

Turkestan Khanate from the Russian Colonial Empire to the Autonomous State

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Abstract

Article is devoted to synthesis of practice of the solution of an ethnic question in Kazakhstan in the twenties. In article the history and a historiography of a problem of interethnic processes in Kazakhstan in the 20th years of the XX century are considered. Giving a retrospective assessment to the published literature on a historiography of the Soviet society, including on a historiography of the international relations, it should be noted negative impact of the party and state documents for the concept of national policy that undoubtedly led to wrong concepts and ideological dogmas. Therefore everything listed led to inadequate reflection of historical reality, tendentiousness of judgments, practice of concealing and distortions in article the main problems of a historiography of establishment of the Soviet power in the region and Sovietization of the Kazakh aul, formation of the Kazakh Autonomous SSR and the Kazakh SSR are also considered.

Keywords: historiography, interethnic processes, national intelligentsia, tolerance

The beginning of the XX century of radical turn has coincided with very sharp period in the history of the Turkestan region. Being decades under a colonial yoke internal resistance has developed into an open popular uprising. It was accompanied by a variety of reasons. Namely, first, the economic occupation of the new centers of the Turkestan national economy created for years: cotton economy, distillation of cotton oil, production of ore, railway transport and other areas couldn't squeeze an integral part of a complex of the national economy of edge. They have been directed to satisfaction of demand of the central regions of large businessmen of Russia. It, in turn, has led to a conclusion of raw materials having left the people without earnings and brake development of production in vicinities. Secondly capitalist production has overturned edge economy back, local small needlework couldn't compete with industrial goods of production of the mother country and eventually has come to disintegration. Thirdly, reduction of sowing lands of raw-material producing economy of the edge working for the Russian economy has resulted decrease in production of needlework in economic dependence of edge. The local people have experienced all weight of this dependence in World War I. Fourthly, economic lag, an excess of all layers and groups of uninvited newcomers, boundless domination of colonial administrative facilities of a tsarism, management of edge of the occupied military bayonets, limiting the political rights of local population, has even more aggravated a situation. Fifthly, modernization by external forces of own culture in the field of culture, having caused danger of destruction of cultural heritage, has led to destruction of vital traditional values of the people. Sixthly, colonization, having destroyed a traditional economic system of Turkestan, has deprived of a possibility of self-preservation on a national basis, stagnation, the movement back, lag, rise in unemployment have sharply reduced the standard of living of the people. Thus, all this has led to strengthening of scandal in life of society, political instability. To it the numerous spontaneous popular uprisings which have happened in this region demonstrate.

Change of Turkestan society with external forces is obligatory had to lead to a people spirit against colonization. The colonial mode became notable as the hung danger over a being of the local people, their traditional existence. It, of course, has generated a spirit against colonization, has pushed to is general to Turkestan association based on traditional installations and norms public the relation of all layers and groups of the Turkestan society.

Bright pages of people's liberation fight have been written during a people's liberation revolt in 1916. It differs in the mass characteristic of the people's liberation movement of the people of Turkestan against colonial oppression. The revolt in Zhizhaka in 1916 was the people's liberation movement which has captured all social groups. Outstanding national educators of Turkestan, such as Moustapha Shokay, Ubaydulla

Asadullakhodzhayev, Munavar Cara in 1916 have reported about a revolt that it has given a political resonance across all Russia. The question of a revolt of 1916 was considered in the State Duma at an open meeting at the closed meeting on December 13-15 since 1916. Deputies of the Duma in August, 1916 in the large cities of Turkestan conducted survey among participants of a revolt in advance, collecting their answers and testimony. Based on assessment and opinion the representatives of the Russian administration given by some deputies on answers of participants of a revolt, a meeting of the State Duma has hosted a revolt of 1916 as political awakening of Turkestan is and has estimated as fight of the people of Turkestan against a colonial yoke [1].

The people's liberation revolt of 1916 has left an indelible mark in national consciousness of the local people of Turkestan. On the way to independence against colonization life has shown need of association of forces.

