

## ANALYSIS OF RELIGIOUS- POLITICAL SITUATION OF TURKISTAN (historical analyses)

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**Annotation:** This article is devoted to the analysis of the 1892 Plague riots, analyzed in the context of the religious-political situation in Turkistan in the late XIX century. The article describes the role of religion, the root cause of the plague ripple, its political situation, and the statistics of the causes and consequences of the policy of the colonial colonization, the statistics on the number of deaths and illnesses of the chronic disease, and the historical and philosophical context analysis.

**Keywords:** cholera, cholera riot, religion, religious faktor, religious-political situation, sacralism, secularism.

At the end of the 19th and early 20th centuries, almost all Turkistan people believed in Islam and tried to live according to its principles and throughout life. But in this case, the true aims and principles of the policy pursued by the Tsarist government that sought to exploit the Islamic factor in their own interests, the clergy of indigenous people and the interests of other Muslims are not always explicitly stated.

The attempt to influence Turkistan's socio-cultural life and the external shock to the Russian Empire, as well as the religious-political situation that emerged in the transition to a secular state of secularism. Given the factors causing these situation, it is important to highlight the substance status of that period.

In the late 19th and early 20th centuries in Turkistan there were a number of problems, many of which were cases of sharp use of religious factors or the impact of national and religious values. It should be remembered that the political situation in the country sharply aggravated during this period, and some of the elements of the religion were the reasons for turning these into a religious and political situation. Until the Turkistan conquered the Russian Empire, all political issues were settled on a religious basis, that is, based on the Sharia law and governed by religion. An example of this is the fact that the Kokand Khanate

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was occupied by Tsarist Russia, that is, before the occupation of Chimkent, the khan army and its troops "took away the people from every neighborhood and took "duafatiha" them out of the city" . When the attack on Turkistan, an area belonging to the Kokand Khanate, was also a major factor in the Islamization of the country and the situation related to religion quickly affected the Muslims. "The Commissar of the Tsar declared that Ahmad Yassaviy had been attacked and destroyed by the city. After all, defense lawyers have to stop the war" . From the above examples it is clear that when Tsarist Russia began to occupy Turkistan, it also affected the weaknesses of the local population - religious beliefs. Through the use of such a religion as a political intrigue, the Tsarist government's aspirations to pursue its policies are evident in the plague incident that took place in the late 19th century.

Dynasty's integration function was the highest rise in the "plague" rebellion in Turkistan in 1892, and it was reflected in the disorder that the local population was suffering from a cholera. The plague riot - an uprising against the Russian colonial policy that took place in Tashkent in June 1892, and the cause of this upheaval - the disease of the plague began in Jizzakh in May 1892. The emergence of this rebellion is a complicated religious-political phenomenon, and the opportunity to bring the Turkistan people to the explosion at that time, namely, the Islamic religion, the tradition and religious rules of Muslims, was thoroughly studied by the Russian Empire and to aggravate the situation through the theological vision of the local population was created by the shock to the religious factor in the political discourse of the plague riot. Because of this riot, we can see how the impact on the religious factor can lead to, and the ability to control or agitate the populace. The ignorance of the national and religious values inherited from the ancestral nationalities serves as a tactical tool for the implementation of the Tsarist colonial policy, and the understanding that the government has been consciously using the situation consciously manifests itself in its historical documents.

The "Plagueriot" or the "Toshotar Event", which caused the people's patience, was not the burial of the plague, the deadly affliction of Muslims and their burial, but also their aggression. In this case, the majority of the Muslims who were ill had to follow the rules of the Islamic religion to observe the final destination and to prevent them from reading the funeral prayers at night. Analyzing the origins and consequences of this uprising, first of all, it is the government's attempt to overthrow the mentality of the local people, their religious life, their way of life, and the mentality of the ethnic population, We should not forget that you are trying.

According to Turkistan's local populations, it is also a sin to look at the woman, even if she does not follow the Islamic tradition. But Russians ignore Sharia laws. For example: "The corpse of women was examined by Russian men. ... the young men dressed in different professions and officers in the sanitariums entered the rooms of the local women's homes, saying that they were "eject" together with the police. In the pretext of controlling the purity of their parents, they did different things against women and girls".

