



ISLAMIC CULTURE AND THE MENTALITY FORMED ON ITS BASIS IN TURKESTAN IN THE LATE XIX AND EARLY XX CENTURIES

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Abstract. The article is devoted to the analysis of some aspects of the Islamic society of Turkestan on the eve of the invasion of the Russian Empire. The Russian invasion took place at a time when the Islamic society in Turkestan was going through a crisis. The author tries to reveal the historical reasons of this process, to justify the need for reforms in Turkestan society. According to the author, Islamic fanaticism, its closedness to debates and doubts had an impact on the social and political life in Turkestan, on the mentality of the peoples here, and became one of the reasons for the backwardness and ignorance, as a result of the Russian invasion.

Key words: Russia, Turkestan, empire, Islam, Muslim

In the second half of the XIX century, on the eve of the Russian invasion, there were three independent states in Central Asia - the Emirate of Bukhara, the Khanates of Khiva and Kokand, which were far behind in development.

This situation was partly due to the Islamic culture of that time and the mentality formed on its basis. In the process of its emergence and in the initial period of its development, the Islamic religion had a huge positive impact on historical development.

The Christian and Islamic worlds, which coexisted with each other, and in most cases were in competition with each other, did not just fight each other. They learned a lot from each other, enriched each other in the fields of science, culture, technology, including military technology, crafts, agricultural production, art, architecture. In this interaction, the Muslims had the upper hand in the XII-XV centuries, and therefore Europe adopted many aspects of Arab-Islamic civilization. However, with the advent of the Renaissance in Europe, and then the Enlightenment, the situation changed dramatically. Cultural and historical leadership now passed to the West [1. P 30].

One of the main reasons for this situation was the attitude towards rationalism. As is known, rationalism exists in all civilizations, but its level is different. An important indicator of the development of rationalism is the achievements of science and philosophy. The dominance of fanatics in the Islamic world in the XIII century and the prohibition of interpreting the Quran and Sunnah were a strong blow not only to criticism, but also to rationalism. Science gradually declined, and mystical teachings took the main place in philosophy [2. P. 96].

Having adopted Islam, Turkestan became one of the major centers of Arab-Muslim culture and science. Along with world-famous scholars such as Imam Bukhari, Imam Termizi, Imam Maturidi, Najmiddin Kubro, Khoja Ahmad Yasawi, great representatives of science and literature such as Muhammad Khorezmii, Ahmad Ferghani, Abu Nasir Al-Farabi, Abu Rayhan Beruni, Abu Ali Ibn Sina, Mahmud Zamakhshari, Alisher Navoi, Mirzo Ulugbek, Mirzo Babur, grew up here.

The advent of Islam led to a global change in paradigms in the worldview of the Turanian peoples. The worldview, moral-cultural and spiritual orientation of the Turanian peoples who



adopted Islam underwent dramatic changes, and a new culture with a completely different spiritual and philosophical basis began to take shape. This religion put an end to the spiritual and cultural dispersion of many peoples and ethnic groups and accelerated the process of their formation into a single nation. The tolerant approach of Islam to the customs, traditions, rituals and traditions of the peoples of Turkestan ensured the successful course of this complex process.

However, the intellectual depression that began in the history of Muslim peoples in the XIII and XIV centuries also led to an economic and political crisis by the XVI century. In particular, the magnificent civilization of Central Asia, completely isolated from the rest of the Islamic world, faced a profound intellectual crisis by the XVII century, and the region, once an important cultural center of Islam, became a hotbed of narrow-minded fanatics and intransigent ignoramuses.

Also, continuous internecine wars in a certain sense led to the destruction of the economy, the crisis of urban life, and even the emptying of a city like Samar-Kand, and caused a serious structural transformation of Islam as a confessional organization. In spite of occasional outbreaks of crises in the Khanate, Islam has maintained its position in the field of practical law, political and social spheres.