Representatives of Muslim belief have played a leading role of unity of society around one idea. Representatives of all levels: the preacher, teachers of religious educational institution, religious judges, heads of charitable institutions and others carried out thorough work on the way of strengthening of communication of Islam of Islamic values and traditions of education, educational, educational institutions, the mosque, school, madras in family and waded. They called themselves representatives of Jadidism. This term from Arab "usuli-zhadid" - a new method

In the beginning the XX centuries came to the arena of lives of the Turkestan society and society a dzhauidizm as the cultural and educational movement by the purpose of which has widely extended was to create scholastic education reform. His ranks were made new grown national the intellectuals, visible by representatives of Muslim religious area, merchants, teachers and students of religious school, petty officials, progressive publishers, writers, journalists and natives of other various social groups. His most outstanding representatives M. Bekhbudi (1875-1919yy) Abduraup Fitrat (1886-1938) Abdullah Karim (nickname Zhulkynbay, 1894-1938), Ubaydulla Hodzhayev (full name Munavvar of Karn Abdourachidkhanoula, 1878-1931), Tavallo (full name Tulagan Tuzhamiyerov, 1882-1939) and other

One of the first a condition of development of society the Jadidism put creation of system of training of education of the people. Considering that in the direct way of development of science and education, cultures training by new methods at schools and madras is, it is offered to develop the new program. Because on the former system of training the training program at schools and madras didn't correspond economic, spiritually cultural relations of that time. As without explaining ancient, average century, religious scholastic concepts has been based only on cramming in Arabic.

Supporters of a new method, that is Jadidism have offered along with lessons of religion carries out on specialties of other areas, such as history, language, arithmetics, natural study, geography [2].

As a result of a revolution on February 28, 1917 within 300 years the ruling dynasty of Romanov in imperial Russia has quitted the historical stage. On March 2, 1917 the countries which are seldom found in the history were established two powers, which are two dictatorships in the form of provisional government, the proletarian revolutionary-democratic dictatorship protecting the interests of the bourgeoisie, on the other hand, in the form of Councils [3].

On March 3, 1917 the provisional government has published for the Russian citizens the political program in the address and the Declaration. In her the ban on introduction of political freedom of a word, formation community, holding meetings and strikes, estates and religious groups, for elections at the Constituent assembly was solemnly disclosed, to undertake quickly preparatory work, acceptances of the power and the law of the country, elections of local self-government institutions, to change police for national militia, to make complete political amnesty.

The political situation in Petrograd, new board, have adopted the first acts of the main department of the country respectively on mood of various social groups and groups of political parties and social movements and they have heartily welcomed provisional government. At this particular time leaders of the movement Alash A. Bokeykhan, And Baytursyn and M. Dulat have lifted the mottoes "Freedoms", "Equality", "Brotherhood".

The political situation in Russia began to extend to other regions on March 3, 1917 were created the Tashkent Council of soldier's deputies. From their initiative in the cities of Turkestan and workers and the soldier. Formation on the Soviet class installation has influenced also national structure. On these councils Europeans had privileges and superiority. Because on Bolshevist to measures on any continent, the worker of any nation, the collective farmer, the soldier each other relatives, and the rich brother who was born from one mother is considered your sworn enemy. That is not the nationality, but a class is important for them. Therefore their slogan was "Proletarians of all countries unite."

As shows our research if in Russia there was double a government, then in Turkestan three power were established. Because at this time along with provisional government and councils there took place elections of executive committee of public organization and committee of public safety. Commemoration democracy representatives of Jadidism were at the head of them. With their initiative on March 6,9,13, 1917 in old "Tashkent thousands of locals have held meetings and meetings." They announced the program appropriate to the interests of local population. Delegates, natives of local population were unanimously elected in committee of public organization of Tashkent. Among them there are Ubaydulla Hodzhayev, Tashbulat Norbutabekov Zayuddinkhodzha Sarisakhodzhayev and Abdusakhidov Ganiyev. At one of such meetings revolution such as elimination of the real system of police on her place has been hosted and to construct institute at which mukhafiza from national local representatives will be chosen. By a majority vote Isambek Hudaykhanov has been elected the commissioner of the old city, and Musakhan Mirzaimov his deputy [4]. These days formation of representative body of the city of Tashkent covering all departments was one of the most important events. It became a basis new to the created organization. On March 14, 1917 there has taken place the first meeting of this organization from the Kazakh and Tatar people society under the name "Shuro and Islamiya" has been constructed of 61 representatives as local representative body [5].

