

Historiography of the Influence of the Deported Crimea Tatars on the Socio-Political and Cultural Life of Turkestan

Imamov Ulug'bek Ismailovich

Master's student of the Historiography and Source Studies of Samarkand State University
imomovulugbek59@gmail.com

Annotation: The active participation of the Crimean Tatars deported to Central Asia in the socio-political and cultural life of Turkestan is clearly visible from the second half of the 19th century. After all, historical processes take place before they are written. Any past events have their own laws, objective and subjective sides. For example, history encourages thinking, observation, and learning. In this sense, the fate of the Crimean Tatars deported to Central Asia and their role in the socio-political and cultural life of Turkestan is important. Because this is a special stage in the cooperation of the Turkic peoples. This article describes the historiography of Crimean Tatars, who were deported to Central Asia, active participation in the socio-political and cultural life of Turkestan.

Key Words: Crimean Tatar, deportation, political amnesty, national parliament, party, movement, assembly, newspaper, culture, professional theater, troupe, publishing house.

Introduction

The state of the Crimean Tatars, the Khanate of Crimea, which arose on the ruins of the Golden Horde, existed until 1783, when Crimea was annexed to Russia as a result of Russia's victory over Ottoman Turkey. From the time of Peter I, Russia sought to conquer the Crimea and gain its place in the Black Sea. During the reign of Catherine II, Russia won the war with Turkey and occupied Crimea. Just as the hatred of the Russians towards the Tatar-Mongol invaders was natural in their time, the hatred of the Crimean Tatars towards the Russian colonizers is also natural.

The fact that the Crimean Tatars renounced the Russians who seized their land cannot be considered a betrayal or some natural anger of the Crimean Tatars. The persecution of the Russian administration and the confiscation of land caused the mass migration of Crimean Tatars to Turkey. "Despite the fact that the Crimean Tatars were not oppressed by the government of Tsarist Russia, they continued to sympathize with their former masters and co-religionists from Turkey," writes Nukhajiev. By 1770, the population of Crimea was about 500 thousand people, 92% of whom were Crimean Tatars.¹

During the first 10 years of Russian rule, 3/4 of its population left Crimea voluntarily and forcibly. At the beginning of 1850, 257,000 of the 430,000 inhabitants of the peninsula were Crimean Tatars, and in 1851-1852, about 250,000 of them left their territory and moved. After this process, there was a decline in agriculture and the almost complete destruction of the Crimean desert.

Along with the exodus of the local population, the process of colonization of Crimea took place by attracting immigrants from the interior regions of Russia. Crimea was one of the centers of Muslim religion in the Golden Horde. The Zinjirli Madrasa in Bakhchisarai, the capital of the Crimean Khanate, was very famous. At the time of annexation to the Russian Empire, there were 1,530 mosques and dozens of different madrassas in Crimea, and almost all of them were destroyed.

After the October Revolution, the autonomy of the Crimean Tatars was established within the Soviet Russia. According to the 1939 Crimean population census, about 220,000 of the region's more than 1.1 million inhabitants were Crimean Tatars, that is, only 19.5% of the total population of the peninsula consisted of representatives of this nationality. As a result of the implementation of the just Stalinist national policy, the Crimean Tatars became a national minority in their homeland, and naturally, the attitude of the Crimean Tatars to both the Russian Empire and the Soviet government was accordingly unfriendly.

¹ N. Nukhajiev, Kh. Umkaev: Deportation of peoples: Nostalgia for totalitarianism, Grozny, 2009, P: 17.

Main Part

It is known that, as a result of the February revolution of 1917, all caste, religious and local restrictions were abolished by the Provisional Government in the colonial and peripheral regions of Russia until the October coup d'état (1917) and general, equal, direct He also informed that it is necessary to hold elections to local bodies based on secret voting, and to announce a political amnesty (general amnesty). On March 6, 1917, the Tashkent executive committee consisting of 19 members was elected, and representatives of the local population were a minority in its composition. At the same time, Soviets of Workers' Deputies and Soldiers' Deputies began to be organized in Tashkent and some other cities. On March 28, 1917, the Tashkent Soviet of Soldiers' Deputies and the Tashkent Soviet of Workers' Deputies were founded, and on April 7, it was decided to convene the regional meeting of the Soviet of Workers' and Soldiers' Deputies. However, the representatives of the Turkish-Muslim peoples of the country did not actively participate in these political processes.²

