

KULTUR VON TURKESTAN IN DER ZWEITEN HÄLFTE DES 19. JAHRHUNDERTS

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Abstrakt. Der Artikel widmet sich der Analyse der Kultur Turkestans in der zweiten Hälfte des 19. Jahrhunderts. Das soziale, wirtschaftliche, politische und kulturelle Leben der Mangit-Dynastie in Buchara wird enthüllt. Die Handels- und diplomatischen Beziehungen zwischen Buchara und Russland sind geklärt. Anhand der Arbeiten von Ahmad Donish werden die wirtschaftliche und politische Situation in Buchara sowie die Beziehungen zu den Nachbarländern untersucht. Der Autor beleuchtet das militärisch-bürokratische Kolonialsystem des Zarismus in Turkestan und diskutiert die Faktoren, die zur Geburt nationaler Befreiungskonzepte im Land führten. Anhand von Beispielen wird das Leben Bucharas vor und nach der Invasion des Zarismus analysiert.

Schlüsselwörter: Mangits, Zarismus, Kolonialpolitik, gesellschaftspolitische Lage, Proteste, Ideen nationaler Befreiung

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CULTURE OF TURKESTAN IN THE SECOND HALF OF THE 19 CENTURY

Abstract. The article is devoted to the analysis of the culture of Turkestan in the second half of the 19th century. The Mangit dynasty's social, economic, political, and cultural life in Bukhara is revealed. Bukhara and Russia's trade and diplomatic connections have been clarified. On the basis of the works of Ahmad Donish, the economic and political situation in Bukhara, as well as relations with neighboring countries, are studied. The author highlights Turkestan's military-bureaucratic colonial system of tsarism and discusses the factors that led to the birth of national liberation concepts in the country. Examples are used to analyze the life of Bukhara before and after the invasion of tsarism.

Keywords: Mangits, tsarism, colonial policy, socio-political situation, protests, ideas of national liberation

INTRODUCTION. Turkestan lagged considerably behind other developed countries in terms of socioeconomic and cultural development in the second half of the XIX century. It was separated among the Emirate of Bukhara, Khiva, and Kokand khanates, rather than one centralized state. Conflicts between khanates had a negative impact on the development of economic and cultural life of the country. Bukhara, the center of the feudal Muslim culture of the East, became a center of ignorance, oppression and resistance to social development during the reign of the Mangits.

REFERENCES AND METHODOLOGY.

Academicians such as A.Bogoutdinov [1], B.Gafurov [12], researchers I.S.Braginsky [3], A.Yunusov [4], Z.Sh.Rajabov [5], J.Tashkulov [6], N. Yuldashev [7], S.Aliev [8], D.Omonov [9], and D.Alimova [10] have placed in their works a special attention to the scientific works of Ahmad Donish and his enlightenment ideas. Academician I. Muminov [11] also looked into the works of Ahmad Donish. In addition, he analyzed the enlightenment of Turkestan and focused on the works of Donish, Furkat, Muqimi, Berdakh and others.

The research relied on methods of scientific knowledge such as dialectical, historical, logical, analysis and synthesis, complex approach.

RESULTS. Muhammad Rahimkhan began the time of the Mangits (1753-1758). Amir Haydar (1800-1826) succeeded to the throne around the turn of the XIX century. The economy suffered as a result of his frequent wars. Military spending has increased, which has resulted in an increase in the sorts of taxation. People protested against such policies because they were dissatisfied with them.

There were fights between Bukhara and Khiva under the rule of Amir Nasrullah (1826-1860). Madalikhan's army was annihilated when a huge force was deployed to Kokand in 1842. The city of Kokand and its surroundings were pillaged. Tashkent was eventually taken, but Nasrullah couldn't keep it for long.