At this meeting the decision of formation of the colleague of the organization from 15 people has been made. Abdouvakhid Karn, Kattakhodzha Bobokhodzhayev, Mulariza Akhund Yuldashkhodzayev, Abdusalami of Karn Hidoiatbëiev, Ubaydulla Hodzhayev and others were a part of the colleague.

The list of "Shuro and Islamiya" and his board show that in their ranks there were representatives of different views the uniting national idea and Muslim unity. At that time in "Shuro and Islamiya" such activists as Ubaydulla Hodzhayev, Mounavar Karn, Abdullah Avloni were outstanding leaders of the movement a dzhadizm. With their organizational activity program documents have been accepted.

At the first meeting of board "Shuro and Islamiya" the provisional rule was accepted. Duties of system holding meetings with cleaning with the purpose in the city, the village and kishlaks and public promotion of an explanation of creation of the new organizations protecting the interests of the local people of Turkestan, work on elimination of unreliability among various nationalities of edge have entered him and to define the system of measures of their rapprochement and association, to expand communication between various national committees and parties, to bring to them freedoms of desire of the Muslim people, to prepare the project of reform on public, political, scientific religious life, education, involvement of Turkestan people in new board, to call is general the Turkestan congress of Muslims for ideological and political firmness and also a problem for extension of contacts with the Muslim all-Russian Union to send the representatives to representative bodies of the Muslim All-Russian Union [6].

The purpose and activity of combination of the Tashkent national democracy shown in the provisional rule of "Shuro and Islamiya" and Muslims of edge, this awakening of political consciousness, also demonstrates orientation of attraction them to active participation in public political life of the country.

This aspiration Tashkent citizen has got broad support of the population of the region. On April 8, 1917 on 6 m a meeting of "Shuro and Islamiya" was offices "Shuro and Islamiya" in the cities of OSH, Andijan, Skobelev, Turkestan, Mary are open. At the initiative of Jadids in April in Namangan, Samarkand, Kokand and Turkestan and other cities offices "Shuro and Islamiya" have been open.

In 1917 during the period from April to July at the initiative of Jadids the political organizations have been at the same time created. Telling by name "Islamiya Club", "in Samarkand", "Mirvozhul Islom" in Kokand, "Munayin the at-taliban" in Hodzhento and others. This tendency has shown an important role of the Muslim people of edge in destruction of an old regime. The national organizations and the movements have shown vigorous activity in destruction of the device of imperial autocracy consisting of councils of the European workers and soldiers, in repulse by their defender and further revival of process of updating. As a result of this persistent work at the beginning of April, 1917 the Turkestan Governorate-General the former support of imperial Russia has collapsed and the former management personnel was updated.

Formation of "Shuro and Islamiya" was an important event in political life of Turkestan. It I have made big changes in strengthening political in Turkestan and establishment of the power. With development of Shuro and Islamiya institute in Turkestan not the double and threefold political power was established. It:

1. The Turkestan council – as the body organized from working, soldier's deputies of the European nationalities;
2. Executive committee public the organizations - as the temporary power protecting the interests of the bourgeoisie;

3. "Shuro and Islamiya" – protecting the interests of the local Muslim people of Turkestan

After fall of the Russian Empire the aspiration of the colonial people in its structure increased. The Turkestan progressive civil idea was close to the liberal bourgeois canons of the Russian cadets [7] - the Uzbekistan scientist – the historian S. Agzamkhodzhayev shows. According to him, Lenin though recognized the status of self-government conditionally in the conditions of capitalism at the time of socialism shows also to a question about self-determination of the proletariat in the nations.

The Muslims who have joyfully met a February revolution of 1917. In Russia, having come to bureau of Muslim France the Dumas have wished having learned to develop new strategy about position of the Muslim people in Russia [8]. After this bureau of Muslim France afterwards announced in a collegially meeting on March 15-17 in Petrograd the forthcoming All-Russian Congress of Muslims on May 1-11, 1917 [9].

The Russian Muslim figures having created the Temporary Central Bureau, have elected as the member such figures as Alikhan Bokeykhanov, Moustapha Shokay, Zacky Validi, Ahmed Salikhov, Salikerey Zhantorin, Nesip Kurmangaliyev, Ismail Limanov, they have made the decision to open information publishing house for the serious publication about the work [10].