In particular, it included Bukeykhanov Alikhan Nurmahametovich (1866/70-1937) of Kazakh nationality, Tinishpaev Mukhdmadjon Tanishpaevich (1879/80-1937) of Kazakh nationality, Maksudov (Maksudi) Sadretidin (Sadri) Nizamitdinovich (1879-1957) of Crimean nationality. -belonged to the Tatar nation. Major General Abdulaziz Davletshin, a Crimean Tatar, was also present in the "Turkistan Management Provisional Committee". However, Alikhan Bukeykhanov, who was part of the initial team, did not come to Turkestan. The Soviet of Soldiers and Workers of Turkestan did not want Sadri Maksudi and Abdulaziz Davletshin to become members of the Committee. In the end, only M. Tinishbaev remained from 4 representatives.³

Turkestan Central "Shoroyi Islamiya" society nominated Kazakh Mustafa Chukaev and Crimean Tatars Muhammedjon Tukhtorov instead of S. Maksudov and A. Davletshin. Chairman of the "Temporary Committee for the Management of Turkestan" N.N. Shchepkin himself did not know Turkestan well. 2 of the remaining 5 Russian members had to return to Petrograd because they could not come to an agreement with the Tashkent Workers' Soldiers' Deputies. "Miftakh ul-maarif", "Hurriyat", "Marifat va Shariat", "Ittifaqi Islamiya", "Tijarat ul-Islam", "Ravnaq ul-Islam", "Gulistan", "Muayyin al-Talibin", " Organizations such as "Jamiyati Islamiya" were formed. Also, the activation of the "Turon" organization took place during this period, and Turkish-Muslim cooperation was highlighted in its work, in which: Muhammadamin Afandizoda, Nizomiddin Efendi (Nizomiddin Khujaev), Abdulla Talib Orifjanov, Abdulla Avloni, son of Ubaydullahuja Tursunkhuja (Ubaidulla Khujaev), son of Israiljon Ibrahimjon, Abdulkasim Aminzoda, Muhammadjon Poshokhujaev, Muhsikhon Mirzakhanov participated.⁴

Among the national organizations mentioned above, the "Sho'royi Islamiya" organization has gained importance. The reason why this national society entered the political arena in early 1917 was that although a political change took place on the territory of the former Russian Empire, it was actually led by the colonialists who changed the power overnight. "Shoroyi Islamiya" society was formed on the basis of Islamic ideology. The unexpected turn of events led the peoples of Central Asia, the Caucasus, Tatarstan, and Bashkortostan to look at their destiny from a political point of view and to understand that political conditions are being created to break the chain of slavery. In particular, the Muslim Committee was established in Kozon by the political circles of the Turko-Muslim peoples, especially the Crimean Tatars, who took advantage of the democratic situation that arose after the February (1917) revolution.

At the same time, the Muslim faction in the State Duma intensified its activities in Petrograd, and on their initiative, in April 1917, the "Provisional Central Bureau of Russian Muslims" was established in Moscow. RMMMB appealed to "all Muslims of Russia" and focused on the fact that only unity in the path of national tasks will lead to change in political life. This appeal was submitted by well-known Muslim political figures: RMMMB chairman S.G.Aлкиn (Kozon), N. Gurbangaliev (Troitsk), Z.Validov (Ufa), Sh.

² Bobokhanov A.H. More than a century old Ziya residences. Tashkent: "Uzbekistan", 2011. Pages: 56-57.

³ Azamhojaev S. Turkestan Autonomy. Tashkent: "Manaviat", 2000.

⁴ Makhmutova A. And on the Crimean Tatar soil, dear and dear theatrical art can take root (the first steps of the Tatar theater) // "Avazi of the Ancients - Exo Ages", 2006.

