EUROPEAN JOURNAL OF LIFE SAFETY AND STABILITY (EJLSS)
ISSN2660-9630
www.ejlss.indexedresearch.org Volume 53, 2025 ||

Socio-Political Situation in Namangan Uyezdi as a Result of the Establishment of Soviet Power

Xaydarov Zahriddinbobir Umarovich
Associate Professor, Department of Philosophical and Historical Sciences, Namangan State Pedagogical Institute, Candidate of Historical Sciences
Zaxriddinbobirxajdarov@gmail.com

Abstract: *This article explores the dynamic sociopolitical environment in Namangan following the February Revolution of 1917, focusing particularly on the initiatives taken by local residents to establish various societies and organizations during the early stages of democratic change. Drawing on authentic historical sources, the study sheds light on the efforts made by the people of Namangan to participate actively in shaping the region's future amid the decline of the Russian Empire and the emergence of new political structures. It emphasizes the grassroots movements that arose in response to the shifting power dynamics, particularly the collapse of tsarist authority and the subsequent attempts to form alternative governance mechanisms. Special attention is given to the role of Turkistan Autonomy, which symbolized the aspirations of the region's Muslim population for self-determination and cultural preservation. The article further analyzes the contribution of Namangan's residents to this autonomy and details how its eventual suppression by the Soviet regime sparked widespread dissatisfaction and movements for sovereignty. These resistance efforts, though ultimately subdued, reflected the broader desire among the local population for political independence and social justice. The study contextualizes these developments within the harsh realities of the early Soviet period, marked by political repression and the forced integration of peripheral regions into the Soviet state. Overall, the article provides a nuanced historical narrative of how the people of Namangan engaged with early 20th-century revolutionary changes and struggled for regional autonomy against the backdrop of growing Soviet centralization.*

Keywords: *Islam association, provisional government, turkistan autonomy, meeting, action for sovereignty, economic crisis, famine.*

Date of Submission: 20-05-2025 ***Date of Acceptance: 10-06-2025***

Introduction

After the revolution in Russia in February 1917, political awakening in Turkestan also reached a new level. As a result of the political freedoms that emerged due to the February Revolution, local progressive intellectuals in the country immediately began to work for a national society and publications. In early March 1917, the "Shuroyi Islamiya" society of the local Muslim intellectuals was established. In turn, in April 1917, a branch of this society was opened in Namangan on the initiative of local Jadids [1]. On June 12, 1917, the Namangan Council of Muslim Deputies was established. U. Abdurakhmonov, Sh. Shomansurov, G. Qosimov, N. Qoriyev, I. Nizomboyev and other Muslim representatives closely assisted in its establishment and formation [2]. During 1917,

many societies were also established in Namangan uyezd, and newspapers and magazines began to be published. In particular, in the city of Chust, at the beginning of 1917, the "Jumhuriya" society was opened on the initiative of young people [3]. Under the publisher and editorship of the Tatar teacher Husayn Makayev, the "Matbaaii Is'hoqiya" printing house in Namangan, which began its work by publishing books in national languages, published 40 issues of the newspaper "Ferg'ona Sahibi" in early 1917. The newspaper was closed down because it could not support itself. Starting in August of the same year, a newspaper called "Ferg'ona Nidosi" began to be published [4]. In accordance with the Provisional Government's resolution of May 5, 1917 "On the repatriation of persons forcibly taken from foreign nations ... to their homeland," people who had been mobilized for work behind the front (labor) in 1916 returned from Russia in the summer of 1917 and began to actively participate in the political life of the country. For example, in Kosansoy, the "Union of Workers and Peasants" was established by those who had returned from labor, and Abdurazzok Hakimbayev was elected its chairman [5]. On May 8, 1917, a meeting of workers and employees was held at the oil refinery in Namangan, where the issue of establishing a factory committee of workers and electing its members was discussed [6]. In accordance with the resolution of the meeting, a factory committee of 7 people was formed. This committee formed the core of the Namangan Soviet of Workers' Deputies. I.G. Khokhlov, S.M. Dadasyans and others were active in the formation of this Soviet [7]. In June 1917, the Namangan City Duma was also formed. Pokrovsky was elected its chairman. Obonitsky was appointed the head of the city, and Orbelov was appointed the garrison commander. Also in 1917, a city Duma was formed in Chust, which had 34 members [8]. There were disagreements between the city Duma and the Soviets, and the Duma rejected the decisions made by the Soviets [9]. By October-November 1917, the socio-political situation in the country had changed dramatically. The Bolsheviks had seized power in Petrograd. On November 15-22, 1917, the III Regional Congress of Soviets of Workers', Soldiers' and Peasants' Deputies was held in Tashkent. The Congress announced the establishment of the Turkestan Council of People's Commissars. Not a single representative from the local population was included in the government. Therefore, on the initiative of the "Shuroi Islamiya" and other local organizations, the IV Extraordinary Congress of Muslims of the country was held in the city of Kokand on November 26-29, 1917, based on the idea of restoring national statehood in the country. On November 27, the Congress announced the establishment of the Turkestan Autonomy. Intellectuals from Namangan also held responsible positions within the Turkestan Autonomy. Sayyid Nasirkhantura from Kosansay, an activist of the Fergana "Shurai Islamiya", was appointed to the position of education inspector of the autonomous government [10].

