



CENTRAL ASIAN JOURNAL OF SOCIAL SCIENCES AND HISTORY

Journal homepage: <https://cajssh.centralasianstudies.org>



From the Activities of Obidjan Mahmudov – Investment and Jadidli

Yusupov Aminjon

Fergana Polytechnic Institute

azam_1204@mail.ru

Annotation:

This article is about Obidjon Makhmudov, who was one of the leaders of the Kokand Jadids, being an educator, publisher and geologist, he did a lot for the development of Turkestan and its future.

ARTICLE INFO

Article history:

Received 09-Sep-22

Received in revised form 08-Oct-22

Accepted 07-Nov-22

Available online 7-Dec-2022

Keywords: Turkestan, Turkestan Autonomy, Jadidism, economic development, trade, cotton, periodical press, newspaper, ideology, culture.

INTRODUCTION.

Trade relations with neighboring countries played an important role in the economic, socio-political and cultural life of Turkestan in the late 19th and early 20th centuries. In particular, after Turkestan was conquered by the Russian Empire, the empire's administrators had high hopes for its economic development. The authorities of the Russian Empire hoped that filling the country with investments and developing artificial irrigation would benefit the state. By the 70s and 90s of the 19th century, these plans of the colonists began to manifest in practice.

After the construction of the Kaspiyorti railway (1880-1891) and its extension to Andijan, trade with Russia increased. In 1887, 15,000 pounds [1: C.278] of American cotton was taken from Koko to the Nizhegorod fair, and by 1891, this figure had almost tripled, and 15,000 pounds of Egyptian and 30,000 pounds of American cotton were brought. left [2: B.161]. 7 million rubles worth of goods were exported from Kokan, of which 530 thousand rubles worth of cotton, 1,078 thousand rubles worth of silk and silk products [3: B.26].

In the late 19th and early 20th centuries, liberation movements against the colonial system of the

Russian Empire took place in Turkestan. Turkestan investors have their own views and attitudes towards national liberation struggles. Available sources show that Turkestan investors ideologically and materially supported the national liberation struggle against the colonial system. After the revolutionary processes of 1905-1907 in the Russian Empire, many changes began in the thinking of Turkestan investors. They well understood that serving the colonial administration is not worth it, and the policy of restricting privileges to the people of Turkestan is still in effect.

MAIN PART.

Local investors ideologically and materially supported the national liberation movement in Turkestan, as well as the Jadidism movement.

Most of the local investors were literate and thoroughly acquired religious and secular knowledge. It can be understood that they did not wholeheartedly share the colonial policy of the Russian Empire. Local investors, while closely helping the poor population, supported the moderns in the struggle for the independence of Turkestan.

It should be noted that any social movement has its own economic basis. From this point of view, the economic base of the Turkestan Jadidism movement was formed by the generous donations and sponsorships made by local investors, charitable societies, rich people to raise the prestige of the nation. While Jadidism and Jadids are composed mainly of middle-class Muslim intellectuals, among them there are many merchants and investors with an advanced spirit that the world has seen. The son of Saidkarim Saidazimboy from Tashkent, Saidnosir Mirjalilov from Turkestan, Mirkomilboy Mirmominboyev from Andijan, Obidjon Mahmudov from Kokand and other big investors made a great economic contribution to the development of the Jadidism movement" [4: B.166].

The colonialists did not want large landowners to appear among the representatives of the local nation. It was almost a reality that the class of property owners that grew out of the nation would ultimately fight for the basic interests of their people.

Information about O. Mahmudov can be cited as a proof of this. Mahmudov (1871-1936), one of Turkestan's biggest investors, the first mining industrialist, son of the well-known Jadid Abidjon Abdulhaliq, was the leader of Ferghana's developers. With his commercial work, he visited the central regions of Russia, the Volga and the Caucasus several times [5:]. He got acquainted with the social and political life, lifestyle, culture and views of people there. He realized even more deeply that Turkestan is a shining example of colonialism. First of all, he paid attention to the creation of economic, cultural and educational sectors that serve the development of the nation, the development of handicrafts built on a modern basis, and other such basic issues. By means of these, he spent all his strength and energy on the development of the nation.