Muhammadyorov, K. Khasanov (Orenburg), Mavlonberdiev (Astrakhan), I. Bikkolov (Simbirsk), U. Teregulov (Ufa), M. Begiev (Petrograd), S.N. Signed by Maksudov (Kozon) and others.⁵ On the initiative of RMMMB, on May 1-11, 1917, the First All-Russian Muslim Conference was held in Moscow, in which Gayaz Ishaki (Ishakov) proposed to "unite all Russian Muslims under a single political banner" in order to develop the national consciousness of the Muslim people and their efforts. It was emphasized that actions should be fed with the ideas of cooperation. A Central National Council consisting of 31 members was established to implement the decisions adopted at the Sejd, in which 7 representatives from Turkestan, 6 representatives from the Caucasus, 5 representatives from Kozogistan, 2 representatives from Crimea, 1 representative from Lithuania and 10 representatives from Central Russia were appointed. In addition, it was decided to send representatives from Khiva and Bukhara.

The name of the Central National Council was changed to All-Russian Council of Muslims (National Council), and 9 members were elected to its executive committee. At the same time, it was agreed to elect their members from Turkestan, Kazogistan, and Crimea, and the Bashkir Akhmad Zaki Walidy was temporarily appointed as the representative from Turkestan, and the son of Crimean Tatars, Valikhon Tanachev, was appointed as the representative of Kazakhstan. In short, the services of the Crimean Tatars in the social and political life of Turkestan consisted of these.⁶ In addition, there are different opinions among the Turkic peoples about the emergence of the Crimean Tatar professional theater and when its creative journey began in Turkestan. H.L. According to Kumisnikov, the Crimean Tatar professional theater appeared in 1905. From December 22, 1906, this theater troupe began its tour. H.L. Kumisnikov noted that the Russian revolution of 1905 was to some extent an impetus for the development of culture, literature and art of non-Russian peoples on the territory of the Russian Empire.

According to M.Rakhmonov, under the influence of the Russian revolution of 1905, Khakshchi Crimean Tatar professional theater was founded in 1906. In 1908, the theater troupes "Sayor" under A. Doriev and "Nur" under the leadership of S. Izzatullina-Volzhsкая were formed. Researcher A. Makhmutova noted that December 2, 2006 marked the 100th anniversary of the foundation of the Crimean-Tatar National Theater and that many theater troupes were formed in the central cities of Russia's Muslims, such as Kozon and Ufa.⁷ Such a theater belonged to one of the troupes, the well-known Crimean-Tatar playwright Ilyasbek Kudashev-Oshkozorsky. His wife, Fakhriya Ibatullova Kudasheva, started working as an actress in this troupe in 1911, and the troupe toured Russian cities, Turkestan, and Koshgar. The main purpose of the trip was to introduce and teach Crimean Tatar theater art to local Muslims. According to M. Rakhmanov, this Crimean Tatar theater troupe was the first to visit Turkestan.

In the big cities of Turkestan, he staged plays such as "Unhappy Groom", "Marriage with Three Wives", "Khoja and Ghulam", "Shame or Tears". The participation of women in the Crimean-Tatar theater was considered an important event for that time, and in the cultural life of other Turkic peoples, such level of social activity was not observed among women. In my opinion, the growth of such activity among Crimean-Tatar women was motivated by their closeness to European culture and the unique worldview of Crimean-Tatar playwrights. One of such Crimean-Tatar playwrights is Fatikh Amirkhan, whose main idea in his work is the fate of Crimean-Tatar women. In her works, she emphasized that Crimean Tatar women have the right to find their place in society and to become enlightened.⁸

Therefore, social activism arose among Crimean-Tatar women, which encouraged them to become theater actresses and representatives of other fields. In Turkestan, the first buds of the theater began to appear in family plays. Retired General S.G. living in Tashkent Art evenings were constantly held in Enikeev's house. On April 4, 1904, Navmik Kamal's play "Ishk balo" was performed in this house by Crimean Tatar fans living in Turkestan. Crimean-Tatar theater troupes include actresses, and in the theater troupes of other Turkic

⁵ Mirzarakhimov Abbas. "History of Lithography: Confusion or Mistake?". Tashkent: "Tafakkur", 2007.

⁶ Bobokhanov A.H. More than a century old Ziya residences. Tashkent: "Uzbekistan", 2011.

⁷ Rakhmanov M. Hamza Hakimzada Niyazi and the Uzbek-Soviet theater. Tashkent: O'zhdavnashr, 1959.