At this joint meeting in Petrograd there were heated arguments about important problems of Russia in the future and national autonomies. If chairmen of Bureau Ahmed Salikhov and Ibrahim Akhtyamov Ismoil Limanov, Moustapha Shokay wanted that Russia became the democratic republic members of cadets and Social Democratic Party were against the system of federation. I was the main cause not only in political installations of party, but also in own features of each area of residence of Muslims. Muslim minorities left against the system of accommodation in the region. Ahmed Salikhov, speaking about importance of formation of national and cultural autonomy I have expressed opinion on danger of system of federation that federations system instead of unity of the Russian Muslims the arisen departments such as Kazakh, Kazakhstan, Crimean, Bashkir, Tajik, Azerbayzhan will be the cause of smashing of Muslims [11].

The party which has left against federations system being afraid of adoption of opinion of supporters of federations system on the Russian Muslim Congress which is coming on May 1 with participation of many delegates of the region supporters of federations system the passed from Azerbayzhan, Bashkiria, Turkestan, the Kazakh steppe, their representatives that has surpassed their opinion strenuously carried out preparation for the Congresses in Tashkent and Moscow [12].

Whether the problems begun on the Petrograd Congress will be the Turkestan form of government and the Russian form of government federations, or there will be a unitary board became the main agenda last Turkestan general Congress on April 13-15, 1917 and the Turkestan Muslim first Congress on April 16-23, 1917

On this congress haven't come to a consensus. Because the Russian monarchists and cadets haven't wanted to operate together with the Turkestan Muslims. As for social democrats and Social Revolutionaries they wished support of Turkestan people. As elections took place on democratic basis not numerous parties from Russians couldn't come in the way to the power. Their supporters in the majority were from the Russian Dzhetyysky province. In their other regions was in very small quantity [13].

The representative of cadet party the nationalist supporting colonialism N.B. Maliysky in management of Turkestan has offered the Turkestan Parliament and city maslikhat to divide into the Russian chamber and chamber of local nationalities and that most of the elected members on the Turkestan general Madzhilis consisted their Russians. The purpose of it was to keep the guide of Russians in management. It was the Turkestan sample of the hidden policy of British of the colonial countries such as India. Cadets, having united with such educators as Moustapha Shokay, Narbutabekov, Pashabek Pulatkhanov, Sh. Shayakhmetov wanted to approve this project [14]. However this project has encountered persistent resistance" it isn't necessary are afraid of the fact that there are a lot of Turkestan people, local women as well as the Russian women will participate in elections, in it there is no danger such" [15].

Enlightenments, such as Zali Validi and M. Bekhbudi have published the regulations that speaking about groundlessness of opinions on need to speak only Russian on Turkestan Parliament, Turkic and Russian languages have to be equal from the legal point of view [16].

At a meeting on April 15 on Malitsky's performance the large number of local population in management will demand further the strengthened use of local representatives of Zacky Validi has answered: "It is impossible to take away from anybody the suffrage with independence arrival." Saying that in public administration the danger of transition of a hand of incompetent shots because this problem was is groundless it is successfully resolved by a condition of the higher education of employees. Even Zacky Validi advises to consider this problem from the

point of view of local national interests. "Even more to colonize Turkestan to acquire a colonial technique of England in India you have translated these thick books from English into Russian instead it would be a little more correct to publish works in Russian and Turkic languages that it became known equality of the suffrage dominating and the oppressed nation of the colonial state" [17].

Muslim educators have entered this problem on the agenda on Turkestan Muslim congress if cadets make the decision inherent in the Russian chauvinism, declaring determination of repulse participants of Turkestan General Congress clearly have felt not changing continuation of imperialistic intentions. Local the representatives who have arrived from the remote corners of Turkestan are national have organized on April 16-23 the Congress in the national direction [18].

During the period since April 13-15 in Tashkent there has passed the Congress of a meeting of the general Turkestan Russian and the Turkish revolutionary committee under the name "Turkestan First Congress of Muslims". There were 450 people among whom there were 93 representatives of Russian society [19].

The congress considered the following main directions:

1. Form of government of future Russia
2. The place of Turkestan in the form of government of Russia
3. Problems of the earth and movement.

This collecting was similar to preparation of the All-Russian Muslim congress from May 1 to May 11 in Moscow [20].

