

## THE RELIGIOUS POLICY OF THE RUSSIAN EMPIRE IN TURKESTAN

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### ABSTRACT

*This article provides information about whether the government of the Russian Empire did not completely limit the religious values of Turkestan Muslims, but kept them under pressure. The department established for this task is a clear proof of this. Our country has always been a center of knowledge. Some great figures have grown up from these regions. The priceless works written by them for the enlightenment of the people have been considered unique and valuable resources for the Muslims of our country for many years. Unfortunately, as a result of the colonization of our country, the empire sent many objects of cultural heritage, in particular, rare manuscripts, unique books, well-known and unknown literature to Russian libraries. Among them, there is a large number of books on the history of the Islamic religion, Sharia rules, and the directions of belief, which makes one surprised and encourages one to analyze this process. In other words, it appears that the goals of the empire are to alienate Muslims from their religion.*

**KEYWORDS:** *Muslims In Turkestan, Religious Policy, Russian Empire, Conquer, Department, Manuscripts And Works, Arabian And Persian Languages, Guardianship.*

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### INTRODUCTION

In the middle of the 19th century, the Bukhara Emirate, Kokan and Khiva khanates existed in our country. At the same time, there was a great danger for these countries. The Russian Empire, which wanted to gain access to our country's convenient geographical location, great economic situation, excellent climate, and material and spiritual wealth, focused its attention on conquering our country. The only way to resist the huge army of the empire was to fight the enemy in unity among the existing states. But unfortunately, the ideas of unity did not come true. Russian Empire managed to establish its rule by defeating the states separately. The people's heroic resistance to this invasion in the middle of the 19th century did not help either. During the occupation, various monuments, cities and villages, mosques and madrassas in the territory of our country were destroyed. Later, these structures were converted into armories or armories for the empire. The rule of the Russian Empire was established in a large part of our country.

The Russian Empire tried to implement its policy in the occupied territories. Our khanates and emirates appointed local rulers and tried to rule them through their representatives. Also, the government of the empire appointed representatives of indigenous people only to lower positions, without bringing them closer to high and middle management offices. Uzbeks were

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deprived of their political rights, and the government was completely in the hands of the empire's officials. The head of the general governorship established in Turkestan has great rights and privileges, and he was even called a half-king. Russia was different from other colonial countries due to its backwardness, tyranny, and strength. In this country, a single ruler ruled. The Russian tyranny kept the conquered peoples in the grip of oppression. Especially the peoples of Central Asia lived in a very difficult situation. As a result, displeasure among the people of the country gradually increased, and class conflicts arose.

Our country has always been a center of knowledge. Some great figures have grown up from these regions. The priceless works written by them for the enlightenment of the people have been considered unique and valuable resources for the Muslims of our country for many years. Unfortunately, as a result of the colonization of our country, the empire sent many objects of cultural heritage, in particular, rare manuscripts, unique books, well-known and unknown literature to Russian libraries. Among them, there is a large number of books on the history of the Islamic religion, Sharia rules, and the directions of belief, which makes one surprised and encourages one to analyze this process. In other words, it appears that the goals of the empire are to alienate Muslims from their religion. Specially prepared imperial administration wandered around the cities and villages and made inquiries among the local population and examined the collected unique written monuments. It should be emphasized that the main goal of the empire is not only to enrich its libraries with unique books and manuscripts of our country, but also to deprive the religious and cultural heritage of the country's Muslims from their historical roots and, as a result, to It was easy to control the population. Among the rare manuscripts are JalaluddinDawani's "Aqeedee Mullah Jalal Dawani", as well as "FatwaiIbrahimshahi", Rabguzi's "Qissasul-Anbiyya" and "TafsiriQur'an", "Masnavi" of Mawlavi Rumi, "Khamsa" of Navoi, "Ravzat us-Safo" of Mirkhand, "Epic of Qasim" and "Gorogli", "Shajarayi Turk" and other works in Arabic, Persian and Uzbek languages.

In particular, the orientalist A.L. Kun, who accompanied Kaufman during his campaign to Khiva, created an extremely unique collection of Oriental manuscripts and documents (300 books of Oriental manuscripts, 129 of which are historical works consisting of 140 volumes, 30 volumes of works by 20 authors, jurisprudence and theology collected 40 works consisting of 50 volumes, 18 copies of the Qur'an and 50 textbooks) and handed it over to the Imperial People's Library in 1873. It is known to everyone that in 1868 Governor-General Von Kaufman sent the Holy Quran to the Imperial Library. In addition, as a result of the removal of unique literature and worldly educational works from our country, the scientific level of the Muslim population of the country decreased.

The ruling government destroyed the country's rich cultural, material and spiritual wealth, insulted its religious beliefs, values, and culture. First of all, he aimed to rule the country on the basis of imperial policy, depriving the local population of political rights. Taking into account that the majority of the population of the Central Asian region is Muslim, the country attaches special importance to religious politics. They approach this process cautiously, preventing religious and educational propaganda among the population. He made strict restrictions on the implementation of religious prayers.

