



RESEARCH OF NATIONAL, RELIGIOUS AND SOCIAL STRUCTURE OF THE POPULATION MOVED FROM RUSSIAN EMPIRE TO TURKISTAN COUNTRY IN “TURKISTAN COLLECTION”

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Article DOI: <https://doi.org/10.36713/epra2060>

ABSTRACT

This article explores the significance of the national, religious and social composition of the population of the Turkistan Turks migrated from the Russian Empire to Turkestan. Cultural, socio-economic relations and religious changes in the country are explained through the study of the social status, national composition and religious beliefs of those who were deported to Turkistan. Turkistan Russian Empire was given political motives and purposes of relocation.

KEY WORDS: *Turkistan collection, source, agricultural issue, province, governorate, Russian villages, settlement, migrational poles, colonization.*

INTRODUCTION

Today, our country is one of the most important tasks in the study of the history of the country. Uzbekistan's history has been underlined by one of the most vibrant trends in the history of Uzbekistan, and the development of the state policy. “In history, nothing is left without a trace. He is the stronghold of the people, the historical memory, and the practical manifestation. Supporting the historical legacy, learning and ancestry from generation to generation is one of the most important aspects of our state's policy”[1]. Thus, the search for truth from history, and the research on historical sources, is the most important of all.

LITERATURE REVIEW

The so-called “Turkistan Collection” is an important part of our national history, as well as the research on how to relocate the Russian Empire from the Turkistan. This study has also highlighted the need for clearance in our history. Bilingual materials were prepared by the bibliographer V.M. Mejov for 1867-1987 years. In fact, the “Turkistan Collection” is a Central Asian literature specialist N.V.Dmitrovskiy, ethnograf A.A.Divayev, head of the Turkistan library. Osikovskiy was attracted by P.Zikov, orientalist J.F.Bonch. Together, they have been founded for 127

years. Bibliographer and librarian A.A.Semenov created 48 years of the “Turkistan Collection” in 1911-1916. This bungalow structure is far from being among the most advanced. Bibliographer E.K.Butger edited 1939 The “Bust of Turkiston” was built for 3 years. This year, M.Terentyev has created a work “Map of Central Asia”, “Uniting the Medieval History of the Middle East”, uniting maps and planners. The authors of the “Turkiston Collection” have created an alphabetical cursor for the authors of all ages. The “Turkiston Collection” has been an important source for many studies in Central Asia. All years of seedling are kept in the National Library of Uzbekistan.

RESEARCH METHODOLOGY

The research used such scientific principles and methods as systematic, theoretical-deductive conclusions, analysis and synthesis, historicity and logic, hermeneutic analysis, heterogeneity, the unity of humanity and nationality, and comparative analysis.

ANALYSIS AND RESULTS

The top political and military circles of the Russian Empire knew that they could not rely solely on armed forces, military-administrative systems, to pursue colonial politics in Central Asia, to become a source of agricultural raw materials and natural resources,



because It was also known that they were spiritually ready to protect their the historically established nationalities and values of the region from other states.

Therefore, the development of plans to conquer Central Asia also envisages the deployment of preferential Cossacks on the occupied lands, first of the Cossacks, and then the resettled (Russian, Ukrainian) population. In case of riots in the colony or in some areas, the resettled population along with the Cossacks with weapons (swords and rifles) should always be armed and strong. The rich source of evidence and information on the relocation of Turkestan to the country is indisputable in the multi-volume volume of articles and information included in the Turkestan Collection [2].

Most of the authors of the Russian Empire's policy on resettlement to Turkestan described the need for resettlement with the emergence of an excessively agrarian population in the inner provinces as a result of the cancellation of the rights of the serpent in 1861 and the need to relocate them to new territories. But this is hardly true even in part because, firstly, the Russian Empire relocated the Cossacks and minority urban Christians to the Caucasus, which had been invaded from Central Asia before; secondly, long before the abolition of the rights of the fort, many Russians were relocated in the 1950s, after the Russian occupation of the Kokand and Khiva khanate territories, and relocated to the countryside in unprecedented conditions in the metropolis; Third, if the Russian population was overcrowded as a result of the cremation in Russia, and the Russian Empire had no aspirations towards Central Asia, then the problem of overpopulation could be solved by relocating it to the less populated provinces, the Far East, and Siberia.

