

The Socio-Political Activities of Progressive Intellectuals in Turkestan.

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Abstract: It is well known that the efforts of Turkestan's national progressive intelligentsia played a significant role in the socio-political developments of the early twentieth century. A variety of groups representing national interests have developed in the country as a result of the work of these progressive intellectuals. As a result, there has been a favorable influence on the safeguarding of national interests. This article examines and analyzes the socio-political activities of Turkistan's progressive intellectuals.

Keywords: 1917, Shura-i-Islamia, Turan society, "Ulug Turkiston" newspaper, M. Bekhbudi, elections to the city Dumas, federal system.

Introduction

Turkestan's Muslim population is likewise involved in a political fight. The period of March-April 1917 was a turning point in the country's political awakening. The leaders of Turkestan's fledgling national-democratic movements became progressives, or Jadids. All of their prior activities had prepared them for this assignment. The Jadids had high hopes for the February Democratic Revolution and the values it proclaimed, and they worked hard to put its concepts and slogans into practice. During this time, they were able to make significant strides in uniting people's thoughts, awakening the need for greater national unity.

In Turkestan, the Shura-i-Islamia (Islamic Council), a socio-political association or organization of progressive thinkers, played a key part in this strategy. Tashkent's Shura-i-Islamia was created on March 14, 1917. The "Turan" Society convened a conference that resulted in the formation of the organization. Ubaidullakhodja Asadullakhodjaev was elected chairman of the organization after Abdulvakhidkori Abduraufkori ugli was elected chairman.

Enlighteners Munavvarkori Abdurashidkhonov, Mahmudkhoja Bekhbudi, Mustafa Chokai, Akhmad Zaki Validi, Islam Sultan Shoakhmedov and Toshpolatbek Norbotabekov took an active part in the organization [1,136].

The first congress of Muslims of All-Turkestan was held in April 1917, at the suggestion of the "Shura-i-Islamia" organization. The organization's program, which was accepted during the congress, intends to propagate the notion of reform among Muslims in the region, unify all Muslims in the region around a common thought and profession, and fight for Turkestan's autonomy. Samarkand, Kokand, Namangan, Andijan, Margilan, Skobelev (Fergana), Merv, Turkestan, Okmachit, Osh, and other cities had branches as early as April 1917. Shura-i-Islam, the organization's newspaper, is also published.

The 15-member board of the Shura Islamiya (formed at its first meeting on March 14) includes Abdulvahidkori Abduraufkori ugli (chairman), Munavvarkori Abdurashidkhon ugli (deputy chairman), Kattakhoja Bobokhoja ugli (sarkotib), Mulla Rizo Okhund Yuldoshkhola), Abdusalimkori Khidoyatboy ugli, Ubaydullafoja Asadullakhoja oglu and others. [2]. The Shura-i-Islam and its governance structure demonstrate that people of many worldviews are brought together

by the concept of Muslim unity. Munavvarkori, Ubaidullakh Khojaev, and Abdullakh Avloni, well-known leaders of the Turkestan progressive movement, were an active force and the Shura-i-nucleus. Islam's They had a significant impact on the organization's actions and policy texts.

According to the newspaper "Ulug Turkiston", the "Turon" group was formed by young educated intellectuals who had begun to unite among Tashkent residents. [3]. The "Turon" Society was established in April 1917 after the Shora-i-Islamia Society. [4]. In 1917, "Turon" newspaper was published in Tashkent by "Turon" Society. [5]. Turon was the name of the first theatrical ensemble created by Turkestan Jadids in Tashkent in 1913. The troupe's artistic director was Abdullakh Avloni, and its spiritual and material benefactors were Munavvarkori Abdurashidkhonov and other Tashkent nobles. The troupe's primary troops were Nizomiddin Khodjaev, Badriddin Alamov, Shokirjon Rakhimi, Muhammadkori Poshshohojayev, Fuzail Jonboev, Khasankori, Samekori Ziyoboev, Kudratilla Yunusiy, and after 1916 Mannon Uygur, Gulom Zafari, and Sulaymon Khodjaev. "Turon" has progressed to the level of a theatre company, with its own winter and summer structures in Tashkent's historic and metropolitan areas. In 1913, a special library was constructed in a Chorsu building, where the troupe is based. Since 1918, this library has operated as an autonomous public library. Since 1919, Turkestan intelligentsia have referred to it as the "Turon" Library. The "Turon" theater troupe debuted in Tashkent on February 27, 1914, with a performance of M. Behbudi's "Padarkush" in front of 2,000 spectators in the "Colosseum" Theater. In April 1917, the "Turon" society was founded. After the October Revolution of 1917, "Turon" theater was taken over by the Soviet government.

According to the newspaper "Ulug Turkiston", a meeting of the Turkish Human Rights Centre was held on 3 August 1917 at the Shura-i-Islamia Society building in Tashkent. The meeting was chaired by Mukhammad Amin Afandizoda, an Azerbaijani from Baku, and presided over by Shakirjon Rakhimi. At the beginning of the meeting, Mukhammad Amin spoke about the goals and plans of the sect. It will then be decided to elect 20 members to lead the party on the second issue.[6].