O. Mahmudov considered the press to be an important factor in the development of national consciousness and educational maturity. Under his initiative and direct leadership, since April 1914, the first newspaper in the Uzbek language in the Fergana Valley, "Sadoi Fergana", was published in the city of Koqan. Before that, there was no publication in the Fergana region with a completely national spirit. O. Mahmudov was the publisher and editor of this newspaper. In one of his articles in the newspaper "Yani Iqbal" published in Baku, Cholpon informed about this: "April 1914 was a month worthy of being called a "national holiday" for us Turkestans. Because on April 2 or 3, a newspaper published 3 times a week under the name of "Sadoi Fergana" began to be published with the support of the honorable Abidjan Effendi Mahmudov, a merchant of Khokand. The whole of Turkestan received

this news with great joy and excitement" [6: B.189].

In his time, O. Mahmudov, who was known as the "Forerunner of Ferghana Jadids", even though he was a big investor, was a person who appreciated knowledge and loved literature and art. He graduated from St. Petersburg University and was the first mining engineer of our people. At the beginning of 1914, he established a printing house in Kokand, where he first published the newspapers "Sadoi Fergana" in Uzbek, and "Ferganskoye exo" in Russian two months later. O. Mahmudov was able to attract to the editorial office of the newspaper A. Zahiri, I. Davron, N. Usmani, A. Ibodi, Yahya Qori and others. By promoting the ideas of modernism, the newspaper glorifies knowledge, promotes new schools of methods, criticizes heresies and superstitions, and at the same time helps our people to become more knowledgeable, and learn about the achievements of other peoples. urged not to be indifferent to mastering [7:]. This is evidenced by the fact that representatives of Turkestans, who in their time left Turkestan and were closely familiar with the life of people there, sincerely wanted such achievements to become a daily lifestyle of their people. In particular, as the famous philologist scientist N. Karimov admitted, O. Mahmudov did not tire of serving his people not only during the Russian Empire, but also during the time of the Soviets who promoted the "new" ideology. continued his research. He was one of the rare people who survived almost all the traps of the Shura state. God spared him from calamities because he was a generous businessman, an enlightened person and served for the bright future of the Uzbek people and the people of Fergana throughout his life [8: B.70-74].

O. Mahmudov considered the press to be an important tool for enlightening the people and increasing their social and political activity. In the first issue of the newspaper, the article entitled "Purpose and purpose" states, "Our purpose in publishing the newspaper is not commercial, but to serve our people as much as we can. In our nation, the enthusiasm and enthusiasm of the press and the circulation of the nation is increasing day by day, giving us the courage to open a printing press and publish a newspaper in the Muslim language with it..." he noted. Also, in this article, O. Mahmudov called the people to be literate and said, "We have the same disease and the same patient. Our treatment and medicine are the same. If we are a fool, O brave brothers! Let's go out to the square, let's write and read. Because the cure for our ailments is to read and write alone. I repeat, brothers! Let's write! Let's read!" [9:], he put forward a great slogan. In the article entitled "Gazita nadur va na na razlim" in the April 10, 1914 issue of "Sadoi Ferghana" newspaper, organized for this purpose, he expressed his thoughts in this field as follows: "The condition of the entire Islamic Ummah Let them be aware and learn lessons... Because a person who reads gazita is aware of the state of the world every day" [10:].

O. Mahmudov, as a businessman and an entrepreneur in the way of the development of the nation, was viewed with distrust because he repeatedly expressed the opinion that Turkestan must be freed from the rule of the Russians [11: B.35]. It can be said that there is no doubt that other representatives of Turkestan investors had the same attitude towards the colonial system.

Also, along with all Jadids, he paid special attention to the issue of achieving economic independence in the process of the struggle for independence, and in order to carry out concrete work in this regard, in 1906 he was recognized as a member of the trade-industrial exchange society in Kokon [12: B. 15]. He was well aware that it is impossible to achieve freedom in the political, legal, cultural and religious spheres without economic independence. In a situation where the colonial government resisted the growth of the position of local owners, businessmen, entrepreneurs, he achieved great success in economic fields and published many articles related to these fields in the Sadoi Fergana newspaper.