The main tax in Bukhara at that time was hiroj (rent). In addition, kapsan, mushtak (tax on grain and cotton in favor of the landowner; mushtak - tax for amin and aksakal) were levied. Zakat has become a kind of duty from the compulsory tax in favor of the treasury, that is, an addition to the value of the goods. During this period, new zakats (retail zakats in favor of governors, amirs, beys) that were not specified in the Shari'a appeared. Water charges were levied on cargo carried by boat from the river. In addition to the rent, the farmers paid tanob money from their vegetables and other arable lands, and hay money from their barren lands. It was taken from a herd of working animals. Amir Muzaffar, on the other

hand, proposed the aminona tax (a tax equal to one and a half percent of the value of goods).

The majority of Bukhara's people worked in handicrafts and trade, while the rest worked in agriculture. There were 360 streets and narrow streets in Bukhara, one and a half to two meters wide. There is a mosque in the center of the city, Kalon Mosque, Mir Arab Madrasa, Kalon Minaret on the edge of the square. This central square served as a crossroads for the eleven entrances. Registan housed the state government, the Emir's Palace.

Bukhara's population was increasing. Bukhara had roughly 15 thousand dwellings and 70 thousand people in the second half of the XVIII century. Uzbeks, Tajiks, Jews, and other nationalities lived in Bukhara. At the beginning of the XIX century there were 9 two-storey caravanserais, which were always inhabited by foreign traders. In the 1840s, there were 38 caravanserais, 9 teams, 16 city baths, 45 in-city and 22 out-of-town markets.

During this period, the city of Bukhara, the center of the emirate, was surrounded by a wall, and the city area occupied 1739 tanob land. The wall was 14 miles long, 4 feet high, and 2 feet thick, with 130 domed guards and 11 gates (Samarkand, Karakul, Imam Sheikh, etc.).

The laws of Bukhara were passed to serve the emir's interests. The highest judge, Qaziqalon, presided over all of the courts. He was appointed by the Emir and was in charge of the state's other judges. The judge made his decision based on the muftis' fatwa. "The rulers of Mangit grabbed ownership of everything they wanted: they betrayed the rights of orphans and captives," Ahmad Donish stated. "Even the widow's hearth was raided for firewood. Gambling, inebriation, and opulence abounded among the rulers, while unjust taxes and oppression became the people's rallying cry. As they say, hand washes the hands, the language of the amiru ministers, ulama and officials is the same. The sultan is a wicked and cruel man, a greedy and hypocritical man, and a gambler who does not give up alcohol." [12]

The Bukhara army, which was the count of the emirs and nobles, was made up of 13,000 infantry, 500 cavalry, and 620 artillery. 8,000 soldiers in Bukhara, 2,000 in Shirobud, 1,000 in Shakhrisabz, 1,000 in Kulob, and 1,000 in Baljuvon. Cavalry and artillery were stationed in the Bukhara fortress (there were 50 artillery). In addition, more than 2,000 mirshab were at the disposal of the amir.

Bukhara and Russia's commerce and diplomatic ties grew stronger in the early nineteenth century. Ambassadors led by Beknazar Abdukarim were dispatched to St. Petersburg in 1825. The agenda under discussion was the safety of caravan routes, the construction of a madrasah in

Bukhara, and the construction of a mosque for Bukhara's diplomats in St. Petersburg. In August 830, 30 ambassadors were sent to St. Petersburg under the command of the military commander Sultankuli Rakhmatbek. In 1835, the Russian ambassador Vitkevich arrived in Bukhara and held talks on economic and political issues between the states. At the same time, he studies the economic and political situation in Bukhara and its relations with neighboring countries. The trade relationship between Russia and Bukhara was improving. Bukhara exported cotton, wool, karakul skin, and fur to Russia, whereas Russia bought copper, iron, cast iron, and numerous equipment.