Archival documents and national press reports provide ample evidence that the Turkestan Autonomy was supported by the local population in Namangan, as it was throughout the country. For example, on December 1, a demonstration was held in Namangan Uyezd, attended by about 100,000 people. The protesters' flags read "Long live the autonomous Turkestan and its government!" and those gathered swore an oath of allegiance to the Turkestan Autonomy and its Provisional Government by taking a Quranic oath [11]. On January 15, 1918, representatives of the local ethnic group organized a rally in Namangan against the establishment of Soviet power. However, this rally was forcibly dispersed by the Bolsheviks. On January 16, 1918, armed workers and soldiers seized the city Duma, bank and telegraph buildings. They arrested the chairman of the Duma, the mayor of the city and the garrison commander. Thus, Soviet power was established in Namangan [12].

Methodology

The establishment of the Turkestan Autonomy and its humanitarian policy were negatively received by the Bolsheviks, the organizers of the new communist regime. As a result, the Autonomous Government established in Kokand was bloodily overthrown in February 1918 [13]. After the

autonomy was crushed, the Bolsheviks and Armenian Dashnaks organized numerous massacres in the region. In particular, Armenian Dashnaks killed more than 1,500 people in Namangan [14]. The defeat of the Turkestan Autonomous Government and the escalation of the punitive campaign against the local population gave impetus to the children of the Motherland to take up arms for freedom and the emergence of an armed resistance movement in the valley. During this period, various segments of the population also participated in the resistance movement in Namangan Uyezd. The ranks of the movement included ordinary village elders, madrasah students, artisans and craftsmen, and those who held ministerial positions within the Autonomous Government. The Bolsheviks used all methods and means to suppress the armed movement against Soviet power. In particular, they brutally retaliated against the local population who supported the armed opposition. In October 1923, the "basmachi" detachments were largely eliminated throughout the Fergana Valley, including Namangan Uyezd. At the same time, it should be noted that until the 1930s, small groups of leaders such as Nasirkhantura in Kosansoy, Otakuzi in Khadikent, Madumar in Peshkurgan, and Mirfayz in Nanay operated [15].

Result

With the establishment and tyranny of Soviet power, progressive intellectuals changed their tactics of struggle against it. In order to serve the interests of the nation, they began to work in the ranks of the government and the Communist Party. In addition, the Jadids created secret organizations and fought tirelessly against the existing regime. In 1925, the organization, which was known as the "National Union", ("National Union"), was revived under the name "National Independence". The Namangan branch of "National Independence" worked under the leadership of Zaynuddin Qori Nasriddinov. Through the activists of this branch, Akram Ismatullayev and Rizayev, he was constantly in touch with Tashkent, and personally with Munavvar Qori, and carried out the instructions of the Center. In the Namangan department, U.Akramiy, M.G.Dadamuhamedov, F.Ismatullayev, X.B.Rizayev, I.K.Otaboyev, J.Sa'diev, N.Mahmudov, F.Usmanov, A.Musabayev, A.Kh.Gofurov, A.Zaynutdinov worked with members of the armed opposition. For example, Usmonhoji Tokhtakhojayev, who went to the headquarters of the Rakhmonkul commander with the resolution "National Independence", wrote an ultimatum to the Communist Party Congress in Tashkent, demanding that Fergana be granted autonomy. On April 25, 1931, the judicial collegium of the Special State Political Department (OGPU) under the USSR Council of Ministers issued a decision “On the Criminal Case” of 87 Uzbek independence activists, stating that “...in 1921-1923, many members of this organization, having criminal ties with local printing gangs or with printing bosses, directly participated in organizing an armed struggle against the Soviet government.” The same indictment stated the following about the Namangan branch of “Milliy Istiklol”: - “In addition, this organization had a positive attitude towards printing. Some of its branches, for example, the Namangan branch, participated in the armed actions of the printing gangs against the Soviet government in 1928-1929” [16]. Many Namangan scholars and progressive intellectuals participated in the struggle against the establishment of Soviet power in the Fergana Valley. The ideological leaders of the armed resistance movement were usually educated and experienced representatives of the Jadids and scholars, whom the leaders called their pirs. One of such leaders in Namangan was Nasirkhan Tora Said Kamolkhan Tora oglu (1871-1938) from Kosansoy, who was included in the government of the Turkestan Autonomy. He was born in 1871 in Kosansoy into an intelligent family. He also played a special role in the democratic processes in Turkestan after the February Revolution of 1917. He participated in the congress of delegates of the executive committees of the Turkestan region held on April 10, 1917, and called on all classes of the population, all nationalities to preserve the freedom they had gained and to make the most of the opportunities that freedom provided [17]. Nasirkhantura was one of the main organizers of the Turkestan Autonomy. Ashurali Zohiri highly appreciated his role in this regard. In particular, the convening of the IV Extraordinary Congress of Muslims of Turkestan was directly associated with

