



The History Of National Liberation Movements (The 1916 Revolt In Namangan: History Lessons)

Haydarov Zahiriddinbobir Umarovich

A Candidate Of Historical Sciences, Associate Professor Of The Department Of Socio-Cultural Activities And Music Education Of Namangan State University, Uzbekistan

Copyright: Original content from this work may be used under the terms of the creative commons attributes 4.0 licence.

ABSTRACT

This article analyzes comprehensively the 1916 revolt occurred in the area of Namangan, Turkistan and its liberation movements.

KEYWORDS

Colonial, empire, military governor, King's Order, The Holy Quran, manual labour, riots, rebellion, national freedom

INTRODUCTION

The Uzbek people have always fought for the realization of their great and sacred dream of freedom, liberty and independence. Especially, the period of Uzbek people's dependency of the Russian colony left a deep mark as the most tragic, humiliating, controversial and painful days of the people's past. On August 31, 1991, the Uzbeks achieved their age-old dream and got rid of the oppression of dependence

forever. The period of reforms began in all spheres of life. Particular attention was paid to the issue of thorough study and objective coverage of the history of the country.

“Any man in the world wants to know about the history of his ancestors, lineage, and the village, city, in short, his Homeland where he was born and raised...” [1, p.24]

Therefore, it is the sacred duty of all historians to study the rich history of Namangan on the basis of historical resources, to bring it to the attention of our people without ideological beliefs.

MATERIALS AND METHODS

The First World War (1914-1918) caused great problems for the Russian Empire. War and war-torn states had their own military-strategic and economic interests. Particularly, the Russian Empire was actively involved in the process of expanding its borders, entering the world market through the regions of Asia, the Balkans and the Caucasus despite being less developed than Europe, in other words, in the process of “redistributing the divided world”.

However, this war showed the existing socio-economic, military-political problems in Russia, and that in practice, the state of readiness for war was weak. Participation in the war led to further aggravation of the socio-political situation, destruction, and disintegration in Russia. Problems related to supplying the front with food, ammunition, clothing, horses and, most importantly, soldiers became evident. In order to provide military units in the front, there was no other choice but to mobilize workers, engineers and technicians from factories and plants producing military equipment, serving in the transport and communications system in the mass army. As a result, while the military units were supplied to a certain extent at the expense of the soldiers, the enterprises that met the needs of the population and the front led to the derailment of production in the factories. Women, children and the disabled began to work in the factories which affected negatively on the efficiency of production. The main focus on the agenda was on victory not on withdrawal from the war. Nicholas II found that the solution to this problem was to involve the non-war

Muslim population, especially in the Caucasus and Turkestan, as workers in military factories, to work in the mines, to cut down trees in the forests, to build bridges, in short, to do all the necessary work behind the front. On June 25, 1916, Nicholas II signed a decree “On the involvement of the male population of “foreign peoples” (ethnic groups) in the Empire in the construction of defensive structures and military fortifications on the territory of the active army, as well as any work necessary for state defense” [2, p.39]. Those between the ages of 19 and 43 were to be involved according to the decree. The Order of Nicholas II was intended to involve the “foreign” population residing in Syrdarya, Fergana, Samarkand, Okmola, Semipalatinsk, Yettisuv, Ural, Turgay, Kaspiorti regions as well as Astrakhan province, Primore, Amur, Kamchatka and Sakhalin regions of Siberia and two other regions of Caucasus inhabited by the Muslims to do the following tasks:

- To call up Russian workers who were working behind the front lines, but who were fit for military service and at the same time trained, as soldiers on the front if necessary;
- To meet the demand for auxiliary labor of defense enterprises subordinated to the interests of war;
- Timely conscription of adult Russian workers in the field;
- For government to have far much cheap and obedient labor force by mobilizing the local population of the colonial country for military work;
- To support the administrators of factory and plants, which were working on military orders in connection with the war, with additional workforce to actively continue their work.

Turkestan was to supply 250,000 workers to Russia, 50,000 of which were in the responsibility of Fergana region.