The future of Russia and the place of management in her a form of Turkestan in the agenda of the congress have raised a question that there will be a fight. Let across all Russia Congressmen have supported the new forms of government, existence of the democratic republic. Unitary the form of government, but whether is in this question two opinions of the intellectuals have to has rallied on the basis of federal. The first - creation of autonomy on the earth, in connection with judgment, the second stood on the side of the people against this creation of autonomy. As a question of the autonomy of Turkestan, in the solution of this question. Group of supporters national and cultural autonomies, wouldn't appear. At last, on an initiative and the qualified majority the Kokand Bekhbudi Mahmoud and Hodge Abidjan Makhmudov takes federal system for the decisions [21].

On April 21 in Turkestan most of participants of the Congress Ubaydulla Kozha have suggested to create the National center of "Central Office of Muslims of Turkestan").

Central Sovet has elected the following persons: Moustapha Shokay (chairman), Ubaydull Hodge, Mahmoud Abidzhan, Mir Adil, Shawls Ahmed Shah Islam, Hodge Mahmoud Bekbudi, Mufti Sadruddin Khan and Zacky Validi Togan (secretary), Zacky Validi has taken place a meeting with the management of the National Center "Sovet" have made the decision on issue of the newspaper, [22].

The first Turkestan Muslim Congress Discussed problems of the earth and movement. It was offered to return the lands which are taken away by provisional government to the people. Unfortunately the taken-away lands haven't been returned [23].

Though work of the Congress was carried out respectively by the interest of the people, the made decisions have been left on decisions of a general congress. However from feature of the Tashkent congress there was a big difference of views of the Turkestan educators

In them special influence of ideological views of the Russian political parties is noticeable. And at the subsequent summits fight between parties however is noticed formation of the National Center has influenced association of all Muslims [24].

Formation of the Turkestan federal state of the region 15.673.610 long (82% of Muslims) and 4.010.139 versts was an ultimate goal of the decision of the formation of autonomy made on the Turkestan Congress of Muslims. Into the structure of federation it was strong to enter Kazakhs of the Kokand khanate, Bukhara emirate, Khivan khanate, Kazakhstan, Bashkiria and Orenburg. But a new control system of Russia haven't allowed it happens [25]. On the way to independence this movement has accelerated the course.

History of education is one of the fields of own history and is closely connected with historical science. After establishment of the Soviet power in the first years the complex problem in our story about literacy of the people of the Turkestan region hasn't been defined yet. The contradiction in official data was the main cause of it.

Due to our history of B. Momyshula said: "I am upset that history of our nation is forgotten. Yesterday's Sanjar Asfendiyarov, Mukhamedzhan Tynyshbayev there is one doctor, one engineer of the railroad have enclosed by

the opportunity the contribution to writing of history. These people understood and felt fetters not only on hands and legs, but also in consciousness and dreams. Ermukhan Baymakhanov's aspiration to heroism, patriotism adjusted historians. But, unfortunately, they shy and indecisive. The most important, at our today's historians isn't enough spiritual sensitivity". Now though not shy time, along with spiritual sensitivity isn't enough the experts who are deeply knowing history and except formation of national ideology of history of the people for anybody not a secret that former comprehension of our history takes place. And still, recently in connection with adoption by Kazakhstan of independence it is worth supporting display in a favorable type of cultural wealth of our city.

In Russia come to the power armed with forces Bolsheviks of a distance have continued great-power Russian chauvinism. The Bolsheviks who have come to the power for implementation of the program and prevention of a bigger disintegration of Russia and division into national structures were accepted to urgent measures, on local lands with active participation in a view of the Soviet autonomy. As a result of April 30, 1918 has appeared Turkestan the ASSR.

Any society, a specific place are held by educational education and science in his further development. Without them development of society is impossible. Therefore as a result of the life experience of citizens accumulated for years has entered life situation "without study isn't present knowledge, without knowledge there is no life"

Whatever was the power in society, it is interested in his development. For example, and "given rise the proletariat and fallen a victim" the bourgeoisie in capitalist society on the way of enrichment has been interested in literacy of workers for their assimilation in technology of the plants and factories.