⁸ Makhmutova A. And on the Crimean Tatar soil, dear and dear theatrical art can take root (the first steps of the Tatar theater) // "Avazi of the Ancients - Exo Ages", 2006.

nations, women's roles are played by men. On May 4, 1913, in a letter sent by the inspector of the police department of Kozon province to the head of the Turkestan regional security department (TRMB), the theater troupe "Sayyor" planned to perform in Chorjui, Bukhara, Samarkand, Andijan, Namangan, Kukon and Tashkent. recorded. It included the Crimean Tatar woman Sakhbijamol Izzatullina-Volzhs kaya. In 1913, another representative of the Sayyor troupe, Abdulla Koriev, toured the cities of Chorjoi, Marv, Bukhara, Samarkand, Andijan, Namangan, Kokon, Tashkent, Turkestan, Okmachit with his team. demonstrated. A. Koriev is a broad-minded and enlightened person, and during his stay in Kozon, he constantly met with Madrasah students.

The organization of theater works in the Bukhara Emirate was mainly carried out by the Crimean Tatar enlighteners. These are Crimean-Tatar troupes from Kozon and Samarkand, who invited local Crimean-Tatar, Uzbek and Tajik amateurs to their performances as performers or organizers. A new troupe was formed by the Crimean-Tatars living in Bukhara and started staging Crimean-Tatar, Azerbaijani and Turkish plays. This troupe was headed by the Crimean Tatar intellectual Husayn Najib, and on March 5, 1914, the drama "Padarkush" was shown in the "Torikistan" building of Bukhara with the permission of Bekhbudi.⁹ In addition, they entertained the audience by showing Aliaskar Kamol's comedy "The First Theater". Many entertainment events and performances organized by local Crimean Tatars are mainly aimed at charity. According to the information provided by the secret serviceman nicknamed "Shahrisabzlik", on August 6, 1914, the Crimean-Tatar amateur theater circle transferred the proceeds from the performances to the family members of soldiers who were called up for military service. On September 13, 1913, a Crimean-Tatar theater night was held at the Colosseum theater in Tashkent with the participation of Fatima Il'skaya from Kozon, where Fatih Amirkhan's plays "A Wife of an Hour" and "Tengsizlar" were staged. The theater was very interesting, and the people greeted it with great applause. The profit was spent on charity.¹⁰

In 1869, the Governor General of Turkestan K.P. von Kaufman Russian Minister of War D.A. In his appeal to Malyutin, he asked for permission to publish the newspaper "Turkestanskije vedomosti" in Tashkent, as a body of the Governor General, and asked St. Petersburg for permission to attract special printing equipment, typographical specialists, and to establish a printing house for the publication of the newspaper. In this way, the foundation stone was laid for a new industry in Central Asia - printing industry, publishing works. Since 1870, the governor-general of Turkestan. According to von Kaufman's order, the newspaper "Turkestanskije vedomosti" was published as a supplement to the newspaper "Turkestan region". To publish this newspaper, K.P. von Kaufman requested a Muslim (Arabic) font from Petersburg. 6-7 months later, special Crimean-Tatar typewriters - Shakhingirey Bekkulov, Abdulatif Yavushev and Ali Bektemirov came to Tashkent with Muslim fonts on camels and contributed to the publication of the first Uzbek language newspaper. Sirojiddin Khojaev, Hamid Khojaev and Abdurakhmon Khojaev should be included among the first Uzbek journalists. SHokhimardon Ibrokhimov, a Crimean Tatar enlightener, worked as a translator of the Governor General of Turkestan in 1871-1883, was the editor of the first "Gazette of the Turkestan region" published in the country. Since 1871, this newspaper has been published as a small "Ilova" four times a month: twice in Uzbek and twice in Kyrgyz (Kazakh). Finally, on January 30, 1883, according to order of the Governor-General of Turkestan Chernyaev, it was transformed into the "Gazette of the Turkestan Region".¹¹

"Gazette of Turkistan Region" published in Uzbek language served the interests of Tsarist Russia, but at the same time, it gained importance due to the variety of articles and news: related to Uzbek art and development, archeology and ethnography. In this regard, the contribution of the editors of "Turkestan region's gazeta", which began to be published in 1870, SHokhimardon Ibrahimovni and Muhammad Khasan CHanishev is incomparable. On the pages of the newspaper, information was given about European scientific and technical achievements, literature and art, as well as the biographies and creative activities of Greek scientists and philosophers. Among the Crimean Tatars who worked in Turkestan, Ibrokhimov was not only the editor of a newspaper published in Uzbek, but also the creator of the first Uzbek calendar. In the May 10,

⁹ Gaffarova G. Autobiography of Fakhriya Ibatullova Kudasheva Arskaya // "Voice of the Old Men - Exo Age", 2006.