In the XVIII century, the annexation of a large part of Central Asia to the short-lived empire of the Iranian Shah Nadir Shah Afshar was a turning point in the further historical development of the region. The assassination of the founder of the last great state in the Islamic world in 1747 and the subsequent internecine war in Iran marked the chronological boundary of the process of the formation of centralized statehood in Western Turkestan [3. P. 18, 42, 63].

In Bukhara, the Mangids, in Khiva, the Kungrats seized power and formed their own states. The Kokand Khanate, having achieved complete independence, consolidated its power and expanded its territory by the thousands. Although certain positive aspects were observed in the development of these states during the 18th century, they could not completely escape the general crisis that engulfed the Islamic world and was becoming increasingly severe. Because this was not a political crisis that manifested itself only in Turkestan. In fact, it was a crisis of the idea of Islamic unity, which once called many peoples living in the region from the deserts of Arabia to the borders of China towards cultural unity.

In Europe, the crisis that began after the Reformation, which shook the Catholic world, was overcome by the process of formation of nations and nation-states after the Age of Enlightenment. In the Islamic world, this process was combined with an intellectual crisis and created the conditions for the conquest of Muslim countries by Europeans. In the Muslim world, the process of formation of nations in most cases became associated with the formation of nation-states.

In Turkestan, by the XIX century, fanatical clergy, who were afraid of losing their position, completely suppressed science, and secular education was destroyed. At this time, for example, in Bukhara, science, philosophy, morality, social views, in general, the entire spiritual life of Bukhara was subordinated to religion and was connected with it. During this period, the Tatar reformer Abu Nasr Kursawi, who had studied in Bukhara, developed his own program for reforming the Bukhara education system, and advocated the removal of Aqeed [4] and Kalam [5] from the madrasa curriculum and the need to study Islam only through the Holy Quran. His idea caused strong discontent among the majority of Bukhara scholars. They considered it obligatory to read all 7 or 8 religious' books. At a meeting dedicated to the debate between



Kursawi and Bukhara scholars, a fatwa was issued stating that if Muslims did not read and study 7 or 8 religious' books, they would be considered "apostates," that is, "apostates," and sentenced to death. Abu Nasr Kursawi was arrested [6. 21-22 p.].

This indicates that Muslim schools, once a source of development and high culture, became hotbeds of scholasticism and obscurantism during this period, and the majority of the population did not have secular knowledge and literacy in the broad sense. The situation was especially deplorable when compared with European countries.

For example, at the beginning of the XVI century, there were large printing houses in 12 European countries, which printed 40 thousand books annually, while book printing, which was an important means of bourgeois development and the formation of industrial civilization, did not exist in Muslim nations until the XVIII century. Most scholars considered printing to be a forbidden act until the XVIII century. Any text related to religion was considered sacred, therefore it had to be copied and bound by a calligrapher, gradually and with love [7. 10 p.].

Therefore, book printing and typography, called lithography, appeared in Tashkent only at the end of the XIX century. At that time, for example, in the German city of Leipzig, there were 200 printing houses and as many paper manufacturers, binders and typesetting workshops. The method of book printing, invented in Europe by Johann Gutenberg in 1445, was adopted in our country almost 450 years later.

Only at the end of the XIX and beginning of the XX centuries did sensible Muslim scholars realize that some of the prohibitions of Sharia were hindering social progress. In Egypt, the country's chief mufti, Muhammad Abd, only at the end of the XIX century tried to adapt Islam to the new, bourgeois requirements of life. In his fatwa of 1899, he justified the possibility of interest-bearing loans for Muslims and allowed banks to deposit money and receive profits from capital. Many historians say that this was the beginning of reforms in Islam, which, unfortunately, ended mainly with some minor changes in the field of Sharia. A complete reform, like the Reformation in Christianity in the XVI century, was not carried out in Islam. The tenets of the Islamic religion, which were suitable for agrarian relations and the civilization formed on its basis, were not adapted to the needs of industrial civilization, which was also entering Muslim countries.