The Turkestan Collection states that the national composition of the population deported to Turkestan is Russian, Ukrainian, Byelorussian, Mordvine, Polish, Jews, Armenians who were persecuted in Turkey and Iran, Muslims and Uighurs in East Turkestan. It is emphasized that Christianity is predominantly of the Orthodox movement, with the government paying close attention to it. In 1883, more than 60,000 Uighurs, Dungs, and other Muslims emigrated from East Turkestan, and Armenians, who immigrated from Turkey to the Caspian region in 1894, moved to Ashgabat, Samarkand, Kokand, Andijan and other cities for 5-6 years. In 1904 - 14,556; In 1905 - 13337, in 1907 - 25056, in 1909 - 1,225, in 1911-1912 - Uighur, Dungan, Kazakh, Kirghiz and other Muslims. By 1917, almost 200,000 Polish, German, and Turks of the First World War would join the Turkestan region.

Prior to 1881, Turkiston had no control over the population, social or national composition of the growing number of Russians. However, much attention was paid to the migration of the population and the establishment of Cossacks and other Christian

settlements in military areas. Originally, the policy of Russian's immigration to the country was enforced. However, the number of voluntary settlers continued to increase. There were many urban and rural poor among the Russians who moved in the hope of becoming rich in the new country. District leaders of Ferghana region also note that the Slavic population, many of the poor and the poor, is hard to settle. The head of the Andijan district wrote to the military governor of the Fergana region in September 1910: "... Most of the settlers who have been wandering in various Russian provinces and who have turned to Lumpen have no horses or land, but most importantly want to settle down. The attitude of Russian cretians to the local population is not good. In most cases, indigenous people are treated with disrespect and often insulted without justification [3].

And in 1847, two regiments of the Siberian Cossack army arrived in Yettisuv with a semi-military Cossack resettlement to a future Turkestan country. During this period, the influx of Christian populations in response to the government's call and, most often, on their own initiative was tightly controlled and to some extent controlled. The migrant Christian population is exempted from all taxes, provided with housing, employment, and irrigated land and pastures in the rural areas. The Governor-General of Turkestan Kaufman in an official document issued to the government in 1873 suggested that the Russian population should be located in areas ranging from Orenburg to Tashkent and from Tashkent to Verny (now Almaty) to Semipalatinsk. [4]

In Russia at the end of the XVII century under pressure and repression by the official Orthodox Church, religious heretics (Russians, starters) had previously traveled to the West. Now they are trying to find refuge in Central Asia by Slavs from different sects, as well as Germans who are members of the Baptist and Mennonite sects. It is known that in the 1980s of the 19th century, 30 families of Russian Mennonite settled near the river Amudarya with the permission of Khiva. But those who were not Christian or Orthodox, doubts that the Russian Empire would support the colonial system and practices of Turkestan, and in 1883 adopted new rules for resettlement. Russians of the Orthodox faith (Ukrainians, Belarusians) could now be granted permission to move to the country. At the same time, the area of land provided to Russian immigrants in villages, especially in the Ferghana and Samarkand regions, has been reduced.

The Russian Empire adopted special laws and regulations in 1886, 1889, 1892, 1903 and 1910 on the resettlement of Christian (Orthodox) residents to Turkestan, and strove to bring more Russians and Orthodox Christians and urban workers from the economic and social backward regions of Russia. However, the difficult economic situation in the provinces and the growing popularity of the Russian



population and the growing popularity of the great Russian population have led many to move to Central Asia without permission. For example, the Ferghana region has been ahead of cotton, oilseeds, silk, textile, oil, and mining, and the Russian peasants living in the villages have been much better than those in other places.

