

Inomjon Ahmadkulov Teacher of Andizhan State University, Republic of
Uzbekistan,

THE ANDIZHAN REVOLT OF 1898 IN THE VIEW OF COLONIAL OFFICIALS

I. Ahmadkulov

Abstract: The article summarizes the views and interpretations put forward by the administrators of the Russian Empire, military historians, and advanced Russian intellectuals about the Andizhan uprising of 1898.

Keywords: Andizhan uprising, Muhammadali Eshan, Tsarist officials, military historian, Russian intellectuals, Russian orientalists.

The Andizhan uprising of 1898 was not an accident in the life of Turkestan. Dozens of anti-colonial uprisings have taken place in the country before. In particular, the Polatkhan uprising of 1876, the uprising led by Yetimkhan in Mingtepa in 1878, the uprising led by Kurbanjon Dodho, the “plague uprising” in Tashkent in 1892, the Sabirkhan uprising in Ferghana in 1893 are clear evidence of this. These uprisings began under various pretexts, but the essence is the same - an expression of the specific resistance of the people oppressed by colonial oppression.

Tsarist Russian officials and the military have expressed differing views on the Andizhan uprising in their reports, such as Mir Bojiy, Russkiy Invalid, and Pravitelstvenny Vestnik. Treatises and dissertations (V. Salkov. Andijan uprising. Kazan, 1901., I. Kuznetsov. The struggle of civilizations and languages in Central Asia. Paris, 1913) even analyzed the Andizhan uprising in Vladimir Ulyanov’s “Books of Imperialism” and other works.

In articles written by officials of the Russian Empire and in some research works, the uprising has been interpreted only one-sidedly. Many historians of Tsarist Russia have tried to hide the root causes of the uprising by denouncing the leader of the uprising, Muhammadali Eshan, as an enemy of the tsarist colonial regime. “The recent uprising of the subjugated Muslims against the pagan rulers was pan-Islamic in nature and therefore has an extraordinary religious character”, Ostroumov wrote. Lieutenant-General Korolkov, who served as governor-general in 1898, described the uprising as “the main reason for the revolt was Muslim fanaticism, which has become more active in recent times and enjoys the same prestige as Mingtepa”. Military historian, Lieutenant-General M.A.Terentev, in his book “The Conquest of Central Asia” states that “the fact that the people of Ferghana became accustomed to riots and tyranny is one of the main reasons for the uprising”. An ardent supporter of Tsarist Russia’s colonial policy, in a pamphlet published in Kazan, Salkov [1] attributed the uprising to the fact that the Russian rulers in Margilan had “insulted” Muhammadali Eshan. V.P. Salkov tried to outdo everyone in denigrating Muhammadali

Khalfa. In particular, he tried to describe Eshan as an illiterate person who could read and write. M.A. Terentev said a search of Eshan's home turned up seven hundred and fifty-five books. According to him, these were the works of Eastern poets, hadiths, fiqh literature, verses from the Qur'an, books on Islamic history, various manuscripts. This fact alone proves that the idea that Eshan was an illiterate man was nonsense.

The first official report on the Andizhan uprising of 1898 was published in the *Turkestarskie Vedemosti* newspaper under the headline "Bezporiadki v Fergane". According to the report, the uprising took place at a time of general calm, peaceful life of the population, when there was no reason for the people to revolt. This article states that the main reason for the uprising was "the intensification of Muslim ideas". In general, until 1917, the idea that the Andizhan uprising was caused by religious fanaticism was predominant in research. These official views were expressed by M.A. Terentev [2], N.S. Likoshin [3], N.P. Ostroumov [4]. It is associated with the names of tsarist officials such as Yuvachev [5]. Because they were representatives of the colonial administration, they were unable to reveal the true nature of the uprising. Informal sources, such as an anonymous author's article, have suggested that the cause of the uprising was not religious fanaticism but an attempt to put an end to the people's tragedy. The author, who did not want to be identified, wrote that the reason for the uprising was the acceleration of Russification in the colonial country, the humiliation of the religious interests of Muslims. V. Nalivkin points out the shortcomings in the activities of the colonial administration, noting that the system of governance in the Turkestan region is very strict and corrupt [6].

It should be noted that Tsarist officials and progressive Russian intellectuals understood that the Andijan uprising was not just a religious movement, but an act against colonial oppression. V. Nalivkin was distinguished among the representatives of the colonial administration by his deep knowledge, perfect knowledge of the language and customs of the people. Nalivkin and a number of other Tsarist officials also correctly identified the cause and factors of the uprising, which other researchers did not pay enough attention to.

