



ABDURAKHMAN DZHEVACHI - freedom fighter.

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Annation: This article provides information about the causes and consequences of the Jizzakh uprising, in which our ancestors fought for their freedom against the oppression of imperial Russia

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INTRODUCTION

Historically it is known that the uprisings of 1916 left an indelible mark on the jewels of history. We will be able to know this information from the works of historians, scientifically based works that testify to history, facts. Let's first of all briefly dwell on historiography before covering the topic of the article, the main task of historiography consists in a deep and comprehensive objective understanding of the development of historical science, analytical research of historical knowledge accumulated during a certain period of development, the release of the result of the work carried out and, on this basis, identifying Historiography also performs tasks such as studying the history of research centers, the potential of the scientific personnel who worked in it, their contribution to the development of Science, which have a place in the development of science. The absorption of such as history, cultural and spiritual traditions, the form, content, essence of values into minds through history becomes a constant pressing issue.

MAIN PART

The path to independence was long and arduous, and the rebellions of our people against violence, oppression and mutinies were constantly taking place. One such struggle for freedom may not be well known to all our compatriots that 1916 was in Jizzakh. The exodus of the people, suffering from the oppression of the colonists of Tsarist Russia, remained in history in the name of the Jizzakh uprising. Its historical significance is that it brought mercenary wrestlers on the field for the freedom, right of the oppressed people.



Working people's conscience and thought raised the hope that freedom could only be achieved by combating colonialism and oppression together.

The decree of Emperor Nicolai II of Tsarist Russia "on the mercenary (in fact, sending to the first World War) of the inhabitants of the Turkestan territory between the ages of 19 and 43" caused sharp discontent among the population. As a result, protests began in the cities of Khojand, Samarkand, Ferghana, Kattakurgan and Jizzakh. The demonstration that began in Jizzakh, however, took on a riot tone on 13 July. The people of the city demanded from Lieutenant Colonel Rukin, the governor of Jizzakh province a list of those enrolled in the mercenary. In response, the governor was killed by rebels when he tried to launch a weapon against the people of the city. To suppress the uprising, the people fought valiantly against the military forces mobilized by the Governor-General of Turkestan. At that time, these events in the Jizzakh province of the Samarkand region were conducted in an organized way to separate from Russia and achieve independence. [R.Kholikova p. 51 - 52]

On the eve of the uprising, Jizzakh was dominated by oppression-violence, injustice, as in the whole country. The population was mainly engaged in the cultivation of grain, grain. The various tax levies of the governors elected by Tsarist Russia completely exhausted the people. The lands of the local population were seized and given to the families of Russian soldiers. People had great difficulty in boiling black cauldron in marriage and family.

The information of the head of Jizzakh province noted that the economic situation of the population was so severe that they fell to the level of gadoy from winter to spring. Seeing the day with alms, let alone a loaf of bread, and Tariqah was also a poison.

In all articles, historical brochures, scientific dissertations, written about the Jizzakh uprising in the former Soviet period, it was misinterpreted that this rebellion took place with the salvation of the clergy.

In fact, the uprising was in the form of a national liberation movement. At the beginning of the uprising, the brave sons of Uzbek Eli, who dreamed of seeing the freedom of the people, stood. One of them was Abdurakhman djevachi (Abdujabborov). He was neither rich nor religious. He lived in the Kohnabazor village of Forish, making his living



as a farmer by weaving a cloth worn by soldiers during battle. That is why, among the people, too, was known by the nickname djevachi.

On July 15, 1916, Chief Abdurakhman djevachi begins a march to the courthouse to capture pristav Borilla in a rebel formation. But he escapes through the desert to Jizzakh, while the rebels kill another Russian official. The Jevachi chief rebels are also supported by the population under the leadership of Thuraqul Thurabekov from Sangzor and join them. The Zaamin people also express goodwill to members of the Jizzakh liberation movement. Those who fight for independence ask for help in a letter to the Emir of Bukhara. However, the letter falls into the hands of the traitor chief of guards and does not reach the Emir. In the fight against the Russian invaders, four thousand people gather around Jizzakh. Someone has a hoe in his hands, and a minority of crowds with lame turn against the enemy with a rifle about Kazakhs, the poet expresses in bright lines that with high Badi skill, the people's masses grew angry with imperialism and local authorities, the rich and the official-toads, turning into an open uprising:

Let's go against the king

Who is the king, we do not know

Having found the king's assistant,

Let's shout hurrah and set fire

Take or die

People, never turn back,

You are a hard worker, oppression has passed.