In the 1840s, products worth 657,745 soums were delivered from Bukhara to the Nizhny Novgorod fair, accounting for more than 60% of all goods exported to Russia (a total of 1 million 12129 soums). Regular traders in Russia, such as Usmonkhodja Sharif, Saidamin Avyozbadaev, and Said Maruf, lived there. As a result, the Russian state's power in Bukhara grew. The countries that have been of interest for a long time have been occupied one after another. The occupation of Turkestan by Tsarism was not a short-term military-political movement, but a controversial historical event that spanned a quarter of a century and left a certain mark on the lives of the peoples of Turkestan. The first invasion began in 1853 with the capture of the White Mosque Fortress (Kizil Urda), the western border of the Kokand Khanate. In 1865-66 Tashkent and Khojand were conquered, in 1867 Yangikurgan, in 1868 Samarkand, Karshi and Bukhara. Although the Emirate of Bukhara and the Khorezm Khanate were officially preserved, the 1868 and 1873 treaties effectively made them vassals of Russia. The Emirate of Bukhara was required to pay 500,000 soums in compensation under an agreement signed on June 23, 1868. With the surrender of Kokand in 1876, Tsarism's invasion of Turkestan came to an end.

The local people's situation deteriorated once the Tsarist government acquired control of Turkestan. A military-bureaucratic colonial order was formed here by Tsarism. When the Tsarist autocracy seized control of Turkestan, it regarded it primarily as a source of raw materials and a market for the acquisition of commodities manufactured by his country's industries. The masses of working people have been ruthlessly oppressed by the khans, the rich, the mullahs, and the usurers, and have been impoverished by the weight of innumerable levies, and are now being oppressed by bilateral oppression.

Following Tsarist Russia's annexation of Central Asia, the Tsarist authorities decided that Central Asia should be used as a supply of agricultural raw materials for the colonial state. Syrdarya, Fergana,

Caspian, Ettisuv, and Samarkand were the Central Asian regions separated. Thus the division created conditions for the division of the lands and peoples of Central Asia into small pieces and their oppression as slaves as they wished. The bulk of the Russian population who migrated to Central Asia was for the purpose of gaining wealth. The military regime that was introduced robbed and humiliated the local population. During this period, bribery, extortion, and injustice became commonplace. The lands of the natives were occupied and leased to the peasants under difficult conditions.

In response to such double suppression, the peoples of Central Asia have revolted multiple times, but each time they have been mercilessly suppressed. The Tsar's governor-general, who had been chosen to govern the land and had unrestricted powers, and his courtiers reached an agreement with local oppressors' representatives and began openly plundering the people. The goal of tsarism was to keep the indigenous people in a state of backwardness and ignorance. As a result, they were attempting to suppress religious intolerance in the country, as well as any emerging innovation among the populace. They undertook a strategy of Russification of indigenous peoples at the same time. All of these events resulted in the people becoming politically and culturally backward.

This bloodshed and battle decimated rich cities as well as the country's economy. Indeed, it has made the poorest people's life even worse, poorer, and more unpleasant. Bukhara compensated the Russian tsar with 500,000 soums, with the working class bearing the burden of the price. The nation's patience was drained by double oppression. As a result, riots and protests in some parts of the country have intensified. In particular, in Bukhara districts, protests erupted, rebellion against the feudal lords, the governor-amir. An example of this is the 1885 uprising in the Khatlonzamin district of Baljuvan province led by Vose. In the victim, the peasants, led by Vose, rose up against the oppressors for equality, brotherhood, and the abundance of life, the rebels captured Baljuvon, and after a while the revolt was ruthlessly suppressed.

Several scholars have analyzed the life of Bukhara before and after the invasion of tsarism [13]. Accordingly, during this period in the territory of the Bukhara Emirate there were 4 deserts (Black Sand, Red Sand, Sundukli, Malik), 126 wells, 7 reservoirs, 17 lakes, 3 mountain ranges (Gissar, Darvoz-Mazar, Peter I), and 4 were rivers (Amudarya, Zarafshan, Kashkadarya, Kushtangdarya). There were 27 principalities in the emirate. They were home to 102 different Uzbek tribes and 12 different nationalities (Uzbek, Tajik, Kyrgyz, Arab, Afghan, Turkmen, etc.). The emirate's population was 300,000, with 30,000 Russians.

The emirate discovered gold, copper, iron, topaz, ruby, oil, and other minerals. Carpet, felt, silk, leather, blacksmithing, pottery, wood carving, goldsmithing, jewelry, painting, oil manufacturing, and soap production were all established in Bukhara.

