

THE IMPOTANCE OF ISLAM IN SOSIO-POLITIKAL AND SPIRITUAL LIFE OF TURKESTAN IN THE LATE 19TH AND EARY 20TH CENTURES

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ABSTRACT:

The article describes the history and source studies of the role and role of Islam in the socio-political and spiritual life of Turkestan in the late 19th and early 20th centuries. In it the works of Russian authors on the study of the state of Islam in Turkestan are analyzed in detail. Also, archival documents kept in the funds of the Academy of Sciences of the Republic of Uzbekistan and articles published by national intellectuals and religious scholars in local newspapers and magazines in the late 19th and early 20th centuries were studied.

KEYWORDS: historiography, source studies, missionary, colonialism, madrassa, imam, religious scholars, religious policy, foundations, foundations, religious organizations.

INTRODUCTION:

There was no doubt that the colonial regime established by the Russian Empire in the second half of the 19th century in Central Asia had a negative impact on the spiritual life and religious beliefs prevailing here. This is explained by colonial politics, on the one hand, and by the domination of Islam, not by the invaders' religion. The other thing is that the colonial authorities believed that the conquest of Turkestan for many years was not sufficient just to occupy the country, to maintain a large army of thousands, and to create a totalitarian system based on the ideals of the great state.[1]

That is why the government of the Russian Empire considered it necessary to undermine the role and influence of the Islamic religion, which has been deeply absorbed in the minds, thinking and way of life of the Muslim nations for centuries.

MAIN PART:

Historical documents indicate that during the early occupation of Turkestan by the Russian Empire, the colonialists were not fully aware of the role that Islam had played here. This is why the government has begun to study the role and role of Islam, the pillar of Islam, in people's lives.

Many missionaries of the empire were involved in this work, and as a result of their work many publications on the importance of Islam in the lives of peoples of the region were published.

These include V.P. Nalivkin, N.P. Ostroumov, N.S. Likoshin, F.M. Kerensky, A.F. Middendorf, V.I. You can include works by Kushelevsky and others. The works of these authors contain a wealth of information on the state of Islam, its religious customs, traditions, socio-economic status of religious organizations and scholars and their impact on the population. [2]

As a result of the analysis of the literature and sources created during the colonization, the colonial policy of the Russian Empire against Islam, religious organizations and religious scholars is largely justified and protected. For example, V.P. Nalivkin, M.

Nalivkina's book, devoted to the lives of women in the Ferghana region, contains valuable information on the role of Islam in the Turkestan population, religious traditions and rituals. The book also analyzes the government's policy of neutrality in the early days of the Russian Empire's conquest of Turkestan. The authors argue that such policies have led to events such as the 1898 Andijon uprising. They put forward the idea that the foundations should be run by state organizations, not by Muslim clerics, and that state control over religious organizations should be established

The works on religious organizations, educational institutions and scholars promoting Islam in Turkestan were presented by F.M. Kerensky, N.P. Ostroumov, V.I. Works by authors such as Kushelevsky can be displayed.[3] They reflect on the educational buildings, the classrooms, the religious and secular subjects taught at the mullahs, teachers, mullahs, madrasahs, and their foundations. F.M. According to Kerensky, the person who built the madrasa and opened it usually had a foundation for it. There are arable lands in the madrasah, gardens, caravanserai, shops, bathrooms, mills, buildings. In the case of madrasahs in Tashkent, Samarkand and Margilan, there is a great deal of information on the rent and income of foundation properties, the rules for the repairs, lighting and heating of the madrasahs, the division rules between the ministers, teachers, mullahs, imams, azhani and others.

V.I. Kushelevsky, in his work on the Ferghana region, compared Russian-Russian schools with traditional schools in the country, saying that Russian-dominated schools are far more popular than traditional schools, but that local children rarely attend such schools.[4] In the work, the author pays special attention to the socio-economic status of religious scholars

and the role of religion in people's lives. Although the position of religious scholars has declined compared to the Khanate period, they can still exert a powerful influence on the population in any situation, with the constant confrontation of the Islamic religion with the Christian state, so that Turkestan Muslims are dependent on the Russian state and strive to get rid of it. , notes that religious lamas may guide them [5]

Having lived in Turkestan for many years, N.S. In his work on Turkistan, Lycoshin widely covered the state of Islam in the late 19th and early 20th centuries. But the author advocates the religious policy pursued by the government from the point of view of colonial policy. He says that respect for the beliefs and religious traditions of other religions is one of the main laws of the Russian Empire government. He attempts to overturn the imperialist policy pursued by the imperial government, saying, "After the Russians came to the country, the population was reluctant to follow religious customs and Islamic laws. Many Muslims blamed the Russians for its main cause.