The bones were mixed up.

After severe oppression, so many people revolted. [R.Khalikova p.45]

The Jizzakh rebels were mistreated by the tsarist government. The despotic government is sending 13 companies of soldiers, 2 artillery units, Cossack detachments and sappers against the people. They ruthlessly destroy an almost unarmed crowd. Russian soldiers capture Jizzakh, then Zaamin. In Sangzor, the rebels are shot like mulberries.



The people who stand for freedom are defeated in the clash. 50 people led by Abdurakhman Djevachi and his associates were captured and executed, three thousand civilians were arrested. The participants of the Bey uprising were punished, and their houses were set on fire. Villages were destroyed.

On the occasion of the Jizzakh tragedy, a group of Jadids went to St. Petersburg, where they were admitted to the Tsar's Duma. At this time, the Duma creates a commission and directs it to investigate the causes of the uprising. The representative of the tsarist government, A. Kerensky, who headed this commission, writes in his report to the Duma: *I have walked and seen the ruins of Jizzakh, gentlemen, I have been on two fronts — the Caucasian and the Western, but I have never seen such a massacre.*

RESULTS AND DISCUSSIONS

The original goal of the liberation movement, led by Abdurakhman djevachi, was to fight the oppression of imperialism in the country, the recruitment of people. The behavior of freedom fighters Nazirkhoja Eshon, Muhammad Rahim, Abdurakhman djevachi and others was harshly condemned at the time by the Tsarist government and Soviet ideologues. However, their struggle against colonialism, oppression and slave shackles remained an indelible page in the history of the struggles for national independence. Unfortunately, on the pages of history there are not all the names of freedom fighters who, at the end of the 19th century at the beginning of the 20th century, went to the struggle for the independence of our people and sacrificed their lives on this path. Most freedom fighters, on the other hand, were absorbed into the minds of the younger generation as rebels, conspirators, disruptors. The stamp of the invader, not the freedom fighters, was printed on them because of his journey to rid the lovely village of oppression, fighting against the despotism regime that drained the people's power. For almost more than eighty years, we have all come to believe in such insults. Thank you, the name of those who stood in the front line during the Jizzakh uprising was justified due to



independence. They received a place in the books of the new Uzbek history as fighters of freedom, independence.

At this point, it should be noted that the life path of members of the liberation movement, who opposed the Russian invasion on the path of the Fatherland offensive, began to be revived from the first days of Uzbekistan's independence. Such noble deeds continue today. In particular, recently Anvar Javlonov, a creative educator from Forish, brought another historical fact about Abdurakhman djevachi Anwarjan interviewed the descendants of djevachi who are alive today and recorded their memories. Re-examining the historical data, he referred to the readers 'judgment of the historical narrative known as the "TOF Eagle". The book reflects Abdurakhman djevachi's entire mind and dream hopes. Of course, our people do not forget those who fought for the freedom of the motherland, consider them heroes.

CONCLUSION

In conclusion, it can be said that it would not be an exaggeration to say that the role of the 1916 uprising in foreign historiography was very high. The chronicler noted his objective conclusions about the nature of the uprising, its causes. In contrast to Soviet historiography, it has been noted that the uprising was directed against Russian rule in Turkestan, as well as noting that the uprising took on a universal and mass struggle tone. As a result of our above-mentioned events, on the eve of the bourgeois-democratic revolution of February 1917, a complex socio-political situation arose in Turkestan. Also, in this mistake of the emperor, historiography sheds light on the fact that in February 1917, a revolution took place in Russia, Tsarist Russia collapsed. Hurriyat all over the country, freedom spread wide ears. The jadidist poet Abduldamid Chulpan equated this revolution to the great revolution of the 18th century in France. After the revolution of this same February, in the jadidist movement in Central Asia, a completely new era began in the activities of the



jadids, a new page was opened. The necessary socio-political situation, conditions arose for the realization of the goals and desires of the jadids.

[Sobirov, J., Yunusova, H p.67]

As we noted above, we tried to illuminate this information on the basis of evidence based on scientific instructions from historians. For example, in the first volume of "New History of Uzbekistan", Ibrahim bright used his articles "The Revolt of 1916 in Turkestan " in the Journal of Turkish Culture published in Ankara.

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