

The Struggle of the Working People of Karakalpakstan against Social and Colonial Oppression in 1916 in Chimbay

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Abstract

In this article, we will reveal the policies of the representatives of the old regime among the Karakalpak people at the beginning of the 20th century. Our article talks about the workers' uprising of 1916 and the changes in the socio-economic and cultural life of the Karakalpak people.

Key words: Karakalpakstan, repressions, colonial oppression, uprising.

Introduction

Under the Khiva Khanate and as part of Russia, the city of Chimbay was a center for collecting numerous taxes from the local population, from where they were then sent to Khiva and to the head of the Amu Darya department in the city of Turtkul. Especially great abuses were in the northern Karakalpakstan, in the Chimbai sector, where a tax was levied on each farm. As a result of such a robbery of the people, by the middle of the XIX century. the socio-economic situation of the local population was very difficult, which was the cause of popular discontent. The city of Chimbay turned out to be at the center of almost all popular movements in the lower reaches of the Amu Darya.

As a result of the colonial policy of tsarism, social and economic lack of rights prevailed, and the living conditions of the people worsened. During the period of joining Russia in the lower reaches of the Amu Darya, the process of decomposition of the natural economy intensified, and commodity-money relations expanded. Forms and volumes of taxes have increased by 50%.

As all this intensified, the performances became more and more massive, as evidenced by the repressions of those times against the dissatisfied. The detention facilities in the department were constantly overcrowded, many prisoners were sent to the Tashkent prison. The dissatisfaction of the working masses with the policy of the colonial authorities, their struggle for elementary political rights, was openly manifested during the elections of the grassroots administration (foremen, volost governors, judges, etc.).

At the beginning of the twentieth century. there is an even greater intensification of the struggle of the people against social and colonial oppression. Their predatory activities increased the class hatred of dekhkans, pastoralists, fishermen and others.

The deterioration of the socio-economic and political situation of the people led to the growth of the national liberation movement. According to the head of the Amu Darya

department, all the measures of the authorities give rise to discontent on the part of the population”, that “the population has discontent, and it is not hidden by the population” [1].

The people were subjected to various robberies, especially in connection with the outbreak of the First World War. The crop failure of 1914-1916, caused by drought, frosts and floods, further worsened the life of the masses of the region. This intensified the hatred of the people for tsarism and its representatives and accelerated the organized uprising against the existing government. Among them, the people's liberation uprising of 1916 in Chimbay and other places deserves special attention. The reason was the king's decree on the mobilization of the population (mardikar). The reason for the decree was obvious and the growing need for replenishment of units at the front, a massive conscription into the army, which caused difficulties at the enterprises of the industrial centers of Russia, which provided the front with ammunition [2].

The decree provided for the involvement in military and rear service during the war of the male "foreign" population aged 19 to 43 inclusive. The instructions for the recruitment of workers indicated that each worker had to have a complete set, including winter and summer clothes, as well as the necessary utensils and tools. Released: 1. Officials of public (volost, rural and aul) administrations. 2. The lower police ranks from the local population. 3. Imams, mullahs, and mudarrises. 4. Local people holding class positions. 5. Local people who enjoyed the rights of nobles and hereditary honorary citizens, as well as personally enjoyed the rights of honorary citizens. It was allowed to hire workers for themselves. The compilation of lists of those mobilized for rear work began. The compilation of lists was carried out without explanation of the royal decree, which caused discontent among the population. In addition, the local administration announced that each household must allocate one person. In fact, only those who could not pay a bribe were included in the lists. The poor peasants asked the local administration to take into account their situation and release them from mobilization for rear work.

But the administration treated such statements without heed. The dissatisfied population began to organize protest rallies against recruitment for rear work. Participation in rallies contributed to raising the political consciousness of the people, uniting in the struggle against the oppressors. The excitement revived in the second half of July 1916 in all the volosts of the Amu Darya department. For example, on July 27, 1916, about 100 people from the villages of koldauli, kepe and others gathered in the office of the Besjap volost of the Chimbay section and asked to be excluded from the lists for rear work. But the volost refused them. The applicants were ready to start a fight. The foremen intervened in the matter, respected people of the populated area and dissatisfied people went home. On July 28-29, 1916, there were unrest in the Jangabazar and Nukus volosts. On July 29, 1916, the residents of the Kokshi kala and Arbashy aul districts of the city of Chimbay began to unrest. Thus, there was a unification of the forces of the rebel cities and auls. In case of refusal of the bailiff to cancel the order, on recruitment for rear work, it was decided to use weapons. Armed with random objects, the residents of the Chimbay district, among whom were women and children, went to the bailiff's office. The report of the head of the department in August 1916 described the further course of the event: “Shortly after that, from the city street, the entrance of which was to the square and was only 50-60 steps from the gate of the district administration, a dense crowd of Karakalpaks suddenly appeared ... according to eyewitnesses, numbering up to 1000 people, in front ... ran 200-300 old women armed with sticks, men of all ages followed behind. Stopped at the gate by an interpreter and 2-3 police jigits, the crowd flatly refused to disperse and declared that they had a request to the bailiff” [3]. The police officer ordered to disperse the crowd and leave a few representatives. After listening to their demands, he refused. Then the indignant people

began to throw bricks at the windows of the office, the women shouted: "We won't give sons, it's better to kill us!" also portraits of the king and heir. Frightened, the bailiff Mikeljanyants fled through the office window, but, having caught up, they killed him and his wife. They threw their body in the Kegeyli canal. At the same time, the rebels, especially women, in every possible way guarded the five-year-old daughter of Mikeljanyants. The women shouted: "We will raise this girl ourselves!". The destroyed property and money related to some people amounted to more than 19,145 soms. This event has remained in history as "the year of Oyaz's death" (Oyaz - so the local population of the head of the site said) [4].

