

Jadid Obidjon Mahmudov's activity as the deputy chairman of the Kokand Duma in 1917 year

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Abstract: The article describes the activities of the leader of the Kokand jadids Obidjon Abdukholik ogli Mahmudov (1871-1936) as deputy chairman of the Kokand Duma.

Keywords: Kokand duma, jadid, Turkestan autonomy, grain, idea, education, luxury.

"He (Obidjon Mahmudov), like Mufti Sadriddin and Nosirkhan Tora was a great person who sincerely believed in our national success and whose heart was ignited by the fire of true patriotism and spread this fire to people around him."

Mustafa Chokay

Introduction

The great representatives of the Jadid movement in Turkestan, realizing that the social, economic, as well as the local population lagged behind the global development, the need to reform society, acted for the development of the country.

Due to huge amount of the Jadids were youths, they sought, mastered, and encouraged others to embrace the achievements of Eastern and Western culture. They were able to go abroad and studied the level of cultural and educational development in different countries, compared them, and they had a desire to bring the achievements of world development to Turkestan. As a result, the focus of the Jadids was on the task of reforming education in the first place. They not only theoretically proved the need for such reforms, but also opened new schools, libraries, wrote textbooks, and put a lot of effort into implementing their ideas.

Mahmudov Obidjon Abdukholik ogli, the leader of the Kokand Jadids, a great enlightener, publisher and geologist, was also an honest man who served for the enhancement of the country. His ideas included such historical tasks as the correct understanding of the role of religion in human spiritual development, the activation of market relations, the establishment of progressive democratic institutions, the formation of a unique national development in the country, as well as the development of publishing.

Materials and methods

The life and work of the Obidjon Makhmudov were described in scientific researches of N.Karimov and R.Shamsutdinov. It should be noted

that these studies support to draw realistic conclusions about the life and work of the thinker. For example, R. Shamsutdinov in book "History of Andijan in documents and materials (1876-1917)" pondered the secret reference № 4780 dated November 4, 1916 by the "Turkistan Security Department" on Obidjon Makhmudov. [1]

R. Shamsutdinov's another work "In search of Cholpon's heritage in the land of Azerbaijan" contains the memoirs of Mustafa Chokay with the death of Obidjon Makhmudov in Paris in 1936. [2]

R. Shamsutdinov's book "In memory of the repressed compatriots (on the basis of documents and materials)" also gives information about the participation of Obidjon Makhmudov in the Congress of Oriental Peoples in Baku in September 1920. [3]

N. Karimov's article "The leader of the Fergana jadids" gave a certain information on the life of Obidjon Makhmudov. [4]

Generally, the idea of establishing Turkestan autonomy began to penetrate the social consciousness of the local population of Central Asia with the intensification of political changes after the February 1917 revolution. In this case, the elections to the city Duma and the All Russian Constituent Assembly in August 1917 were important events in the process of establishing autonomy. During this period, Obidjon Makhmudov, one of the leader of Kokand jadids, was elected as a member of the Kokand City Duma, later as a Deputy Chairman of the Duma due to his progressive proposals at the meetings.

Results and discussion

While working in the Kokand Duma, he fully dedicated himself in developing of Kokand, created decent living conditions for the population, as well as to establish an independent government in Turkestan, tried to make it economically free, as well as to enlighten the people. Throughout his life, he worked for the comprehensive development of Kokand and spared no effort and knowledge in this direction. Mustafa Chokay, a contemporary of Abidjan, mentions the following in his memoirs: "Obidjon has been effectively worked here since he was elected deputy chairman of the Kokand City Duma. He fought for the same development of New Kokand and Old Kokand in everything related to the landscape of the city. One day he discussed with Gurvich (a social-revolutionary) a mayor of Kokand. When Gurvich said he would provide lighting to a number of streets in New Kokand, Obidjan stopped the mayor and stressed the need to provide lights to the streets in the old part of Kokand in general, as well as the fact that there were numerous paved streets here. I remembered clearly that Obidjan said the following words to Gurvich: "We are very firm friends with you, but if we discuss

such issues, we may become rivals to each other. Any development must start from the old city ... ” [5] So, Obidjon Makhmudov was a person who could feel all the problems and was not afraid to say it.