For example, in one of his articles in the newspaper, he gave information about local trade, its past status, characteristics, and advantages, and emphasized that in earlier times, merchants had a place in society as an influential class. emphasizes. If a person had a problem and asked for money, the representatives of the property class considered it their duty to help without gratitude: "But there was no such thing as a penny prosiient: rather, the debt was given in the form of khasana [13: B.513] were" [14:]. That is, here the author O. Mahmudov, the rich people who lived in earlier times received Islamic education, or because they were foolish or looking for profit, what is the punishment in the presence of God when they lend money at interest (this is called *riba* in the Islamic religion - A.Yu.) wanted to remind him that he could be worthy. In fact, the word "debt" means "to cut" in the dictionary. The lender cuts off his property and gives it to the borrower. Allah, the Exalted, compares the wealth that is spent in the cause of his religion to a "loan hasana" given to him, that is, a loan without usury and other malice [20-25].

O. Mahmudov pointed out that trade is a blessing because it is built on the basis of honesty and justice, it brought only benefits to the people, and with the introduction of trade-usury capital, this sector of the economy also went out of the way and caused many problems as a result. says: "Because of this afful hasana, there were many blessings in every work. In the past twenty-five years, three or four different rules have been issued in Ferghana, and everything has been tied up. Muruvvati has turned into selfishness, whose interests are personal" [15:-].

O. Mahmudov reveals the true nature of the Shlosberg Brothers, Knop, Stepun Brothers, Moscow Account Bank, Russo-Asia Bank, and European banks that entered our country at the beginning of the century as follows: In a few days, 25 companies, 10 banks, 5-10 commission accounts were opened, and they started making money from twenty sides. they did as much dishonesty as they could" [16:]. That is, the fact that various business entities and their owners who entered the country in the end of the 19th and the beginning of the 20th centuries wanted to use the incalculable wealth of Turkestan for their own benefit was noticed by local entrepreneurs like him. Only the conditions were such that the regulatory legal documents served them, they had limited opportunities to openly compete and go against them [25-28].

Being an entrepreneur, O. Mahmudov attached great importance to economic issues, in particular to local industry, trade and crafts. On the pages of the newspaper, he talked about the craft of local paper production and expressed his thoughts about it. He notes that the paper used for books and palace works in the country is produced in Kokan itself. Papers were mainly produced in the "Moyi Mubarak" area of Kokan, where 10-15 paper mills used to work here. But the author notes that at the moment only some of these factories are working, and the investor, who is afraid of the disappearance of local paper production, calls on the leaders of the government to pay attention to the development of this type of national craft: "Perhaps the government has a good business. It's not surprising if it remains, if they don't pay attention to this job for another five to ten years, it's not surprising that this profession will become a fault" [17:].

After the February revolution of 1917 in Russia, the aspiration for independence of various socio-political forces and currents in Turkestan took a sharp, openly political tone. National intellectuals also changed their tactics of struggle. O. Mahmudov, the leader of the Fergana progressives, has his place in this struggle. He participated as one of the active delegates at the meeting of the Executive Committee of the Turkestan region on April 10, 1917, and expressed his suggestions on how to convey the ongoing social changes to the public. Also, with the direct participation of local investors and the allocation of funds, the "Sho'roi-Islam" organization was established in Tashkent, it is important to

understand that at the heart of this organization's movement lies the hope that the people of the country will determine their own destiny [18: B.12-13].

As part of the autonomous government, O. Mahmudov held the position of food inspector. After the Turkestan Autonomy was forcibly overthrown by the Bolsheviks (February 1918), O. Mahmudov worked in the Soviet authorities and tried to serve the national interests as much as possible[28-32].