Regardless of the Tsarist government's will, advanced Russian social consciousness, culture, literature, science, and technology began to reach Turkestan in diverse ways as a result of the universal historical process. All of these scholars contributed to a progressive shift in the intellectuals of the country's spiritual life, literature, and culture, laying a firm historical foundation for their intellectual awakening. In the country, national liberation concepts were further developed. The spread of this great idea in Central Asia played an important role in the emergence of a movement against national and colonial oppression and tsarism, and in the history of the Uzbek people.

Until a specific historical phase, the East was not far behind the West; in fact, it was ahead of the West (for example, the peoples of the East entered history much earlier than Europe).

It is no exaggeration to state that the East's history dates back further and that it has long been a key power in the region. This applies to all aspects of life, including art, culture, and literature. Europe was still a long way from completing this process because of the legacy of humanistic literature. The development of Eastern culture was the development of humanity, the implementation of universal historical laws.

In the 1960s and 1980s, a number of printing houses and lithographs were created in Turkestan as a result of the influx of Russian science and technology into Central Asia, as well as the high ambitions of the local people for science, technology, and culture.

The opening of printing houses in Tashkent (1868) and later in Khorezm (1878), Bukhara, Samarkand, Kokand, Kagan, Andijan, Turakurgan became a great historical event in the Uzbek cultural life. Various collections of poetry, bayozs, devons, and kulliyats, as well as historical, natural-scientific, and philosophical works, played an important part in the printing houses [15]. The devons (novel) and kulliyats of poets including Lutfi, Navoi, Jami, Fuzuli, Ogahi, and Tabibi were published during the close of the XIX and beginning of the XX centuries.

The first public library in Tashkent opened in 1870, and the "Newspaper of the Turkestan Region" began to be published in Uzbek, marking a significant milestone in Turkestan's socio-political, cultural, and literary life. The newspaper has played a significant role in introducing local people to foreign literature, culture, and traditions. It also included materials on Uzbek, Kazakh, Kyrgyz, Tajik, Turkmen literature, culture,

history and ethnography. In its pages there was a wide range of materials on fiction, art, history, philosophy, medicine, folklore.

In Tashkent opened a chemical laboratory in 1869, a seismological station in Turkestan in 1894, an agricultural experimental station in 1896, and a meteorological station in 1902. The railway from the Caspian Sea to Samarkand was completed in 1888. Scientists were asked to join scientific organisations that had already been founded. Geographers such as Olimjon Yunusov and Mirzo Hakim were involved in the work of the societies.

In the late 19th and early 20th centuries, literary societies (circles), acting troupes, and literary nights created in Turkestan had a significant positive impact on the development of cultural life.

Museums, clubs, and theaters in the European style were opened, and art and national economy shows were held. There were a number of new organisations and clubs established. All of this has a significant positive impact on Turkestan's socio-political life, as well as the development of Uzbek literature and art. Enlightened writers such as Ahmad Donish, Sattorkhan, Saidrasul Caidazizov, Furkat, Kamil, Kami, Nodim and other intellectuals often visited these cultural institutions established in Turkestan.

Coinage grew in popularity in the second part of the XIX century. Tashkent merchant Akram Askarov was inducted into the Russian Archaeological Society and given a silver medal. The Hermitage in St. Petersburg received about 2,000 gold, silver, and copper coins of his choosing. Turdi Mirgienov worked as an archeologist and researcher in the Ettisuv region for 16 years. Mirza Abdulla Bukhari, the owner of a cotton factory and a merchant, took part in the organization of the Tashkent exhibition in 1878 and presented a collection of fabrics and women's hats. In 1889 he sent 13 gold and copper coins, and in 1891 11 ceramic vessels to St. Petersburg for the Hermitage. Thus, the unique heritage of our people began to emerge.

