally met with the direct participants of the uprising, Abdulla Oshilov, Mamasharif Husainov, Shodi Ashirmatov, Mavlon Kenjaev, Urdush Muqimov, and others. Heroes of the people's uprising and their bravery are represented in the epic in the form of Toir the lame, Kurban Agajon the wrestler and others. With high artistic skill, the poet expresses in bright lines that the anger of the people





against tsarism and the local authorities, the rich and officials, has turned into an open rebellion:

*Let's go against the king*

*Who is the king, we do not know*

*Having found an assistant to the king,*

*Let's say hurray*

*Take or die*

*Don't go back, my dear.*

*You are a hard worker, oppression has passed.*

*The bones were mixed.*

*After severe oppression*

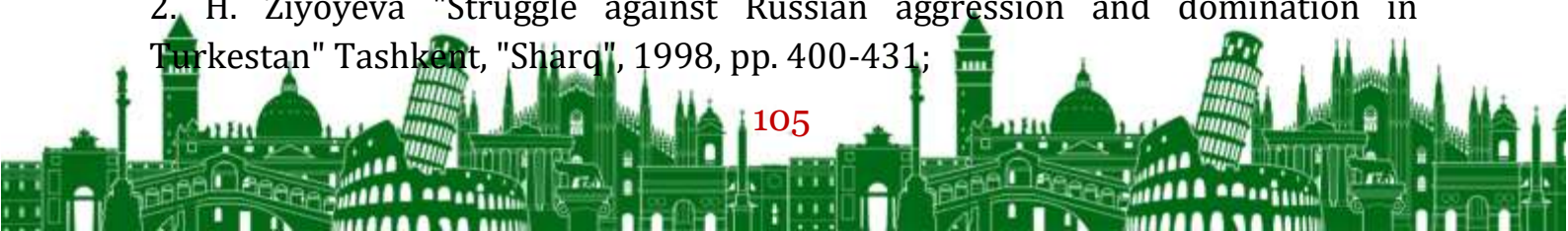
*So many people revolted.*

From the above verses, we can understand that the Russian emperor Nicholas II ordered "the non-Russian male population of the empire to work on the construction of defense structures and military communication routes in the area of the army in action, as well as any other work necessary for the defense of the state." As a result of the decree on "engagement", large uprisings took place throughout Turkestan. Modern historiography shows that as a result of these events, a complex socio-political situation arose in Turkestan on the eve of the bourgeois-democratic revolution of February 1917. Also, historiography explains this mistake of the emperor, that in February 1917, a revolution took place in Russia, and Tsarist Russia fell. Freedom spread across the country. Jadidist poet Abduldamid Cholpon equated this revolution with the great revolution in France in the 18th century. After this February revolution, a completely new era began in the Jadidist movement and activities of the Jadidists in Central Asia, a new page was opened. The necessary socio-political situation and conditions for the fulfillment of the goals and desires of the Jadids have arisen. [5. B 67]

As we mentioned above, we tried to clarify this information on the basis of evidence based on scientific instructions of historians. For example, in the first volume of the work "New History of Uzbekistan", we used Ibrahim Yorqin's articles entitled "Rebellion of 1916 in Turkestan" in the magazine of Turkish culture published in Ankara.

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