his name [18]. He served as a member of the National Assembly of the Turkestan Autonomous Region and the government's education inspector [19]. However, his activities did not last long. After the autonomy was dissolved, he lived a secret life for a year. Then he became one of the ideological leaders of the armed resistance movement in Fergana and became known among them. He became the head of the "Shu'roi Islam" organization in Namangan[20]. He secretly tried to centralize the activities of the leaders of Omon Polvan, Muhiyiddinbek, Jonibek qazi and Rahmonqul. Nasirkhan-tura became a member of the Namangan branch of the "Milliy Ittihod" organization and organized a cell of this organization in the city of Kosansoy. Shermuhammadbek declared Nasirkhan-tura his pir and constantly received information from this center about the situation of Soviet troops in Fergana. In 1919, the Bolsheviks imprisoned him for being the Minister of Education of the Turkestan Autonomous Region. After his return from prison in 1924, he was soon arrested again for anti-Soviet activities and exiled to Orenburg for 5 years. In early July 1938, he was arrested again for anti-Soviet activities. On September 3 of that year, Sayyid Nasirkhantura, an educator, religious scholar, historian, politician, and nationalist figure, died in Andijan prison [21].

As a result of the military operations of the Red Army against the armed resistance groups in the Fergana Valley, economic management was disrupted. The economic situation became extremely difficult. For example, from 1917 to 1920, the number of livestock was reduced by half. In 1917, there were 157,538 horses, 526,686 cattle, 14,283 camels, 561,197 sheep, and 5,525 goats in the Fergana Valley. However, within 3 years, the number of pack horses in Fergana decreased by 5 times and the number of draft oxen decreased by 4 times. For example, the number of draft animals had decreased sharply by the beginning of 1923 compared to 1917, that is, horses by 10.5%, oxen by 7.5%, camels by 30%, and sheep and goats by 20%. During this period, as a result of mismanagement in the economic sphere, famine broke out in the central regions of Russia. In 1921-1922, due to famine in the Volga region, 500 children were brought to Tashkent. 100 of them were sent to Namangan.

Discussion

The expansion of cotton cultivation areas at the expense of grain cultivation areas in Turkestan clearly showed its negative results during the years of the civil war. In 1917-1918, political struggles throughout Turkestan and the irrational economic policy of the Soviet authorities resulted in famine in Fergana. Due to the lack of draft animals and seed, in late 1921 and early 1922, peasants began to head to the cities to exchange their last tools and household items for a loaf of bread. The famine that occurred in Fergana in 1921-1923 was terrible [22]. People were forced to eat mainly greens and grass. As a result, the number of illnesses and deaths increased. Many children died. Many of the hungry came to the so-called "old cities" of the cities and settled in mosques, cemeteries, and streets. Every day, dozens of bodies of people dying of hunger could be found on the streets of villages and districts where famine reigned. In some cities and food supply points, the famine was so terrible that on some days it was necessary to bury several hundred dead, or even impossible to bury them. Most cemeteries were already full during the first three months of 1922. By September-October 1922, the entire valley had a population of 939,855, of whom 64,336 died of hunger. In particular, out of the total population living in Namangan uyezd, 53,309 were hungry, 23,930 were at risk of starvation, 3,211 were displaced due to famine, and 4,757 died of hunger. At the beginning of 1923, 387,018 people were living in a state of hunger in 74 volosts in the Fergana region alone [23]. In fact, archival sources indicate that their number could have been increased by another 25% (i.e. 483,772 people-dissertants). In the Fergana region, only 1.4% of the hungry were helped in November 1922, 2% in January 1923, 5.5% in May, and 4% in September. Also, 1 million people died in the entire Fergana Valley due to famine in six years. The bloody battles waged by the Red Army against the armed opposition led to a sharp decline in the

population. According to official data, 800,000 people died in the Fergana Valley during the six-year struggle against the "suppressors". In particular, the total population of the Namangan region in 1911 was 473,400, but in 1926 it fell to 397,800.