About O. Mahmudov, our compatriots abroad Shahabuddin Yassavi: "Abidjan Mahmud is a brilliant writer from the fighters of Turkestan. In 1914, he published a journal called "Sadoi Fergana" in Khokand, calling for the unity of the nation. In 1915, Abidjon Mahmud, who was publishing and distributing a journal of political obedience called "Tirik Soz", was pressured by the imperialist Russians, and the national journals "Sadoi Fergana" and "Tirik Soz" were confiscated. Ildi, was always under control, and the pen stopped shaking. Abidjon Mahmud said that he stayed in the detention centers of the terrorist organization many times" [19: B.144].

CONCLUSION.

So, Obidjon Mahmudov tried to solve the social problems that arose in his country, the great and honorable son of the Uzbek people, Turkestan, which was on the verge of destruction in the socio-economic sphere, in an extremely unstable and dangerous situation, faced severe difficulties. and was a great statesman who tried his best to develop in spite of trials.

In conclusion, it can be said that Abidjon Mahmudov is a state and major modern figure, who emphasized in his speeches in the press that the country's economic foundations and mechanisms should be strong and carried out a number of practical works in this regard.

REFERENCES.

1. Pud – 16,3 kilogrammga teng ogʻirlik oʻlchovi birligi. Qarang: Russko–uzbekskiy slovar. V dvux tomax. Tom II. – Tashkent, Gl.red. Uzbekskoy Sovetskoy Ensiklopedii. 1984. – S. 278.
2. Ziyoyev H. Oʻrta Osiyo va Volga boʻylari. – Toshkent, Oʻzbekiston, 1965. – B. 161.
3. Oʻzbekiston Milliy arxivi (OʻzMA), I.1-fond, 16-roʻyxat, 1391-ish, 26-varaq.
4. Oʻzbekiston tarixi. II – jild. (XIX asr II yarmi – 1991 yil avgust). – Toshkent, Universitet, 2015. – B. 166.
5. Qoʻqon tarixi va madaniyati muzeyi fondlarida saqlanayotgan Obidjon Mahmudovga tegishli hujjatlar jamlanmasi.
6. OʻzMA, I.461-fond, 1-roʻyxat, 1784-ish, 189-varaq.
7. Zohiriy A. Ona tili // Sadoi Fargʻona, 1914. 13 aprel; Ibodiy A. Turkiston ahli nima uchun inqirozga yuz tutdilar? // Sadoi Fargʻona, 1914. 20 aprel; Sayfiddin S. Xatna toʻyi // Sadoi Fargʻona, 1914. 2 may; Yahyo Qori. Shahrixonda «Usuli jadid» maktabi // Sadoi Fargʻona, 1914. 16 may; Dadamirza Qori. Hozirgi yangi va eski maktablarimiz holidan // Sadoi Fargʻona, 1914. 25 may; Vokzal-istansalarda aroqning sotilmogʻi haqqida // Sadoi Fargʻona, 1914. 18 iyun; Akobir. Islohot muqaddimalari // Sadoi Fargʻona, 1914. 22 iyun.
8. Karimov N. Fargʻona jadidlarining sarvari // Andijon, Vodiynoma, 2016, №1. – B.70–74.
9. Obidjon. Maqsad va maslak // “Sadoi Fargʻona”, 1914. 3 aprel.

