



THE POLICY OF THE RUSSIAN EMPIRE IN TURKISTAN IN RELATION TO THE RELIGION OF ISLAM

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Summary

The article highlights the processes associated with the consequences of the Russian conquest of Turkestan in the second half of the 19th century, when attempts began to socio-political and economic subordination of the region, missionary attitude to the religion of Islam, distrust of representatives of the Muslim clergy, the spread of the Christian faith, the publication by the governor-general of a number of orders against the religion of Islam.

When the Russian Empire conquered large areas of Central Asia in the second half of the 19th century, the colonialists focused all their attention on the political, social, and economic subordination of the country. The colonialists began to focus on a clear definition of Islamic policy.

From the earliest days when the Russian Empire colonized Central Asia and other peoples who believed in Islam, it pursued a policy of interfering in the religion of Islam in order to own not only the material wealth but also the spiritual world of the conquered peoples. For example, on September 22, 1788 in Ufa he established the "Orenburg Religious Board", on December 23, 1831 - the "Tavriya" Religious Board, and in 1872 - the "Religious Board of Muslims Living in the Caucasus". The colonialists also occupied large areas of Turkestan and continued the policy of interfering in the beliefs of the local population, leaving the control of local religious affairs to the Orenburg Religious Board.

For colonial rulers to maintain Russia's dominance in Turkestan and prolong it, the occupation of the country alone is not enough to maintain an army of more than 50,000 people here and to create a dictatorial system based on the great ideas of statehood. they thought. That is why the colonialists of the Russian Empire considered it necessary to weaken the role and influence of Islam, which for centuries has been ingrained in the consciousness, thinking and way of life of Muslim peoples and has been the main basis for the unification of these peoples.

Most of the imperial administration was in a missionary mood, and their main goal was to convert Muslims to Christianity in the shortest possible time. Krijanovsky, Governor-General of the Orenburg Governor's Office from 1864 to 1876,





S.M.Dukhovskiy, who served as Governor-General of Turkestan from 1898 to 1901; . For example, in January 1867, Governor-General Krijanovskiy, in a letter sent by Russian Interior Minister Valuev, sought to portray Islam as a "dangerous" factor. He wrote in part: "These people (Muslims SH.S, GT) believe in a religion that, according to his beliefs, we Christians are recognized as the eternal enemies of the believers." Colonial rulers who had a negative attitude towards Islam knew that Muslims would never side with the invaders. This is what the great military expert of the Russian Empire, the famous historian Lieutenant General M.I.Ivanin wrote about it. "Turkestan is the cradle of Muslims. Central Asians never favor Christians. They can change their attitude towards non-religions only when force is used and accept their own destiny.

sources reveals that the colonialists of the Russian Empire acted only on the basis of their own wishes and interests, without taking into account the local conditions and moods of the population that had formed in Turkestan over the centuries. One of them was K.P. von Kaufmann, who served as Governor-General of Turkestan from 1867 to 1882. K.P. von Kaufmann was an active executor of the government's colonial policy throughout his career. many mosques and madrassas were demolished and turned into military ammunition depots or barns. In this way, the invaders showed an insulting attitude not only to the local people themselves, but also to their religious beliefs.

Von Kaufmann, who began his career in Turkestan in this way, pursued a policy of distrust of Islam until the end of his life. From the very beginning of his activity as the Governor-General of Turkestan, he tried to develop the basis of religious policy towards Islam and religious scholars, and to approve them to the imperial government in the metropolis. According to K.P. von Kaufman, the basis of the law on religion is the issues related to the rules of governing the Turkestan region (in particular, land, taxes, education, courts, etc.) in the draft "Regulations on the management of the Turkestan region." 'z had to find a reflection.

It is known from historical documents that in the early days of the occupation of Turkestan by the Russian Empire, the colonialists did not have full information about the role of Islam here. Taking these factors into account, the dictatorial government granted von Kaufmann unlimited rights. The colonialists, firmly convinced of their power, soon became convinced that Islam was deeply rooted in Central Asia. That is why the administration of the Governor-General of Turkestan pursued its policy under the guise of secrecy and non-interference in its internal affairs.