This decree was against the interests of the people. The financial situation of the oppressed poor has worsened as a result of various taxes and discrimination. The people hated the First World War. For these reasons, no one wanted to go to the military affairs behind the front. The hatred and anger of the people, which had long been growing against the oppressors, led to a great revolt from the first days of the proclamation of the king's decree. The revolt spread to all five districts of Fergana region - Andijan, Kokand, Namangan, Skobelev and Osh. According to incomplete official information of the colonial authorities, rebellion and riots took place in 107 places of Fergana region. [3, p.36]

Anti-labor riots also spread in Namangan district, beginning on July 11 in Namangan. As reported by some available sources, the riot began in Kurashkhona (Wrestling) Square of the city. It is noteworthy that 3 to 4 thousand people gathered in this riot, and among the rebels were women who opposed the recruitment of their sons and husbands, and they were in the forefront of the crowd.

Before the riot a crowd consisting of men and women had gone to local chief's house of Labaytog'a area demanding the list of people who were called up for labour work at 7 o'clock in the morning. However, the chief was frightened from disturbed people and escaped through the yard of his neighbours. Outraged by this, the population began to gather in the Wrestling Square to express their protest. The riot broke out at 8 o'clock, the crowd consisting of men and women demanded to give the list and to stop making list. Soldiers led by Captain Rumyantsev were sent to quell the

protest. Rumyantsev's call for calm and threats to use weapons to stop the riot did not help restrain the people. Instead, the rebels angrily threw themselves at soldiers and police officers, trying to snatch their weapons. As a result, Rumyantsev ordered soldiers armed with rifles and machine guns to shoot at the rebels. There are various reports on the number of dead and wounded as a result of that shooting: some estimates put the death toll at 16 and injured at 30, while others reports 50-60. [4, p.57]

The revolt lasted for 4 hours. According to the documents of the military court of the tsarist government at that time, the main initiators of the revolt in Namangan were members of the working people. There were Abdurahmon Rozikboyev, Yuldoshkhodja Ismoilkhodjayev, Brothers Mulla Usmonqori, Mahmud Zokirov, Mamasodiq Mahmudboyev, Yunusboy Yoqubboyev, Dadaboy Orifboyev, Abduaziz So'fiyev, Jaloliddin Uvaysov, Mullaabduqodir Musaboyev, Toshpo'lat Bazilboyev, Sharifkhodja Otaboyev, Nuriddinhoji Maqsudkhodjayev among the initiators who actively participated in the revolt in Namangan.

RESULTS AND DISCUSSIONS

The State Archives of Uzbekistan contains a list of victims and the wounded of the Namangan revolt. There were heroes from Namangan who gave up their lives for the freedom of the nation such as Abdujabbor Muhammad Salimboyev, Yusufboy Saitboyev, Qosimboy Rasultoyev, Hasanboy Yo'ldoshboyev, Mirali Abduazizhojiyev, Muhammadbek Yusufboyev, Ohinboy, Davlatboyev, Abdugarim Mirzaboyev, Qoraboy Yusufboyso'fiyev, G'animahsum Otaboyev, Akromboy Ibrohimov, and Abduroziqhoji Rasulboyev. The official list shows two other unidentified dead, one in a blue gown, 35 years old, with a mustache, and

another in a white shirt, with a beard in the middle age of 24-25. Among those who were injured and died a few days later were Basitkhan Sokibaev, Ismailjon Ibrahimbaev, Yuldoshboy Dadaboev and others. Raimboy Yakubbayev, Abduraim Zokirbaev and others were among those wounded in the Namangan revolt.