After Kazan a revolution, accepting "autonomy", for the purpose of establishment of socialist society of the Soviet power, for development of agriculture for training of specialists of education and culture have been forced in Turkestan by the ASSR to open a higher educational institution.

After the victory of the February revolution, overthrow of the tsar from a throne. Kazakh democratic educational society with pleasure has accepted this news, hoping that now roads for the Kazakh people for the rights and freedoms will open and one of the main problems national – liberation movement creation more conditional for development of national education and culture is. Along with it, the Kazakh educators, having united with the Russian liberally – the democratic intellectuals the representative of educational society of the advanced Kazakhs of Turkestan thinking of position of the people in the Turkestan region sought to open national educational institutions of different steps in the region. As a result in the government of the Turkestan Republic the working Kazakh educators attaching crucial importance to carrying out training at school in the native language, by this direction tried to raise national culture. At the same time, by forces of the Kazakh educators in the Turkestan Autonomous Republic works on elimination of illiteracy of the people have begun to be carried out. Comprehensive schools, courses, clubs, libraries and other systems educational and culturally – educational institutions are created.

National educators in Turkestan the ASSR during formation and development educational and educational and it is scientific – cultural areas have carried out a number of works. Having taken reins of government in hand T. Ryskulov, S. Kozhanov, K. Kozhanov and others have directed the work to the field of education and have paid special attention to spiritual and scientific areas. Found versatile measures of improvement of education, science, culture, the arts giving comprehensive spiritual education.

Being in structure of RSFSR Turkestan the ASSR on the basis of financial the Commissariat of National education has created several social educational institutions, schools, the centers, education. Under the leadership of educators in 1918-24 2290 schools, about 15 educational institutions, about 18 averages of special institutions, 8 scientific commissions worked. This generalization only directions of works.

Before entry into structure Kazakh the ASSR the organization of education of the Kazakh nation in the Turkestan republic it was carried out by exclusive work of the ingenious people who have gathered in the city of Tashkent.

In 1918 for at improvement of education, literacy of the Turkestan people, formation of system of school education the chairman of the board of national commissioners Turkestan the ASSR F. Kolesov, members V. Uspensky, V .P. Bilik, S. Abdisattarov by the sweat of the brow made a contribution since 1920 to development of higher educational institutions, average special educational institutions, the system of schools, sciences and pride of the Turkic people competent representatives of that time M. Auyezov, Zh. Aymaulytov, M. Zhumabayev, E. Tabyrbayev, M. Tynyshbayev, K. Dosmukhamedov, S. Asfendiyarov, K. Kozhykov, S. Kozhanov and others have made the contribution to improvement of formation of the Turkestan earth, gained knowledge from such experts, with saved up rich knowledge working in various areas, as legs to serve the people. It was a fruit of work of the oldest a rank of educators of the Turkic people.

Shortcomings of school business, illiteracy, the shortage of qualified specialists, public consciousness has seen an obstacle in establishment of the national state, his economy and spirituality. In central and local institutions of the power continuously went applicants to open schools and exacting decisions of the organizations, delegates.

As a result of aspiration of the people to education in 1918 have taken business of universal opening of schools in hand. But economic difficulties created obstacles for creation of system of professional education.

However, despite difficulties and obstacles the school education system was created and in 1923-24 there were 1073 national and 1212 mixed schools.

If in 1918 3873 pupils have received knowledge, then in 1920 98656, in 1921-1922 has made 123756 pupils, in 1924 the literacy of the people of the republic was 63,71%.

In training of average professional experts various professional technical schools, schools trained experts.

The aspiration of opening of the higher school has begun in 1918 and in 1920 with direct participation of Lenin the Kazakh teacher training college, the Average and Asian University, Institute of Oriental studies, various institutes of Muslim education trained the competent experts, was created scientifically – intellectual society, working in 8 directions in the Turkestan region has turned Turkestan into a gold cradle of the center of science and education.

In general, in the first years of the Soviet power the Kazakh intellectuals of the Turkestan republic have created a basis for formation of national educational system of our country and diversified activity of the educational, scientific and cultural and educational enterprises. Also during the Soviet modernization the Kazakh intellectuals involved in different scientific institutions created on the basis of old Russian scientific organizations have laid the foundation for domestic scientific branches. Art periodicals of Turkestan have made the significant contribution to formation of public consciousness and a political thought of national contents too.

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