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Especially, the fact that women do not receive health care services to avoid nominals indicates that there is almost no cure among women. The reason why there is no other healthcare worker apart from women is that women are not expelled from their "inner" places and that they are disassociated from science. Early separation of Muslims from mothers, spouses, and daughters due to cholera caused them dissatisfaction with the government. The fact that the Russians did not come to the scene immediately after the plague began to spread, there was a lack of medical staff in the local population, especially the absence of medical staff in the wives, Russian delays and the dead bodies staying in the house for 3-4 days, which led to the rising storm. This is an opportunity to bring the West trend to the East and, most importantly, to investigate, control, and control the impact of the religious factor, as well as to use the religious factor in the study of the tolerance of the local population, and urge the Tsarist government to avoid the political situation in the future has given.

The riot that resulted from the abuses of the religious values of the local population was a religious upheaval and has risen to a political level. "The fact that there was a religion in the world at the same time not to wash the corpses and to keep a few days, and to hide the grave of ancestors, seemed to be contradictory to the circumstances of that time". The actions of the tsar, ignoring the religious and national values of the local population, have led to the rise of political resentment. In fact, the Tsarist government used the religion effectively in the process of testing the power of religion and the level of casualties, the use of synergetic methods in the process of working and analyzing the consequences, which led to the deaths of the population.

In June, July and August 1892, the number of patients, deaths, and the number of those who died and those recovering from the pandemic of the Turkistan News Agency, the periodical press of the same period, were listed in the following figures:

№	Nationality	Year and date	Number of Patients	Number of deaths	Number of healers	Number of the fate of the unknown
1.	Russians	1892 From June 25 Until July 5	201 people	83 people	27 people	91 people
	Local residents	1892 From June 25 Until July 5	620 people	580 people	2 people	38 people
2.	Russians	1892 From June 14 Until 19	353 people	185 people	115 people	53 people
	Local residents	1892 From July 14 Until July 19	1206 people	1167 people	25 people	14 people

1.	R u s s i a n s	1 8 9 2 F r o m A u g u s t 3 U n t i l A u g u s t 9	407 people	213 people	156 people	3 8 p e o p l e
	L o c a l r e s i d e n t s	1 8 9 2 F r o m A u g u s t 3 U n t i l A u g u s t 9	1428 people	1389 people	27 p e o p l e	12 p e o p l e
<b>T o t a l :</b>	R u s s i a n s	J u n e , J u l y , A u g u s t s	<b>9 6 1</b>	<b>4 8 1</b>	<b>2 9 8</b>	<b>1 8 2</b>
<b>T o t a l :</b>	Local residents	J u n e , J u l y , A u g u s t s	<b>3 2 5 4</b>	<b>3 1 3 6</b>	<b>5 4 6</b>	<b>4 4</b>
<b>General on account:</b>	Russians and Local residents	1 8 9 2 J u n e , J u l y , A u g u s t s	<b>4215</b>	<b>3617</b>	<b>352</b>	<b>246</b>

If we analyze the numbers based on this table, there are definitely different numbers. That is, the numbers on the last column indicate that since the Muslims who died of "plague" were not buried in accordance with religious values, relatives of the deceased showed that they were forced to bury corpses from the government in the old graveyards, ie their ancestors, on the basis of Islamic principles. Local residents are banned from burying dead in the old cemetery. It was promised to open a new cemetery in the outskirts of the city, but only one cemetery was opened. This made it difficult for the population to bury the dead and carry them to the cemetery around the city. People were forced to bury the dead in the old cemeteries. The police found and seized them. Even Muhammad Yaqub, the Shaykhantahur elder, informed the city mayor, S. Putentsev, about the burial of the corpses in the mahallas and burial in the city graves. That's why the data is so puzzling in the number of people who have died and died. Especially when there is no information about the fate of the fate and the suspicion of the reliability of the statistical data provided by them indicates that the government has secret documents. It is no surprise that these data are reflected in Russian numbers as well.

Also, the small number of Russians in the table should not be deducted from the fact that they are less ill, and that the local population has not been killed, and that the Russians are a minority in Turkistan.

The abovementioned figures show that their identities were destructive in the minds of the local people, which they perceived by their religion and beliefs, and that the invasion of Turkistan in the form of the shock and revenge of the invasion caused the contradictions. The fact that the religious beliefs and beliefs of Muslims have not been taken into account in the policy of occupation of the local population will enable us to clarify the historical facts.

Hamid Ziyoev's "History of struggles for independence of Uzbekistan" contains the number of deaths and deaths of the plague in the following figures:

№	Nationality	Year and dates	Number of patients	Number of deaths	Number of the fate of the unknown
1.	Uzbeks	1892 From June 7 Until August 9	1428 people	1389 people	39 people
2	Russian	1 8 9 2 F r o m J u n e 7 Until August 9	407 people	213 people	194 people
<b>Total:</b>			<b>1 8 3 5</b>	<b>1 6 0 2</b>	<b>2 3 3</b>

Of course, the fate of 233 people here remains uncertain. Due to rapid actions taken by the Charismatic Government, the number of deaths in the country has been increasing day by day.