84 active participants of the Namangan revolt were brought to the court by the military, found “guilty” and were sentenced to various punishments. [5,p.41]

It is also worth noting that the rebels tried to take the wounded and the dead with them as many as possible. This makes it impossible to pinpoint the exact number of people who were wounded and killed in the revolt. At the same time, many women also took an active part in the protest. This means there were also women among the wounded and dead. Umiriniso Alikhonboyeva from Qozi Guzar makhalla was wounded and Hurmatbibi Niyozboyeva was among the killed. [6,p.58] Ortiqboy Abdurasulov, Nuriddinhoji Maqsudkhodjayev, Sharifkhodja Otaboyev, Yoqubkhan Abdurazzoqboyev played an important role in the intensifying of Namangan riot by telling people about the protests throughout the old city, calling among the shopkeepers and summoning them to go to the Wrestling Square, and by marching in the forefront.

The day after Namangan revolt, on July 12, A.I.Gippius, Military Governor of the Fergana region, held a meeting with the influential people of the city. At the meeting, he stressed the need to “soften” the decree of Nicholas II, in particular, not to create a general list for mandatory labour, to alleviate the situation and resolve the protests peacefully. However, this “order” soon lost its relevance. According

to one of the representatives of the Russian administration, particularly, the Turkestan Governor-General's administration, the cessation of making the list of local laborers was considered to show the inability of Tsarist Russian government to implement its decision resolutely and thus damage the reputation of the tsarist administration.

Fearing the escalating revolt, Russian officials began to demonstrate all their “talents” they had by intimidating and deceiving people in some cases. For example, considering the importance of Islam and the role of the clergy in the lives of the local population, A.I.Gippius, the military governor of Fergana region, came to the Mosque in Namangan on July 23, 1916, accompanied by a group of Russian officials. A.I. Gippius addressed a speech to around 700-800 people who came to that those people in the mosque were not dangerous, but that the malicious crowd was frightening because they would attack any person in commotion and the law would oppose such a crowd. He also stated that such a situation had occurred in Jizzakh, and the city was completely destroyed, the people were evicted from their homes, their possessions, property and land were confiscated at the expense of the state for killing the chief of the uyezd and several Russian people and torturing his family. The purpose of speaking about Jizzakh events and its consequences was to warn people that such punishment was likely to be sentenced on Namangan too. After all, one of the main tasks was to intimidate the people of Namangan in this way and prevent the revolt.

A.I. Gippius even did not refrain from choosing the path of deceit, from influencing the psyche of the natives in the pursuit of this goal. He once summoned 18 dignitaries, who were local residents of Namangan, took off his general's uniform, put on a turban and a chopon

(national cloth is worn by men) read and kissed the Koran, and said: “I like this kalomi sharif. [7, p.58]

“Do you trust me now?” – he asks. When he had the answer: “Yes, we do”, he advised to act reasonably and stated that they had property and land there which needed fighting for, if not, the land might be possessed by others. He continuous his role in the “play”: “The war is far away from you. If, God forbid, the enemy wins and defeats Russia, they will come and take your land... Your ownership of the land is protected by the Russians and the government. Of course, you could also be drafted into the army, but you are coward. If two pirates tell to six people of you to lie, you will lie on the ground with your face. Such people are not fit for military service. You are not accustomed to wars. You know trade and teaching. But these are not necessary in the time of war. You know farming so you are more beneficial to the work behind the front line”. The military governor in the guise of a "Muslim" accused the Uzbeks of cowardice, even though he understood the hatred and the sense of patriotism of the riots, and said that they were not fit for military service. In fact, if the colonists had given weapons. the danger was that they would eventually be the ones on the target. [8, p.72]

On the same day after the meeting, on July 23, 1916, A.I.Gippius, the military governor of Fergana region, sends a telegram to the Chief of Head Staff with the following content: “The spirit of peace and benevolence towards Russia is becoming evident in the cities of the region. I had a conversation with Namangan imams and dignitaries. Behind them stood many ordinary people. ... Senior judge told me to send a message to the Emperor informing that disobedience to the imperial decree was not in the imagination of the people. He also

said: “We have lived as loyal citizens of the emperor for 40 years. We will continue to be faithful to him. The riots arose because the decree was not well explained to the public. Tragic riots have taken place, and now the people trust their military governor and do not follow those who call for revolt.” I... believe these words. For the people wept when they heard my words”. [9.p.74]

If one pays attention to the content of the message, it is easy to notice that everything was planned in advance. Fearing retribution, imams and the rich may have demonstrated their helplessness in front of Russian officials so that they could save their family and compatriots from inevitable death or exile; however, the revolt continued in places.