Tsarist Russia utilized scientific espionage to take Turkestan, which entailed studying the country's military capabilities, wealth, culture, and economics. As a result, Russian historians have concentrated on manuscript sources, which are crucial in the acquisition, administration, and ownership of wealth. The khans and emirs also treated the ambassadors and presented them with unique manuscripts. For example, N. Khanikov took 166 rare works from Bukhara to St. Petersburg. The works collected by V.L. Vyatkin amounted to 190 volumes. Among the confiscated works were "Khamsa", "Ziji Ulugbek", "Tuzuki Temur", "Shohnoma" and others. Governor-General von K. Kaufmann, who has no restrictions on the transit of our spiritual treasures, has given the St. Petersburg State Library more

than 150 volumes of manuscripts. The Kaufman Collection is what they're named.

Several scientists attempted to investigate the nature and mineral resources of Central Asia at this time. The geography of the Pamir mountain range, P.P. Semyonov-Tyanshansky Tien-shan mountain range, was investigated by Severtsov N.A. (1827-1886). Fergana and Alay, Zarafshan, and Kyzylkum were all inspected by AP Fedchenko (1844-1873). Mushketov I.V. (1850-1902) studied the geological foundations of Northern Tianshan, made the first mineralogical map of Turkestan and wrote "History of the study of Central Asia." V.V. Dokuchaev tried to study the composition of the soils of Central Asia [17].

Bukhara architecture flourished in the late XIX and early XX centuries, with several outstanding masters emerging. Obloqul and Ibrahim Hafizov, Mominjon Salihov, Shirin Murodov, and others were among them. The tradition of the Bukhara School of Architecture stands out in the construction of housing. The walls of the buildings built during this period were mostly double-walled, and in most cases summer houses and attics were built. In rural architecture, the houses were different from those in the cities, and the main residence of the family was the outdoor courtyard. These courtyards, which are usually enclosed by a cotton wall, are also known as "fortresses."

Sitorai Moxi Xosa was ornamented in a distinctive way throughout the palace's construction. The building was constructed using both Western and Eastern architectural traditions. The decoration of the special hall was carried out by a group of masters and plasterers headed by Master Shirin Murodov. In the architecture of Bukhara and Samarkand, the carving of plaster, wood and stone was very popular. Mainly carving patterns on columns, doors and ceiling sinks was a wide picture.

Carving wood and copper, making ceramics and porcelain, weapons, and other fabrics were all widespread in Bukhara, and the Bukhara style was characterized by excellence. Master carvers in Bukhara sculpted patterns on wood, while jewelers created exquisite goods by crafting embellishments with precious stones. Carpets with unique ornaments, embroideries of Tajiks and Uzbeks embroidered with silk, yarn, floral fabric, velvet are also excellent examples of folk art. It is known to the world that madrasas and their methods of education have proved their worth in the Middle Ages, that they have produced well-known scholars and that they have shaken the cradle of science.

Madrassa construction proceeded in the country's largest cities. Their magnificence was usually what set them apart. Higher education was provided through the huge madrassas, which were taught by a number of

teachers. The majority of the teachers instructed students in Islamic philosophy, Muslim law, and Sharia law.

Teachers were in low supply at madrassas. Teachers taught Arabic-Persian language, logic procedures, and the fundamentals of Sharia in this educational system. Girls have been forbidden in the city by the wives of some instructors, or literate ladies.

The educational system in local schools and madrassas also transformed in the second part of the XIX century. Gymnasiums and teachers' seminaries opened, as well as numerous training courses. Indigenous youngsters began to enroll in these science schools as well.

CONCLUSION. Among the khanates, the Emirate of Bukhara was not only an economic and political powerhouse, but also a scientific center. Bukhara was even dubbed the Athens of Central Asia at the time. People traveled to Bukhara to study from India, Kashgar, Tatarstan, Afghanistan, and other places. Renowned teachers taught in Madrassas in Bukhara, who were well-known in the East for their expertise. Bukhara had 103 madrassas in the 40s and 50s of the 19th century, with 9,000-10,000 pupils. Every year, each teacher received between 100 and 700 pennies. Every year, each pupil received between 3.5 and 20 pennies. The Qur'an and Haftiyak, both printed in Kazan, as well as lithographic collections of Indian and Iranian poets, started to be imported.

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