¹⁰ Rizaev Sh.T. Sources of formation of modern Uzbek dramaturgy. Tashkent, 1995.

¹¹ Mingnarov A. National political organizations in Turkestan in 1917-1918 (based on national press materials). Tashkent: "Spirituality", 2002.

1870 edition of the newspaper "Turkestankie vedomosti" it was reported that "the calendar of the first Uzbek cuneiform book published in 500 copies for the local people was sold out in two days." It can be said that the printed calendar of 500 copies did not satisfy the needs of the population, and for this reason, in 1871, it was reprinted in 500 copies, which is 187 pages and is quite perfect compared to the Russian book.¹²

The social-political, economic, military, cultural-educational life of the country was covered in the periodical press pages established by the Crimean-Tatar enlighteners in Turkestan. In this regard, the spread of Jadidist ideas of Ismail Gaspirali, recognized as the spiritual father of the internal Muslims of Russia, in Turkestan gained great importance. The ideas of Jadidism, facing certain objections and restrictions, began to spread through the press to the regions where the Turkish-Muslim peoples of the Russian Empire lived. In particular, "Tarjiman" (Boghcharoy), "Vaqt" (Ufa), "Yolduz" (Kozon), "Mulla Nasriddin" (Tbilisi), "Siroti Mustakim" (Turkey), "Siroj ul-akhbar" (Afghanistan), such as "Habbul Watan" (India) press organizations can base this opinion.

Another newspaper aimed at the unity of the Turkic peoples was "Kengash", which was published on June 25, 1917. This newspaper is a publication of the Muslim Central Council of Turkestan, and it was first edited by Akhmad Zaki Walidi Togan (1890-1970) (up to the 8th issue), and later Munavvarkori Abdurashidkhanov became the editor. This newspaper called for more attention to be paid to the Constituent Assembly and to unite and act around the same center and goal of the national society and circles being formed in the places.¹³ As a result of mutual cooperation between the Crimean-Tatar and Uzbek enlighteners, the journal "Scorpion" was published in lithography at the "Ghulomiya" printing house in July 1917. 30 issues of the magazine were published in 1917-1918.

The journal was edited by Khalif Tulakov and Ibrahim Takhiri, and was suspended by the national affairs section of the People's Commissariat of Turkestan in 1919. In the newspapers and magazines published in Turkestan, Crimean Tatars served not only as editors, organizers, typewriters, but also as journalists and publicists who filled the press pages with current articles of the time. For example, during his time, Abdulla Karimullin, a major researcher on the history of book and printing of the Crimean Tatars, recognized the Crimean Tatar SHokhimardon Bekkulov as "the first Uzbek typist" and his service in the field of book publishing in Central Asia was recognized by Iogan He equaled Guttenberg's position in the world of book printing.

Rauf Muzaffarov (Muzaffarzoda), who belongs to the Crimean-Tatar nationality, can be mentioned among those who left an indelible mark on the cultural life of Turkestan. Muzaffarzoda came to Turkestan in early 1914, took refuge in the country, and published more than 40 articles as a journalist in "Sadoi Turkestan" newspaper in Turkestan. These articles of Rauf Muzaffarov were distinguished by the fact that they highlighted current issues on the pages of the newspaper, as well as their sharp intellect and wisdom, as well as their strong beliefs.¹⁴

Conclusion

All changes in Turkestan were based on the interests of the metropolis, and in this regard, Tsarist Russia put its "interests" first in the "reforms" of the country's national economy. To spread the interests of the Russian Empire and its policy among the local population of Turkestan, to create a national press, to establish a printing press, to introduce the art of theater, and ultimately to the worldview of the population of the country. showed its effect. Not only religious, but also worldly changes were actively promoted in the socio-political consciousness and cultural development of the country's population. In this regard, Crimean Tatars were among those who played an important role in the development of the socio-political, cultural and educational views of the people of Turkestan. The Crimean Tatars first visited the Central Asian khanates for trade purposes, but later the Russian Empire used them as translators and military officers in the conquest of Turkestan.