10. Mahmudov O. G‘azita nadur va na uchun lozim // “Sadoi Farg‘ona”, 1914. 10 aprel.
11. O‘zMA, I.1-fond, 31-ro‘yxat, 1144-ish, 35-varaq orqasi.
12. O‘zMA, I.19-fond, 1-ro‘yxat, 26684-ish, 15-varaq.
13. Qarzi hasana – ustiga foyda (foiz) qo‘yilmaydigan qarz. Qarang: O‘zbek tilining izohli lug‘ati. I jild. – Toshkent, O‘zbekiston milliy ensiklopediyasi, 2006. – B. 513.
14. Mahmudov O. Eski barakotlik savdogarchilik // Sadoi Farg‘ona, 1914. 23 may.
15. Mahmudov O. Eski barakotlik savdogarchilik // Sadoi Farg‘ona, 1914. 23 may.
16. O‘sha joyda.
17. Mahmudov O. Eski asrdan bir mazmun // Sadoi Farg‘ona, 1915. 14 mart.
18. Inoyatov X. Borba bolshevikov za pobedu sovetsoy vlasti v Turkestane. – Tashkent, Uzdavnashr, 1957. – S. 12–13.
19. Shahobiddin Yassaviy Ismoil Shayx o‘g‘li. Turkistonning achchiq haqiqatlari. – Istanbul, 1984. – B. 144.
20. Azamovich M. A. Religious Tolerance Tourism and Jahan Experience //Central Asian Journal of Theoretical and Applied Science. – 2022. – T. 3. – №. 9. – С. 93-97.
21. Дилдора Қ. и др. Абдулла қодирий асарларида шахс масаласининг ёритилиши //Yosh Tadqiqotchi Jurnal. – 2022. – T. 1. – №. 5. – С. 204-210.
22. Мирзаев А., Махмудова А. ИЧКИ ТУРИЗМ ИСТИҚБОЛЛАРИ //Yosh Tadqiqotchi Jurnal. – 2022. – T. 1. – №. 4. – С. 255-262.
23. Abdumannonovich N. M. et al. AFG‘ONISTONDAGI SIYOSIY VAZIYATNI IZGA SOLISHDAGI O‘ZBEKISTONNING SAY-XARAKATLARI //Yosh Tadqiqotchi Jurnal. – 2022. – T. 1. – №. 2. – С. 69-74.
24. Мирзаев А. А. ГЕОГРАФИЧЕСКИЙ ОБЗОР ТУРИСТСКИХ ВЫСТАВОК В УЗБЕКИСТАНЕ //Вестник Науки и Творчества. – 2022. – №. 2 (74). – С. 51-58.
25. Мирзаев А. А. Ўзбекистонда гид таржимонлар этика стандартлари ва муаммолари //общественные науки в современном мире: политология, социология, философия, история. – 2019. – С. 81-84.
26. Эргашев У. О., Мирзаев А. А. Содержание повышения позитивных изменений в духовном мировоззрения молодежи в образовательных учреждениях //Интернаука. – 2019. – №. 45-1. – С. 62-63.
27. Azamdjon Y. The Role Of The Fergana Region In Trade And Economic Relations Of The Turkestan General-Governorate With Eastern Turkestan In The Second Half Of Xix–Early Xx Centuries //Journal of Positive School Psychology. – 2022. – С. 2934-2938.
28. Юсупов А. XIX АСР ОХИРИ ВА XX АСР БОШЛАРИДА ЎРТА ОСИЁДА ИПАКЧИЛИК САНОАТИ ТАРИХИДАН //ВЗГЛЯД В ПРОШЛОЕ. – 2021. – №. SI-2.
29. Yusupov A. Socio-Economic Changes In The City Of Kokand (Late 19th Century And Early 20th Century) //The American Journal of Management and Economics Innovations. – 2021. – T. 3. – №.

09. – С. 14-20.

30. ЮСУПОВ А. А. ТОРГОВО-ЭКОНОМИЧЕСКИЕ СВЯЗИ ТУРКЕСТАНСКОГО ГЕНЕРАЛ-ГУБЕРНАТОРСТВА С КАШГАРОМ (ВТОРАЯ ПОЛОВИНА XIX-НАЧАЛО XX ВВ.) //НАУЧНЫЙ ТАТАРСТАН Учредители: Академия наук РТ. – №. 4. – С. 5-11.
31. Юсупов А. А. ТУРКИСТОН ИҚТИСОДИЙ ҲАЁТИДА МАҲАЛЛИЙ САРМОЯДОРЛАР //Academic research in educational sciences. – 2021. – Т. 2. – №. 1. – С. 32-43.
32. Аъзамжон, Ю. (2022). Социально-Экономические И Административно-Территориальные Изменения В Городе Коканде (Конец XIX - Начало XX Веков). *CENTRAL ASIAN JOURNAL OF SOCIAL SCIENCES AND HISTORY*, 3(10), 60-68. Retrieved from <https://cajssh.centralasianstudies.org/index.php/CAJSSH/article/view/459>