Conclusion

In short, Soviet power was established in the Namangan region, as in all of Turkestan. All aspects of public life were subordinated to communist ideology. After the abolition of the autonomy of Turkestan, armed resistance groups operated in the uyezd against the violence of the Bolshevik regime. By the end of the 1920s, armed opposition in these areas had almost been eliminated. Soviet power was consolidated as a political system. The entire life of the country was subordinated to communist ideas in every aspect.

References:

1. O‘zbekistonning yangi tarixi. Ikkinchi kitob. O‘zbekiston sovet mustamlakachiligi davrida. T.: Sharq, 2000, pp. 24–26.
2. NVDA, fond 62, ro‘yxat 1, ish 25, varaq 12–15.
3. Y. Qosimov, *Qora ko‘zoynak bilan yozilgan tarix*, Namangan, 1993, p. 7.
4. E.Yu. Mirzaliyev and M.T. Bozorova, *Namanganning XIX asr oxiri – XX asr boshidagi sotsial-iqtisodiy va madaniy rivojlanishi*, Namangan, 1998, p. 45.
5. M.V. Rahimova, *Kosonsoy tarixidan lavhalar*, Kosonsoy, 1996, p. 23.
6. NVDA, fond 62, ro‘yxat 1, ish 25, varaq 11.
7. Y. Qosimov and T. Hakimov, *O‘zbekistonda milliy-demokratik harakat va jadidizm (1917 yil)*, Namangan, 1993.
8. Najmiddin Fayziddin o‘g‘li, Muhammad Hakim, and Jo‘raxon Muhammad Hofiz o‘g‘li, *Chust tarixi*, Chust: Namangan viloyati nashriyoti, 1995, p. 79.
9. NVDA, fond 796, ro‘yxat 1, ish 51, varaq 3–4.
10. S.S. Agzamhodjaev, *Turkiston Muxtoriyati: Bor’ba za svobodu i nezavisimost’ (1917–1918 gg.)*, Avtoref. dis. … dokt. ist. nauk, Tashkent, 1996, p. 45.
11. “Namangandan,” *Ulug‘ Turkiston*, Dec. 13, 1917.
12. NVDA, fond 796, ro‘yxat 1, ish 51, varaq 16.
13. N. Norqulov, “Muxtoriyatning tugatilishi,” *Fan va Turmush*, no. 8, pp. 9, 1990.
14. Y. Qosimov, *Qora ko‘zoynak bilan yozilgan tarix*, Namangan, 1993, p. 79.
15. Yu. Qirgizov and T. Akramov, *Bir o‘lkaki...*, Namangan: Namangan viloyati nashriyoti, 1996, pp. 40–42.
16. R. Soliev and A. Rasulov, “Sho‘rolar davrida Farg‘ona vodiysidagi jadidchilik harakati vakillarining kurash uslublaridagi o‘zgarishlar,” *Tarix va taqdir: Farg‘ona vodiysi tarixini tadqiq etish muammolari*, Respublika ilmiy-amaliy anjumani materiallari, kitob 1, Namangan, 2000, p. 75.
17. T.K. Kozakov, *Obshchestvenno-politicheskoe polozhenie v Ferganskoy doline i dzhadidskoe dvizhenie v nachale XX veka*, Avtoref. dis. … kand. ist. nauk., Tashkent, 2001, 28 p.
18. M.X. Erktur, “Sayyid Nosirkhonto‘ra,” *Turon tarixi*, no. 3, pp. 21, 1994.

19. S.S. Agzamhodjaev, *Iz istorii bor'by za avtonomiyu Turkestana. Turkiston mustaqilligi va birligi uchun kurash sahifalaridan*, T.: Fan, 1996, p. 32.
20. O‘zbekistonning yangi tarixi. Ikkinchi kitob. O‘zbekiston sovet mustamlakachiligi davrida, Tuzuvchilar: M. Jo‘rayev, R. Nurullin, S. Kamolov va boshq., T.: Sharq, 2000, p. 202.
21. Q. Rajabov, “Jadidlar – istiqlolchilik harakatining g‘oyaviy rahnamolari,” *O‘zbekiston tarixi: yangi nigoh. Jadidlar harakatidan milliy mustaqillikka qadar*, T.: Eldinur, 1998, pp. 13–14.
22. M.X. Erktur, “Sayyid Nosirkhonto‘ra,” *Turon tarixi*, no. 3, p. 22, 1994.
23. M. Haydarov, “Turkiston iqtisodiyotida ‘harbiy kommunizm’ siyosati,” *O‘zbekiston tarixi*, no. 3, pp. 31–33, 2003.