Marco Butino's Revolutionary Revolution (Revolutionary Revolution) says that after the sanitary control of the deceased, the victims were to be buried in a cemetery on the outskirts of the city, and that this was inconsistent with the religious values of the Muslims. "But he did not allow the bodies to keep the dead alive as long as it was hot and unbearably hot. Also, a decree was issued to doctors allowing women to see half the family, which touched the family. The ancient city graveyards were closed and the corpses were to be buried in newly established graveyards, but these unsanctioned measures led them to carry the dead bodies to the cemetery" .It is strange that the people who disagreed with the ceremonial ceremonies did not rush to the authorities, and also tries to instill a sense of pity for the people who are trying to prevent the religious and national values from overthrowing. In Marki Butinoni's Contrary Revolution, he summarizes the statistical data in the following tables:

№	City names	N u m b e r o f patients	Number of deaths	Number of healer or fate of the unknown
1	. Old city	1 4 6 2	1 4 4 0	2 2
2	. New city	4 1 7	2 1 7	2 0 0
<b>Total:</b>		<b>1 8 7 9</b>	<b>1 6 5 7</b>	<b>2 2 2</b>

Meanwhile, Marco Butino: "According to the sanitary statistics of that time, the rate of death from cholera in the old city is not so high that we should note that many infections have been hidden from government, probably more than in official statistics, over New city statistics show that the illness has been completely different, and hastened to rapid medical attention" . This, in turn, shows that many of the locals die from plague in Turkistan, but that no clear statistics has been given to the deceased. Perhaps because of such injustices, this disease has led to an uprising and a rise to the political level.

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The aggressive movement of the local population in the Plague rebellion is particularly evident when it comes to the assassination of Shaykhantahur elder Muhammad Yaqub. Because the Tsarist government tried to convict Muhammad Yoqub, the acting elder, and Inomukhja Umarhojaev, a former elder of the city, in all cases. Here, too, we can see that the Russians are trying to make Muslims look hostile to themselves. Despite the riot in the plague by the protesters against the Muslim elders, the main reason for this was the Russians, or rather Tsar's administration. After all, the chief elder was appointed by the Russian authorities. Thus, the Tsarist administration indicates that it is trying to capture the whole system of the religious sphere as well. Not only did those suffering from cholera, but also relatives of those who had been infected with anti-government rule, and those who were fascinated by the government, were killed during the crackdown by the government. The voice of the people who can not tolerate their religious values has been erased because of strongly thought-out politics.

Particularly, because the uprising has caused a great shock and the local population suffered a great deal of damage, the Tsarist government is trying to blame the former senior Elder Inoghomo Umarhojaev as the main cause of the accusation, trying to blame people for the government and the new elder, we can see in the masked attempt.

And in the end of the plague, Abulkasim was popular among the people. Because, he negotiated with the Chorus government to stop the Chaos revolt and to withdraw the Russian troops from the old town. "On the 30th of the day, when a large gathering in front of the Hoja Ahrar Mosque, ... Abdul Qosim Eshan assures us that it is not surprising that he would be asked to ask Allah for help to bring him out of the horrible plague in the near future". In short, Abdul Qosim, in his speech to the people, said that the people would sacrifice themselves to Allah to stop this rebellion and return to the plague. Indeed, Abd al-Qasim died shortly after the assassination, ie on July 4, from the plague. "What's interesting is that Tashkent's conditions have been closely followed by the death of the plague. The death of a person who has dedicated himself to God has always led to the wrath of God, who sends plague to the sins of those who are increasingly guilty", explains that the religious factor in the social life of the people is important and that it is comforted by all means. Because there was a custom that the Turkistan Muslims could return to the nation by seeking salvation for any sacrifice. This is also the case when it is used to end the illness that caused the "Plague" riot.

In summary, the "Plague" riots in Turkistan in 1892 were not just an uprising for the disease, but also because they were unable to resist the degradation of the religious values of the people. In the case of the Turkistan people, the nationalist or religious values inherited from their ancestors were reflected in the example of the Plague Revolution, when the people were trying to spare their efforts to protect it and to protect it with their teeth.

The analysis of the religious-political situation of Turkistan in the late 19th and early 20th centuries in the context of the "plagueuprisings" shows that every event that has taken place as a result of the invasion policy must be thoroughly analyzed in the present day. Because of this situation and modern religious identity, the paradoxical features that give the country's future outlook come from.

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