In particular, Governor-General K.P. von Kaufmann understood better than other officials that the level of development, cultural heritage and spiritual world of the





Turkestan people were based not only on Islamic Sharia but also on rich secular knowledge. He was therefore forced to pursue a policy of tolerance for the existence of the Muslim religion, but tried desperately not to encourage its development at all. He regarded Islam as an enemy of the dictatorial government and pursued a policy of "squeezing" it. In fact, given the peculiarities of the political situation in Turkestan, KP von Kaufmann found that the policy of converting the population to Christianity should be carried out gradually, not compulsorily. "It is not enough for the people of Turkestan to convert to Christianity," he said. Promoting Christianity at the moment does not lead to good results. On the contrary, this measure, which alienates the local people from us, can only completely damage our work and create difficulties that are difficult to overcome," he said, explaining the root causes of "limited tolerance". will give. After realizing that Islamic teachings, Sharia law, religious scholars, religious institutions, and educational institutions were of great importance in the lives of the local population, von Kaufman proposed other ways to oppose the drastic actions of other officials, officials, and missionaries. He found it necessary to deprive the Muslim peoples of their right to inherit their historical and cultural heritage and cultural property, and he began to do so administratively. The first law directly related to Islam, developed by K.P. von Kaufmann, was reflected in the 1867 draft Regulations on the Administration of the Syrdarya and Ettisuv Provinces. Article 285 of the bill deals with the property of waqfs, which is the economic basis of Islam. had to pay. This article has led to the different attitudes of the officials of the Governor-General of Turkestan towards Islam, religious institutions and educational institutions. In addition, the governor-general initially introduced the "end of fasting and subsequent holidays to be determined by county heads.

He also restricted its subsequent interference in the internal affairs of the government, given that Islam has always had a strong connection with the state. Governor-General K.P. von Kaufmann, who was completely occupied by the Russian Empire in Central Asia, suggested that the Muslims of the country should not be subjected to religious rule and should be left as it was. Therefore, at the suggestion of K.P. fon Kaufman, on March 4, 1880, religious affairs in Turkestan were separated from the control of the Orenburg Religious Board by the Ministry of the Interior. This is because the Governor-General of Turkestan, K.P. von Kaufmann, found it necessary to produce the basis of the law on religion in connection with other laws governing the administration of the Turkestan region (In particular, land, taxation, education, judiciary, etc.). He explained that the locals of Turkestan had never seen a religious administration, so it was inconvenient to set up a religious administration in the country. In fact, it was convenient for the governor-general to take over the





management of religious affairs and to rule the country on his own. Such rule was also in line with colonial interests. It was at this time that many of the things he had planned were left unfulfilled due to the death of K.P. von Kaufmann. However, during his tenure as governor-general, a number of measures were taken against Islam. The unification of Muslims was prevented and the positions of "Qaziqalon" and "Sheikh-ul-Islam" were lost. Attempts by the Orenburg Mufti to influence Turkestan were thwarted. The connection of the election of judges and imams to the mosque has ended. The establishment of new foundation courts was not allowed, and many of the old ones were not recognized by the state

began to study the rights of the state, the population to land, and the activities of religious courts in order to regulate the administration of Turkestan. For this, representatives of the local people are also involved in this work. In its report, the commission notes that income from waqf lands, which are the economic basis of religious institutions, provides for schools and madrassas. After that, K.P. von Kaufmann will present the project prepared in Tashkent to the Ministry of Defense. But the project has been heavily criticized by officials at the center, pointing out a number of shortcomings. That is why K.P. von Kaufmann took back the project as early as 1871. K.P. von Kaufmann will form a new commission this year under the leadership of Major General Abramov, head of the Zarafshan district. The commission, led by Major General Gomzin, will revise the draft. It covered all issues in the Turkestan region, as well as litigation related to religious affairs, land, taxes, foundation property, the work of religious institutions and educational institutions, and more.