In the early years of colonialism, the Russian Empire pursued a policy of non-interference in waqf affairs, taking into account the growing anger of local believers who were deprived of their

rights in the occupied Muslim territories. However, the administrators of the empire, which gradually gained strength in the country, began to pursue a policy that served to enrich their own treasury with mosques, madrassas, and various social works directly related to the economic and cultural history of the Central Asian peoples. As a result, the situation of the local people became more complicated. Scholars who were well-versed in Islamic sciences and had great attention among the people were under constant control and persecution. In the first decades of the 20th century, one of the most important objects worked by the Police Department and its units was the Muslim movement. The tsar's government was very worried about the ideas of panislamism that were spreading abroad and in the territory of the empire.

No matter how much the colonial administration strengthened the gendarmerie and police services in Turkestan, the situation in the country remained the same. Therefore, the tsarist government tried to keep the local population only with the help of punishment and weapons. It was no coincidence that the state of “enhanced” or “emergency” protection, introduced in the country in 1892, lasted until the middle of 1916. In the second half of 1916, martial law was declared to suppress the uprising that started in Turkestan. Also, one of the most serious directions in the activities of the Turkestan Protection Department (Okhranka) was the fight against the spread of Panislamism in the country. As early as 1899, the Governor-General of Turkestan S. Dukhovsky's report entitled “Islam in Turkestan” stated that the number of Muslims in the Russian Empire reached 14 million. This was more than the total population of countries such as Montenegro, Serbia, Bulgaria, Greece, Switzerland and Norway. According to Dukhovsky, the whole content of the policy of the Russian administration in the country should consist of a “Cultural struggle against Islamism” based on the need to fully adapt Muslims to Christian culture.

S. Dukhovsky, an active supporter of the spiritual subjugation of the peoples of Turkestan, proposed the following measures to fulfill this task: 1) not to hurry in the missionary work (although this is one of the main tools in the colonial countries of Europe), because missionaries have this excessive efforts in the field may incite the Muslim environment against missionary work; 2) Strengthening medical activities among Muslims as an effective tool of attraction to European culture; 3) to study the language and inner life of Muslims, to introduce the Russian language into official communications, to gradually subjugate the local population to the tsarist judicial institutions, thereby strengthening and strengthening the colonization of Turkestan; 4) striving to increase the number of mixed marriages in the country.

In addition, the “Guardianship” has established strict control over schools, madrassas, and jadid schools that can serve to promote national identity. The imperial authorities pursued a policy of strict control over the activities of national education (schools, madrasahs, religious institutions). The first governor-general of Turkestan K.P. von Kaufman (1867-1882) pursued a policy of non-interference in religious traditions and rituals, but at the same time, a policy of Russification of the national education system. In 1909, a special commission was established to continuously monitor religious schools in Turkestan. The commission soon developed a regulation on the operation of religious schools. According to him, religious schools were opened only with the permission of the empire's authorities.

Another office of the empire - the Department of Spiritual Affairs - also dealt with these issues. This department also directed the attention of the Governor-General to take effective measures to

suppress any manifestations of Panislamism. In 1912, the head of the TGB wrote to the governor-general's secretariat about the lack of information about the existence of Muslim organizations in Turkestan, which work against the Russian government and promote the ideas of panislamism. In response, a separate department of the police department pointed out the error of this opinion and stated that “there are panislamic movements in the country and it is necessary to pay very serious attention to it”.

During the colonial period of Tsarist Russia, Russian missionaries used all their abilities to destroy the religious beliefs of the peoples of the country and to keep them in constant slavery. For example, at the end of 1913, the issue of zabh (animal slaughter) was raised in the State Duma in Petersburg. Accordingly, it was planned to adopt a law introducing a uniform procedure for slaughtering animals for all the peoples of the empire. According to the draft law, Sharia requirements should not be taken into account when slaughtering animals. However, this was a very worrying situation for Muslims of Turkestan, who believe that an animal that is not slaughtered according to Sharia is forbidden.

At that time, Fergana scholars and Jadids came together for the common good. Muslims in the valley strongly objected to the adoption of such a law. AshuraliZahiri, one of the leading progressives of Ferghana, expressed his thoughts on this matter through the pages of the “SadoyiFerghana” newspaper and called people to be vigilant. Also, Namangan clerics, taking this issue seriously, sent a special telegram to the chairman of the State Duma and the Muslim faction on May 18, 1914, demanding not to adopt this law. It states that if this law is adopted, about 30 million Muslims in Russia will be deprived of eating meat and trading in meat, and the consequences of this may lead to bad events 26.

The colonizers also set themselves the goal of destroying the system of social and economic relations and moral standards that were created on the basis of the Islamic religion. In this regard, various laws were issued, which were not entirely in the interest of the local people. For example, according to the procedure established in the General Governorship of Turkestan, regardless of knowledge and talent, a Turkestan citizen who has reached the age of 25 could become a volost administrator or judge. This order served as a ground for people who did not have enough knowledge to become judges, teachers, and imams. However, during the time of the khans, people were appointed to religious positions only after an examination with the participation of Shaykhulislam and other scholars. M. Behbudi says about this insidious policy: These laws were issued by the missionaries and, of course, by the people of the old and authoritarian government, who wanted us to disappear and perish, and our holy Shariat to remain unjudged.

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