N.S. Ostroumov and A. Shishov's ethnographic works on social life of Turkestan also cover religious scholars, their functions, their socioeconomic status, and the fact that the Qur'an and Shari'ah laws cover all areas of Muslim life. Although both authors acknowledge the religious authority of the clergy, they are often portrayed as living at the expense of others.[6]

N.A. In his work on Russian-made and traditional educational institutions in Central Asia, Bobrovnikov gave a detailed account of the state of religious institutions, schools, madrasahs and property of their foundations after the conquest of Central Asia by the Russian Empire. The seizure of religious organizations' foundations by the imperial government in Turkestan has made it difficult

for the financial institutions to operate, and many madrassas have been forced to close down. He proposed to gradually convert schools and madrasas into Russian-correctional schools.[7]

There have been numerous articles in the periodicals of the Russian Empire covering the religious faith of Turkestan Muslim population, its role and role in the life of the population, and the political events, riots and uprisings in the country.[8]

The missionaries of the empire have collected a great deal of information in Turkestan to highlight the importance of Islamic religion in the country, which still replenishes archives and libraries. In two groups

- Documents of the Central State Archives of the Republic of Uzbekistan (MDA);
- It can be grouped as articles published in the national press.

The archives of regional, city, district, subdivisions, and village offices are stored in the departments of the Central Committee of the Republic of Uzbekistan along with administrative funds of the Turkestan general-governor. The following funds of the MDA of the Republic of Uzbekistan were used for coverage of the research topic:

- 1st fund. Turkestan Governor-General;
- fund 17. Syrdarya Regional Department;
- 18th Fund. Samarkand Regional Office;
- fund 19. Ferghana Regional Department;
- fund 20. Syrdarya Regional Department;
- fund 47. Turkestan Educational Institutions Department;
- Stock 27. Office of the Syrdarya Regional Court;
- 461- Turkestan Governor-General Fund. Turkiston Regional Department of Conservation.

In the archives mentioned above, authors' decrees on Islamic religion, restrictions on

religious institutions and educational institutions, etc. Impressive government policies on Islam and information on Islamic religion at that time.

In the first fund of the archive there are the projects "Regulations on management of the Turkestan country" and copies of the documents, comments on these projects. Among them are the Governor-General of Turkestan S.M. Dukhovskiy's report on Islam is of particular importance. The archives also contain reports from the colonial authorities, Oriental scholars on Islam, reports from governors and other officials in the provinces, and many correspondence.

One of the unique documents in this fund is the minutes of meetings held for the establishment of religious administration in Turkestan, draft regulations developed by the commission. As the Commission develops draft statutes, it is divided into three sections:

- a) Management of religious affairs;
- b) Study management;
- c) Waqf property management.

On the basis of the above, the colonial authorities attempted to establish religious control in the country. The Commission has, for the past several years, made changes to the provisions of this project in different ways.

Traditional education systems, statistics on new method schools, government regulations on education, and various other documents have been stored in the archives of the Turkestan governorship's archives (№ 47).

17 funds named "Syrdarya regional administration", 18 "Samarkand regional administration", 19 "Syrdarya regional administrations" 19 documents contain information about the socio-economic status of religious organizations and educational institutions, their foundations and religious leaders.

Along with archival documents, reports of Turkestan governor general, results of inspection conducted in Turkestan by K.K. Palen, F.K. The Girs reports,[9] surveys of Fergana, Syrdarya and Samarkand regions were used.[10]

K.K. Palen and F.K. Girs' reports provide an indepth analysis of the importance of religion in the lives of local people, as well as the activities of religious organizations and educational institutions. As we read the reports, we find that both authors do not have any disdain towards Islam and the local population.

Provincial surveys show the Muslim population in each region, their religious organizations, educational institutions, and students, and are compared to those of other religions. At the beginning of the 20th century in Turkestan there were "Tarakkiy" (1906, 27 June - 1906, August 20), "Samarkand" (1913), "Sadoi Turkestan" (1914-1915), "Sadoi Fergana" (1914-1915).), Periodicals in Uzbek are published, such as Oyina (1913-1915), Al-Reform (1915), Al-Annot (1917). Many articles in the top-level publications have commented on religion, ignorance, heresy, indifference, disputes, immorality, and other problems in society, and the authors have expressed their views on the causes and effects listed.[11]

An article in the Tarakkiy newspaper titled "The Akbar of Tashkent" boasts that alcoholism among Muslims in Tashkent is escalating, with a great deal of power to mislead the nation, to break away from religion and faith.[12]

CONCLUSION:

Generally, in the late 19th and early 20th centuries in Turkestan, Turkestan sought to explore the role and role of Islam in the socio-political and spiritual life of the Russian authors for the sake of colonialism, while local

authors sought to preserve the purity of religion.

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