During this period, in order to decrease famine in all provinces of Turkestan under the leadership of Obidjon Makhmudov grain products imported from different regions of Russia, including the Caucasus, Aktyubinsk, Georgievsk, Mishkino, Nezlobnaya. For instance, in September 1917, there were 22,624 (twenty two thousand six hundred and twenty four) puds¹ of grain were brought to Kokand. [6]



Picture 1. Obidjon Mahmudov

At the end of October 1917, Obidjon Makhmudov went to the Caucasus on the decree of the Soviet of Workers', Soldiers' and Peasants' Deputies to provide the people of Kokand with grain. However, due to the closure of the railway from Ashgabat to Turkestan, he immediately met with the chairman of Soviet People`s Commissar of the Turkestan autonomous Republic Sobirjon Yusupov and the chairman of the Council of People's Commissars of Russia Lenin in order to resolve this issue. As a

¹ Pud-a unit of measurement of weight available in Russia and adjacent regions until 1918 year. 1 pud equals to 16 kg.

result of his efforts, a totally 17,917 (seventeen thousand nine hundred and seventeen) puds of grain (wheat, corn, flour) were brought to Kokand in October 1917, and 18,000 puds grain in November. [7]

In Turkestan, the grain shortage at that time was estimated at 50 million puds, and the daily ration for the urban population was set at 200gr. bread per person. The habitats of the villages, on the other hand, ate a variety of wild plants that replaced bread. [8]

At the same time, there were clear reasons for the food crisis in Turkestan. The predominant one was the state policy aimed at shaping a cotton monopoly, and the population of Turkestan, like other cotton-growing regions in Russia, was extremely poor. [9]

By November 1917, the grain shortage was nearly 100 million puds. This was due to the rapid reduction of Turkestan's grain fields, as well as the constant interruption in the supply of grain from Russia in exchange for cotton. If in 1917 2 million puds of grain were imported from Russia, in 1918 year 1.9 million, and in 1919 almost nothing was imported. With an eye to solve the situation, only 5.3 million puds of grain were purchased in the republic in 1919. This was entailed to the famine of more than one million two hundred thousand people in Turkestan [10]. As a result, the government also used the small amount of food reserves that were stored for the needs of the front. For example, in the second half of 1917, 198 vegetable oil were used as a fuel on the Trans-Caspian front alone, while 53 vehicles were used for Turkestan railway locomotives. For the needs of the population, only 63 vehicles were allocated from oil. [11]

Meanwhile, Zeytsev, the secretary of Russia's Central Executive Committee, sent a letter to the Turkestan and Fergana regional food administrations urging them to transport 400,000 puds of grain from Aktobe to Turkestan by rail to prevent famine in the country. In such a difficult situation, Obidjon Makhmudov showed strong will, and consent of the chairman of the Central Executive Committee V.Votinsev, he had closed all train routes to Turkestan for a week and persuaded them to bring grain for bakery products through a special guard. As a result, grain products were delivered to the entire population of Turkestan [12].

O.Makhmudov, who was persecuted by Tsarist executioners all his life, was arrested in 1926 as a result of the "Land and Water Reform" in Turkestan and sentenced to 5 years in prison. The court ruled that the sentence be served in the Solovets Islands. He was released within 8 months for exchange for giving up his mines and wealth. Many scholars believe that Makhmudov was dead by shooting. But he died of his own

accord in 1936 year. Currently, the grave of the him preserved in the Shaykhan cemetery in Kokand.



Picture 2. Tomb of Obidjon Mahmudov. Kokand city, Uzbekistan

Conclusions

His patriotism and willing are notable for their reflection of modernity with the Eastern worldview. As a person who made a worthy contribution to the comprehensive development of Turkestan, he was a progressive intellectual who fought for the survival and development of the nation. Through the study of the life and work of O. Mahmudov, at the heart of his reforms were critical views on the declining social and educational life of his century and the desire to restore it and develop political and economic relations. He was a patriotic person who worked tirelessly for the development of the country, arguing in all respects that science, which formed the basis of the ideas of the Enlightenment, was a transforming force in society.

Firstly, he realized that Turkestan could not develop without enlightening the people, like all Jadids, and acquainting the general public with the achievements of world culture.

Secondly, he put forward the idea that in order to improve the living conditions of the people, it is necessary to get rid of colonial - feudal oppression and heavy obligations, to achieve spiritual maturity. In particular, in many speeches of O.Mahmudov, the press criticized the illegality and corruption of the tsarist government, the negative aspects of

the activities of banks, as well as excessive taxes, and in the following period took the initiative with pragmatic actions.

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