By 1889 the number of landless and low-income farmers and entrepreneurs was so great that the Russian government issued a law on July 13, 1889, which regulated the settlement of rural populations on public lands. After that the resettlement policy was revived after the 1892 Tashkent and Andijan uprising of 1898. As a result, the number of Russians who migrated to Turkestan due to financial support from the resettlement authorities was just 2-3 times higher than the number of self-employed, less than some land. 6,000 deserts have been allocated from the local population for settlers from the Syrdarya, Samarkand, Caspian, Ferghana and Turkestan provinces.

Not only did the Russian Empire relocate to Turkestan for its own benefit, but after the destruction of the Kokand Khanate it entered into an agreement with the Chinese government in eastern Turkestan (now Xinjiang - the Uyghur Autonomous Region) in 1881, to the Ethiopian region and the Andijan region of Ferghana. Uyghur residents in Osh County agree to relocate their Dungan community. In 1883, more than 60,000 Uyghurs, Dungans, and other Muslims emigrated from East Turkestan, but the colonial authorities only allowed them to cross the border, and their settlement and financial support was entirely undertaken by the local population. Armenians, who immigrated to Turkey from the Caspian region in 1894, for 5-6 years moved to Ashgabat, Samarkand, Kokand, Andijan and other cities.

Thousands of foreign prisoners of war (Hungarians, Slavs, Romanians, Poles, Germans, Turks, etc.) have been brought to Turkestan since 1915 and have been mainly deployed in rural areas, as well as refugees from areas near the Western Front. Mandatory military tax was imposed on indigenous people. This was a huge burden on the local population.

Many articles mention the fact that the German existed in the zone in 1883-1884. There were 5 neighbourhoods of the German people in Avliyoota, Syrdarya. Furthermore, 2 German neighbourhoods in Tashkent, Syrdarya and 137 in Khiva and many more in Zirabuloq and Kattaqurgan, the emirate of Bukhara existed. There were 500 Germans in the region of Syrdarya, 200 in Tashkent and overall 1400 in the country. The German population weren't involved in military and political issues. They talked with the inhabitants only in terms of work. They were serious, diligent, and organized. Both the old and the young first went to church to pray every morning. They were craftsmen and accepted the orders of Muhammad

Rakhim Khan II Feruz (1864-1910), who became a citizen of the Khiva khanate [6]. Germans also took a new approach to fruit orchards (apples, pears, grapes). They were particularly good at making flax.

The policy of resettlement was to create strong Russian villages in the country, to create a culture of agriculture and a modern industry on its basis. In addition, the goal was to increase agricultural incomes, develop new lands by strengthening the irrigation system, and transfer state land to the state treasury. And the multifaceted objectives, such as the creation of new land funds through the Kyrgyz settlement, the increase of the raw materials exported from the country, were planned in parallel with the interests of the metropolitan area. However, the collection notes that the resettled people rented their land to local farmers, went to work in the city and railways, and moved to industrial areas where possible.

According to the collection, the displaced can be divided into three groups. The first group consists of military men and Kazakhs who rented their land and worked as hired laborers, salesmen and shopkeepers. The old men were engaged in cattle breeding and poultry farming and produced meat and milk for market needs. The second group includes dehkans from Southern Russia. They have mastered a culture of artificial irrigation and dry farming. Each farm has 5-6 cattle, 5-10 sheep and goats. They lived in the basement and later built houses for themselves. The third group includes well-off households. They plowed the grounds with a plug on horses. They used economical techniques such as weeding and collecting machines, and they became economically stronger in 2-3 years. In particular, each of the farms located in the territory of St. Father, Tashkent, Shymkent had an average of 7 cattle, 30-40 goats and sheep. Some soon became owners of wineries, weaving and oil mills. Some even established vineyards, gardening, cotton and grain farms.

CONCLUSION

The Turkestan Collection is an important source in studying the history of the Russian Empire's policy of resettlement to Turkestan. Many volumes of the collection deal with this issue. Due to the policy of resettlement of the Russian empire aimed at strengthening the foundations of colonialism, controlling the material and spiritual life of the country, achieving the goals of great statehood and chauvinism, changes in the national-ethnic composition of the population in the Turkestan region. In turn, the specific spirit of the local population has contributed to the unity. For centuries, nations and ethnic groups have lived in unity, brotherhood, interethnic harmony and religious tolerance.

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