About the Andizhan uprising, which shook the whole of Turkestan, P.E. Kuznetsov defended his doctoral dissertation in 1912 in Paris, entitled "The Struggle of Civilizations and Languages in Central Asia". Magazines and newspapers such as *Pravitelstvenny Vestnik*, *Mir Bojiy*, *Russkiy Invalid*, and *Niva*, which were published at the time, also published detailed information about the uprising. They objectively point out that the real reason for the uprising was the brutal colonial policy of the Russian Empire, and that the tsarist authorities ignored the values of the indigenous peoples.

During the Andizhan uprising, Tchaikovsky, the military governor of the Ferghana region, described the situation in the valley as follows: "Before the conquest, Ferghana was an independent state with its own history, ruling class and system of government. It's been a quarter of a century since these were lost, and not a single person's life has passed to adapt to the new conditions. The process of transforming the formerly dominant, influential classes into ordinary people is very difficult and painful. Therefore, keeping indigenous people under strict control in the face of random events is still a long way off.

In particular, Muslim clerics and representatives of Muslim educational institutions need to be kept under special control. This is because they do not allow for constant monitoring as they are left to fend for themselves outside of legal entities. Under the new rules, not only their position in society, but also their economic interests were damaged due to the reduction of income from the lands of the foundation "[7].

About the origins and causes of the Andijan uprising, some tsarist officials in those days expressed their views on the causes and essence of the uprising. The newly appointed Governor-General of Turkestan in a report sent to General Kuropatkin by the Minister of Defense, General Dukhovskiy (1898-1901), he acknowledged that the uprising that had begun in Andijan had practically spread throughout Turkestan. "Even though it took place in Ferghana," Dukhovskiy wrote, "it cannot be called an absolute local event or the work of some class". There are many people in Fergana and other parts of the country who are sympathetic to the campaign. There is every reason to believe that the uprising in Fergana spread far beyond the initial estimates"[8].

It should be noted that the discrimination against Islam, which is the main guiding force in the spiritual life of society, and the restriction of its material foundations have also led to the revolt of religious leaders. One of the most important factors in the revolt was the enslavement of non-Muslims to Islam, which had prevailed for centuries. It was especially unfortunate that the sermon in the name of the Russian emperor was compulsorily recited during prayers. Therefore, it was natural for the slogan "Gazot" to appear at the beginning of the uprising.

At that time, there were people among the representatives of the advanced Russian community who expressed an objective opinion about the popular resistance movements in Turkestan, and in this regard, the well-known orientalist N. Veselovsky's words are remarkable. He came to the following conclusion in 1885 from a study of the socio-political situation in the country: "We think we have brought civilization. We think we have given peace and tranquility to the subjugated Asians. But there is a higher and higher feeling than this that this nation is its pride. We need to understand

the situation of Muslims. Political death is heavy, and national death is even worse. Under our rule, they have become like this. So there is no reason to be surprised if there are riots against our sovereignty. There are national interests that will one day manifest themselves, whether the people are hungry or full”.

References:

1. Сальков В. Андижанское восстание 1898 г. / В. Сальков. – Казань: 1901. – 129 с.
2. Терентьев М. История завоевания Средней Азии / М. Терентьев. – Санкт-Петербург: 1906.
3. Лыкошин Н.С. К десятилетию Андижанской резни / Н.С. Лыкошин // Туркестанский сборник. – Т. 466. – 1910.
4. Остроумов Н. Интересный документ / Н. Остроумов // Вестник Офицерской школы восточных языков. – 1911. – Вып. 2.
5. Ювачев И. Курбан-Джан датка, каракиргизская царица Алая / И. Ювачев // Туркестанский сборник. – Т. 471. – 1907.
6. Наливкин В. Туземцы раньше и теперь / В. Наливкин. – Ташкент, 1913. – С. 136.
7. Зиёев Ҳ. Ўзбекистон мустақиллиги учун курашларнинг тарихи. (Милоддан олдинги асрлардан то 1991 йил 31 августгача). – Тошкент: Шарқ, 2001. – 189-190-бетлар.
8. Ўзбекистоннинг янги тарихи. Биринчи китоб. Туркистон чор Россияси мустамлакачилиги даврида. / Тузувчилар Ҳ. Содиқов, Р. Шамсутдинов, П. Равшанов, Қ. Усмонов. – Тошкент: Шарқ, 2000. – 370-бет.

UmidaXon Akhmedova, Teacher at the department “Humanitarian subjects” of Andizhan branch of Tashkent State Agrarian University,
Republic of Uzbekistan

THE HISTORY OF MODERNIZATION AGRICULTURE IN UZBEKISTAN

U. Akhmedova

Abstract: In this article has been analyzed history of modernization agriculture system and constructions and their structures in Uzbekistan and its regions by the helping primary sources and scientific literatures as well.

Keywords: irrigation, reclamation, pumping station, Uzbekistan, agriculture, reform, water management.