The draft, drafted under Abramov's leadership, made the colonial interests of the Russian Empire even more explicit. The project, which was in the interests of the colonialists, was handed over to the governor-general's office in late 1872. After the project was severely criticized by the center's officials, in 1873 a new commission was formed, headed by K.P. von Kaufmann, consisting of Lieutenant-General Kolpokovsky, Major-General Abramov, Golovochoyov, Gomzin, and Colonel Nosovich. Led by the governor-general, the commission also further restricts the rights of the local people and members of Islam, meaning that new foundations and courts are prohibited from collecting taxes from people living on their land. The construction of a new school madrassas required a special permit from the government. However, the preparation of a draft charter on the management of the Turkestan region by KP von Kaufmann lasted until 1881, after which the draft was submitted to the Central Government. The project of the Governor-General of Turkestan was not accepted by the colonial officials in the Ministries of Foreign Affairs, Military, Finance and a number of ministries in St. Petersburg. According to them, the project allegedly





provided great benefits to the local population of Governor- General K.P. von Kaufmann, General M.G.Chernyaev was appointed to replace him. After that, by the order of the new governor in January 1884, a special commission consisting of local intellectuals, religious scholars and judges was formed to regulate the administration of the Turkestan region. The commission, in turn, was tasked with developing new rules for schools, caravansaries, schools, madrassas, mosques, cemeteries, as well as for the financially funded foundations, which are headed by representatives of Islam. The main reason for this was that the Governor-General of Turkestan was now trying to increase his influence in the above-mentioned courts.

However, the members of the commission removed the articles subordinated to the interests of the colonialists in the draft law developed for the religious courts of the Turkestan region. Therefore, the conclusions of this commission and the changes made to the draft were ignored by the imperial government, and in 1884 in St. Petersburg, the draft law "On the management of the Turkestan region" was revised by a special commission. It also addressed issues of Muslim education, foundation property, and religious governance.

Until 1886, all of the above drafts were revised in St. Petersburg, after which the draft charter was signed on June 12, 1886 by Tsar Alexander III. Thus, a charter was created that covered all issues in Turkestan, including religious issues.

General S.M.Dukhovskiy, who was appointed governor-general of Turkestan after the Andijan uprising of 1898, was no less than the previous general-governors in colonialism. Despite the brutal suppression of the uprising, S.M.Dukhovskiy found it necessary to immediately establish increased control over Muslims. In a report to the Minister of War on September 6, 1898, he proposed the following measures to strengthen the royal authority in the country.

1. More interference in the life of religious institutions that affect Muslim life (especially in the life of madrassas);
2. Preventing the establishment of a religious administration in Turkestan that would allow local Muslims to unite;
3. Transfer all local schools to the administration and complete registration of religious institutions in all local Muslim educational institutions;
4. Introduce a similar attitude to all Muslims in Turkestan towards Jews, and therefore apply the March 1, 1893 law to all local Muslim schools. According to the law, teachers in Muslim schools must obtain and pay for separate certificates each year;
5. Giving the administration of the Governor-General of Turkestan the right to close local Muslim institutions deemed politically harmful.





Allowing the closure of religious institutions that were considered politically dangerous gave the imperial authorities the opportunity to close any religious institution they did not like under various pretexts, as well as subjecting the staff of that institution to them.

Representatives of the Jadid movement, which emerged in Turkestan in the early twentieth century, began their activities with the implementation of their enlightenment tasks. They believed that it was possible to liberate the people through enlightenment. But the colonial government was not interested in the thinking of the local population, the growth of their worldview. Therefore, from the earliest days of Jadidism, the imperial colonizers began to oppose the activities of the Jadids.

N.I. Ilminsky, one of those who had some influence on Russia's policy in the east, made this point in a letter to his colleague Pobedonossev. "Beware of scientists and highly educated teachers. Watch them more seriously than those who are very polite and pious." Ilminsky thus warns Pobedonossev that the Jadid enlightener is dangerous and must be brought under control.