¹² Ernazarov T., Akbarov A. Historical seal of Turkestan (1870-1925). Tashkent: "Teacher", 1976.

¹³ Jalolov A., Ozganboev Kh. The role of the contemporary press in the development of Uzbek enlightenment literature. Tashkent: "Fan", 1993.

¹⁴ Rakhmanov M. Hamza Hakimzada Niyazi and the Uzbek-Soviet theater. Tashkent: O'znavnashr, 1959.

Because the Crimean Tatars were closely familiar with the language, customs, and culture of the Uzbek, Kazakh, Kyrgyz, Turkmen, and Karakalpak peoples who were the indigenous inhabitants of Turkestan, and shared their religion and spirituality. The active influence of the Crimean Tatars in the social and political life of Turkestan became more evident after the February revolution of 1917. In this, the activity of Russia in the Volgabuyi, Uralaldi regions and central gubernias gave impetus, the Crimean Tatars made efforts for the unity of the Turkish-Muslim peoples who have been living under colonial oppression for years in the socio-political processes of Turkestan. The Crimean Tatars took advantage of the "historical opportunity" that arose as a result of the February revolution (1917) to take advantage of the Turkish-Muslim peoples who were included in the former Russian Empire "voluntarily and forcibly" in the way of their own rights, national statehood, political thinking, and cultural development. called to support each other and work together.

Of course, the Crimean Tatars took the "leadership" in these efforts. Among the Turkic-Muslim peoples, the Crimean Tatars were created under the basis of the feeling of "compassion, political leadership", and the objective intention: the Turkic-Muslim peoples will also unite and take their "historical place" along with the advanced countries towards military-political, economic and cultural development. This can be explained by the active participation of the Crimean Tatars in the socio-political processes of Turkestan, in particular, their active participation in the structure of the Turkestan Autonomous National State and their support, the formation of democratic political organizations and their activity in the formation of the country's administrative system.

In general, the role of Crimean Tatars in the socio-political and cultural life of Turkestan at the beginning of the 20th century is important: in the relations between the Turkic-Muslim peoples, mutual cooperation, socio-political processes, and cultural-educational relations. True, from some aspects, the influence of the "Crimean-Tatar activity" in Karaganda Turkestan on the life of the peoples of the country has some controversial aspects, which invite reflection, lead to arguments and debates. But when giving this "assessment" today, it is appropriate to have a complete picture of the military-political, socio-economic and cultural situation in Turkestan at the beginning of the 20th century: in the early years of the Russian Empire and Soviet power, and only then express a firm attitude. After all, it is impossible not to recognize the significant influence of the Crimean Tatars in the socio-political processes and cultural life of Turkestan, and even if these efforts are not free from mistakes and shortcomings, they have positive consequences.

References

1. Azamkhodzhaev S. Turkestan autonomy. Tashkent: "Manaviat", 2000.
2. Bobohanov A.Kh. Zia, who is over a century old. Tashkent: "Uzbekistan", 2011.
3. Gaffarova G. Autobiography of Fakhriya Ibatullova Kudasheva Arskaya // "Voice of the Old Men - Exo Age", 2006.
4. Jalolov A., Ozganboev H. The role of modern press in the development of Uzbek educational literature. Tashkent: "Science", 1993.
5. Makhmutova A. And on the Crimean Tatar soil, dear and dear theatrical art can take root (the first steps of the Tatar theater) // "Avazi of the Ancients - Exo Ages", 2006.
6. Mingnarov A. National political organizations in Turkestan in 1917-1918. (according to the materials of the national press). Tashkent: "Spirituality", 2002.
7. Mirzarakhimov Abbas. "A History of Lithography: Confusion or Mistake?". Tashkent: "Tafkkur", 2007.
8. N. Nukhadzhiev, Kh. Umkaev: Deportation of Peoples: Nostalgia for Totalitarianism, Grozny, 2009.
9. Rakhmanov M. Khamza Khakimzada Niyazi and the Uzbek-Soviet Theater. Tashkent: Uzdavnashr, 1959.
10. Rizaev Sh.T. The origins of the formation of modern Uzbek dramaturgy. Tashkent, 1995.
11. Ernazarov T., Akbarov A. Historical seal of Turkestan (1870-1925). Tashkent: "Teacher", 1976.