The revolt spread throughout Namangan district. On July 12-13, 1916, around 500-600 people gathered in the "Kalandarkhona" (formerly called as this) when they heard that a list of laborers was being compiled in the village of Olmos. There were violent clashes between the police, the military and the people. Seven people were killed and several others were injured in the fights. [10, p.63] Similar actions could be observed in other areas of the county.

The insurgents demanded the list of people who were to be called the mandatory labour from the heads of the department. On July 14, 1916, in the village of Chindovul, Namangan district, the population demanded the list asserting: “... we do not give laborers. Give us the list. Wasn't it satisfactory to take payment and our horses? Now want to take our men. We do not!” [11, p.63]

Frightened by the outrage of more than a thousand residents, the head of the department handed the list to the crowd and

survived. Residents of Yorkurgan village of the district also demanded the list of those mobilized for labor on July 15. More than 500 villagers gathers in front of the mosque and demands the list from the village elders, but “when they heard the refusal, the rebels killed them and burned the list”. A similar protest took place in the village of Chodak of the uyezd. On the same demand, 600 people from the village “managed to cancel the list” by killing the head of the Chodak department. On the same day there were public demonstrations in Kizilravot and Pop villages which also managed to cancel the list. [12, p.62] From September 1916 to March 1917, more than 113,000 of the 123,305 laborers in the Turkestan region were sent to Russia. The laborers sent from Turkestan were placed in unlit, abandoned barracks, palaces and dormitories with no living conditions. Workers from hot countries went to cold countries and faced many difficulties due to lack of clothing, unsatisfactory living and working conditions which led to various diseases, mainly, cold. The ill could not take treatment in most cases and died. In addition, the supply of food was adequate either. Working hours lasted for 16-18 hours which this continued even in the open air in the 22-25 degree cold. The lack of conditions led to protests by laborers. Mirpayzi Mirtalapov, a laborer from Namangan, despite being a brigade leader of ten people, refused to carry out his duties, disappeared from the dormitory for weeks, ignored anyone's words, “refused to work and called on his compatriots to go on strike and return home”. For these reasons, tsarist authorities kept him in prison for 7 days. [12, p.137]

After the overthrow of the tsarist (monarchy) government as a result of the February Rebellion of 1917, the Provisional Government had to issue a decree on “repatriation of forced laborers from foreign nations” on May 5, 1917.

Accordingly, the surviving laborers began to return to their homelands in May 1917. On May 16, 1917, a welcoming ceremony was held at the Namangan railway station. In this regard, a large meeting was held in the city. [13. P.40]

CONCLUSION

In conclusion, the national liberation struggle of the Fergana Valley in 1916, especially in Namangan district, was marked by its mass and intensity, and played an important role in the history of the movements for independence and freedom.

REFERENCES

1. Karimov I.A. There is no future without historical memory.-T.:East,1998.
2. The uprising of 1916 in Central Asia Kazakhstan Sb-K documents. M; 1960, Note: Choriyeu Z. Turkistan laborers: Mobilization and its consequences (1946-1977). T: East, 1999.
3. Tursunov Kh. 1916 nations revolt in Middle Asia and Kazakhstan.-T.:science, 1987.
4. Ismailova J. National liberation fights in the Fergana Valley (In the example of the 1916 revolt). T.: G'afur G'ulom Publishing House. 2003.
5. Kovalev.P.A. 1916's revolt in Uzbekistan. -T.: “Qizil O'zbekiston”, “Правда Востока” and Uzbekistan-Surh joint-press, 1955.
6. History and fate: Problems of studying the history of the Fergana Valley // Materials of the Republican scientific-practical conference. – Namangan: 2000.
7. Kosimov I. Excerpts from the history of Namangan –T.: “Science”, 1990