The new style schools established by Jadidism and Jadid enlighteners are more dangerous than ordinary religious and traditional schools, and if the government allows them to develop, they can cause serious inconvenience. The Moors had warned the government in due course. For example, in the report of the military governor of Fergana region to the Governor-General of Turkestan in 1910, we find the following sentences: "In the last 5-6 years, a new trend has emerged in the life of Muslims in Turkestan. Influenced by the Tatars of the Povolsk region, as well as the Turkish propagandists who entered the country, the intelligentsia of the Muslim population, instead of instilling a sense of distrust in the local population towards the traditional Muslim schools, began to promote "new schools." are trying.

These schools are introducing general education programs into their curricula. At the same time, according to some sources, in addition to teaching these subjects, they are also spreading ideas of an open separatist and narrow nationalist nature, which is unacceptable from the point of view of Russian statehood. "If the government does not take timely action, these weak attempts to spread the ideas of pan-Islamism for the time being could have serious consequences in the near future. "

Following the advice of colonial officials, the Russian Interior Ministry not only kept every enlightened person in Turkestan under strict control, but also searched mosques, madrassas, book markets, and warehouses, and published political literature in Bogchasaroy, Ufa, and other cities. inquired about the absence of newspapers and magazines, and took all measures to prevent such progressive publications from entering Turkestan.





Imperial rulers viewed the Jadids as "pan-Islamists," "pan-Turkists," and the Jadids as hostile to the educational institutions and the press, which formed the Jadids as a renewal of Islam.

The colonialists saw the Jadids' aspirations for national independence, their sense of identity in society, and their efforts to re-establish the original power of Islam, and sought to halt their reformist activities. In particular, the inspection commission headed by Count K.K. Palen, which inspected the Jadid school in Turkestan in 1908, introduced new methodical school curricula and teaching processes into the minds of students to restore the greatness and power of Islam in them, restore Islam to its past and concluded that the aim was to strengthen the idea of unification, and as a result, the Jadids began to be persecuted, especially under the label of Tatar enlightened educators, "pan-Islamists", "pan-Turkists" operating in the country. For example, on January 12, 1917, under the signature of the Governor-General of Turkestan Somsonov, a special rule was introduced for new method schools.

According to this rule, schools will be opened only with the permission of education inspectors.

The revival of Turkestan did not leave the official circles of the tsarist government indifferent. Any societies and organizations formed in the Turkestan provinces were under the surveillance of spies set up by the colonial government administration.

The colonial rulers considered the Jadids to be their most formidable enemies. For this reason, the head of the Andijan district, Colonel I.A. Brejzinsky, appointed special people for each district of the district. Their task was to study the mood of the local population and immediately contact the county chief about any suspicious items. On the basis of the same information, the colonial authorities learned that in early October 1916 in the city of Andijan about 20 progressive youth of the opposition Andijan held meetings every evening. According to the spies, the youth group was called "Taraqqiyparvar."

Mirza Ahmad Kushbegiev, a resident of Andijan, commented on the ideas of the Taraqqiyparvar society to the Turkestan Governor-General's Office: "The main idea of the Taraqqiyparvar society is to try to be like the young Turks. As in other countries, it is as if his plan is to try to give the people internal and political freedom. Raising their popularity among the population they are trying to rely on a political-religious basis. For example, they conducted their conversations in places where people would gather and have a conversation on a political topic. Today, they used the news of the newspaper "Vaqt", which is widespread among Muslims.

From the above documents, the colonial authorities were concerned that the status of the "Progressive" could increase.





Thus, from the conquest of Turkestan to the end of their rule, the colonialists of the Russian Empire were hostile to Islam and its representatives. Officials of the center developed the rules of governing Turkestan without even trusting the officials of the Governor-General of Turkestan. They did their best to prevent the unification of the Muslims of Turkestan. Any efforts of the local scribes in this direction were severely persecuted by the colonialists. They sought to establish a religious government in the country tailored to their colonial interests.

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