According to historical research, the following 10 people will be elected to the Turkish Human Rights Party through open elections: "Mukhammad Amin Afandizoda, Sadriddinkhon Sharifkhoja uglu, Miyon Buzruk, Munavvar Kori Abdurashidkhonov, Saidalikhoja Tursunkhoja uglu, Majid Kodiri, Nizomiddin Isomiddinkhoja uglu, Kattakhoja Bobokhoja uglu, Muhammadkhon Poshshokhojaev, Isroilkhon Ibrakhimjon uglu [7,64]. In addition, the press reports say, "Piri Mursilzoda, Akhmad Makhmudzoda, Mulla Sodik Akhund, Abdulfattokh Makhdum Abdulkhoja uglu, Mulla Muborak Sodik Mukhammad uglu, Salokhiddin Makhmud uglu, Yusufjon Akhmadjon uglu, Mulla Madikhon Olimkhoji uglu, Salokhiddin Muftiyzoda, Abdulsami Kori Ziyoboev Mulla Abdulla uglu, Khoja Ahmad Sherahmad oglu, Saydullakhoja Saidahmadkhoji oglu, Tashkhoja Tuyokboy uglu, Ilkhomjon Alikhon uglu were elected as candidates. Mukhammad Amin Afandizoda then concluded the meeting by informing about the conditions of registration as a member of the sect"[6].

Branches of the "Turkish People's Central Party" (Turk adami markaziyati firikasi) were opened in other cities of Turkestan, where they were active from 1917 to 1918.

Thus, the establishment of the Shura-i-Islamia society was an important event in the political life of Turkestan. This has led to major adjustments in the deployment of political forces in the country and the formation of security forces. Shura-i-Islamia's influence among the masses has grown. Therefore, as historical studies rightly point out, in Turkestan there was not a dual power like the

Centre, but three forces in the political arena.

The first congress of the Turkestan Regional Council of Workers' and Soldiers' Deputies began its work. The congress was held in Tashkent on April 7-15, 1917.[8,2-9]. There were 263 delegates. All were of European descent. Sobirjon Yusupov, a delegate of the soldiers' committee, expressed regret that the indigenous peoples had not been invited to the congress, opposed the proposal for power-sharing and proposed a unified government in Turkestan under Russian and Muslim control in whatever form.

Nevertheless, the congress advocated the establishment of a democratic republic with a strong central authority in Russia. The Congress did not comment on issues of importance to the peoples of Turkestan, such as the country's autonomy and the elimination of national inequalities, and left the decision to the Constituent Assembly.

These issues were also the focus of a meeting of the executive committees of Turkestan Province held in Tashkent on 9-16 April 1917. Of the 171 delegates attending the congress, 99 were elected representatives from Europe and 72 were local residents [9,8].

The heated debate on the future form of statehood in Russia has given rise to a multitude of opinions and views. The idea of a federal republican system, which was put forward as a form of granting all peoples of Russia the right to self-determination, was perceived differently by its supporters and opponents alike.

The congress expressed strong views against the inadequacy of a centralised republic for Russia. Some proponents of federalism linked the question of granting autonomy to determining the level of cultural and political development of the peoples, recognising that the peoples of Turkestan "should be allowed to enjoy autonomy later"; a second group of proponents argued that autonomy should be territorial rather than national.

In general, regardless of the content of their views on federalism, they essentially ignored the interests of Turkestan's many millions of indigenous people and ignored their right to self-determination. Addressing the congress, some national progressive leaders bitterly pointed this out. For example, in his speech, Makhmudhoja Bekhbudi defended the interests of the Turkestans, the world-famous scholars, Islamic jurists and the creation of glorious architectural monuments of the people with the most ancient history and culture (the achievements of this nation are in the cultural treasury of all mankind), speaking proudly of these peoples, who had their own way of life, high land cultivation, horticulture and craft culture, he rightly blamed Russian Empire for the current state of the people, their ignorance and neglect. [9,8].

In short, the struggle for political power in Turkestan region intensified in September-October 1917, and it entered a new phase. The socialist parties, which had very few or no seats in Turkestan City Duma elections, tried to seize power by "armed insurrection", fearing a peaceful transfer of power in parliament to Muslims, especially the Bolshevik Party. The Bolsheviks began to pursue their goals through the Soviets of Workers and Soldiers.

The Bolsheviks' determined attempt to hand over power to the radicalized Soviets provoked negative reactions not only from the local population in Turkestan, but also from the democratic forces of European population. This was particularly evident during the Second Extraordinary Congress of Soviets of Workers' and Soldiers' Deputies of Turkestan, held in Tashkent from 30 September to 10 October 1917. During the events of September 1917 martial law was declared in Tashkent and demonstrations, rallies, meetings and strikes were banned.

By October 1917, however, the Bolsheviks in Turkestan had intensified their efforts to seize power by force. The struggle of the peoples of Turkestan for national autonomy was on the verge of a serious challenge.

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