In order to disperse the crowd, the merchants, frightened by the cruel punishment from the royal representatives, spread the rumor that soldiers had arrived and would severely punish the participants in the uprising. They reported the incident to the head of the Amu Darya department and representatives of the authorities were on duty near the body of the bailiff Mikeljanyants.

During the uprising, such active leaders and organizers of the popular movement in Chimbay as Dzhuman Mambetkulov, a former exile, grew up among the population Shamurat Sagatbaev, Beknazar Iskenderov and others. Salima Shalimova, Gulzada Tangirbergenova, Aigul Mambetova, Ymsyn Akshaeva, Latiypa Akhmetova, Zhumagul, Arzygul, Gulbiibi, Sarygul, Khatiisha, Khansha, Razia, Zhipek, Shazada, Sarykyz, Genzhebiyke, Karakyz, Naziyra and others are among the women. The aforementioned people as active participants in the uprising were noted in the list of the tsarist administration [5]. As can be seen from the list, there were women among the organizers.

The tsarist authorities brutally suppressed the popular unrest in Chimbai. 3,000 people were sent to rear work from the Amu Darya department [7]. Head of the Amudarya department V.P. Kolosovsky, in a report dated August 6, informed the military governor of the Syrdarya region: "I allow myself to once again ask Your Excellency for the strict and speedy punishment of the perpetrators of the Chimbay event, since only in this case can we hope for the restoration of normal order in the near future and expect a favorable outcome for the upcoming recruitment of workers commands for the needs of the army" [8].

The military governor of the Syrdarya region, all the soldiers who were in the department and in Khiva, placed at the disposal of the head of the Amu Darya department. The local administration was granted unlimited rights. All this was done in order to quickly put an end to the unrest and severely punish the perpetrators of the uprising. The head of the Amudarya department himself went to the Chimbay District. 103 participants in the uprising (including 18 women) were arrested, thrown into the Chimbai prison, and then sent on carts to the Turtkul prison. Some of the leaders of the uprising were sentenced by a military tribunal to death by hanging, while the rest were sentenced to various terms of imprisonment with exile in Siberia. But these cruel measures embittered the people even more, so the tsarist administration was forced to change the decisions of the court. The sentence was not carried out, all the accused were in the Turtkul prison.

Since the autumn of 1916, they began to implement the tsar's decree on the recruitment of workers for rear work. In this regard, special "native committees" were created, which included representatives of the local administration and the propertied strata. The function of the committees was to explain to the population the essence of rear work. Now, from every 7 farms, they took one person for rear work. The one who went on the rear work from 7 farms was supposed to be 100 rubles from each farm. These taxes were unbearable for the family of an ordinary farmer. But of this amount, the volost governors gave the mercenary only half of

the amount, and kept the rest for themselves. These and other factors in the recruitment of workers for rear work exacerbated the situation. Starting from September 1916, in some volosts of the Chimbay section of the Amudarya department, the dissatisfaction of the masses with the requisition of workers again began to turn into open action. The unrest in the Daukarinsky volost took on an acute character. Here, on September 7, residents beat the volost ruler Kosala Keulimzhaev, took away his seal, slaughtered his livestock and divided it among themselves. But this excitement was suppressed. After the riot in the Daukarinsky volost, the unrest did not stop. Therefore, the tsarist administration was forced to leave a punitive detachment in Chimbay to suppress popular uprisings. Especially stubborn resistance was met by the authorities in the Chimbay sector. The local administration had to resort to the help of soldiers in the recruitment of workers. Residents of the Tallyk volost killed a Pentecostal. Then a group of 70 people went to the house of the governor of the volost to deal with him and without finding him, they destroyed the house and household. Similar cases took place in other districts of the Chimbai section. As a result, with great difficulty, on October 16, two days later than scheduled, the first group of workers, and on October 22, 1916 the second, were put on barges. According to Alpysbay Toreev, out of 5348 people to be mobilized along the right bank of Karakalpakstan, only 3112 people were mobilized [9]. They were mobilized for various military and rear work in different cities of Russia.

In November 1916, the national liberation movement in the department, especially in the Chimbay sector, intensified. The reason for this was the tsarist decree of October 24, 1916 on the early conscription of young people born in 1898 to active service. In the order of the Turkestan Governor-General dated October 30, 1916, the shipment was scheduled for the period from November 18 to December 18, 1916. The rear services of the Chimbai sector, which remained after being sent to rear work in October 1916, were subject to dispatch. Soon, by decision of the Ministry of War and the Senate, recruitment for active military service was canceled until 1917. against conscription for rear work. As a result, the Turkestan Governor-General was forced to change the terms of conscription for military rear work.

Conclusion

All this indicates that the national liberation movement of 1916 was a serious threat to the tsarist and local authorities. The measures taken by the administration could not suppress the protests of the masses against the existing order. At the same time, it should be noted that the actions of the people were spontaneous, fragmented, devoid of centralized leadership. The main driving force behind the uprising of 1916 in the right-bank part of Karakalpakstan were dekhkans, pastoralists, who make up the majority of the population. Actively participated in the uprising and the working people of the city - workers, artisans. One of the characteristic features of the 1916 uprising was the participation of women. It had the character of a national liberation movement.

Uprising of 1916 were progressive. All the peoples of the Southern Aral Sea, having united, opposed the tsar's arbitrariness and violence, and despite the fact that they ended in defeat, they are of great historical significance and demonstrate the strength of the people in the struggle against colonialism and oppression.

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