The conquest of Central Asia by Tsarist Russia made the issue of reforming Islamic values in the region even more urgent. However, compared with the situation in Western countries, which had by this time been significantly ahead, Russia itself was in need of reforms. For example, in the Russian Empire at the beginning of the XX century, the results of the 1897 population census, recognized by many foreign scholars, were used to determine the level of literacy. According to it, 21.1% of the population, including 29.3% of men and 13.1% of women, were literate [8. P. 244].

In the second half of the XIX century, a movement began in Islamic countries to reform traditional Muslim schools. This process gradually spread among the peoples of Turkestan, as well as other Muslim peoples who were part of the Russian Empire. The need for such a reform was due to the fact that the content of education in Muslim schools did not meet the requirements of the new era and the emerging industrial civilization. Mahmudkhoy Behbudi, who understood how far Turkestan lagged behind in development and was one of the founders of school reform, enthusiastically spoke about the Beirut universities, where German, French, and English were taught, taught by French and English teachers, had chemistry laboratories,



and operating rooms. “Young people from all countries of the world except Turkestan study here,” M. Behbudi wrote with regret [9].

During this period, the development of bourgeois entrepreneurship among Muslims was also hindered by the Islamic concept of foreign economic relations. In Islamic states, including the Central Asian khanates, a policy was pursued that was completely opposite to the economic policy in Western European countries. During the development of the first capitalist relations in Western European countries (1500 - 1750), the state pursued a policy of mercantilism, which played a major role in the establishment of new production methods. The basis of this policy was the desire to have an active trade balance in foreign relations, selling more goods abroad and buying less, protectionism, protecting its industry by introducing high tariffs on imported goods and providing comprehensive support to local manufacturers, and finally, encouraging the trade expansion of its merchants, the conquest of new markets by them.

Based on the concept of the "sacredness of trade" of Islam, Muslim scholars believed that the prosperity of a country was determined by the abundance of consumer goods in the domestic market. In this regard, imports were encouraged and exports were limited. The authorities had no objection to the introduction of any foreign goods into the country. Even more surprising, foreign traders, especially those involved in imports, were granted various privileges. Naturally, as a result of this policy, local production and handicrafts were in a difficult situation, and they were deprived of the protectionist protection of the state in competition with foreign manufacturers. The competition was strong even with Russian goods, which were backward compared to European ones, and the products produced in their factories and plants were of higher quality and cheaper than our handicraft goods. Such an attitude in trade led to the formation of a system of very large preferences for foreign merchants. These privileges granted to foreign traders gave them an advantage in competition with local entrepreneurs and merchants, and among the local population, they formed the perception that the West was superior in every field, as well as a sense of helplessness and surrender that still persists.

The state of Islamic teachings at that time was an obstacle to social progress for another reason - it was imbued with the spirit of fatalism [10]. Muslims believed in concepts such as fate, destiny, and reliance more than representatives of other religions. According to Islamic teachings, the fate of each person is predetermined by God, "written on the forehead" from birth and cannot be escaped. This situation extinguished people's desire to learn about the world, create something new, and improve their position in society and living conditions. The constant instillation of people's consciousness of living with all that is blessed and general gratitude weakened their desire to change their lives, created a psychology of helplessness and apathy.

Islamic dogmatism, its closedness to debate and doubt, had an impact on the social and political life of Islamic countries, on the mentality of the peoples there. The new worldview, democratic ideas, the wide opportunities for human freedom, his entrepreneurship and initiative that were formed in European countries during this period did not find a foothold in Islamic countries. Intellectual integration in the advanced part of the world, as well as new economic, social and political processes, and the revolutionary aspirations of people to build a decent life bypassed the Islamic world. A society accustomed to living under the unconditional rule of a single creed, accepted the invasion of the colonialists and even the chauvinistic policy aimed at discriminating against the local population without much resistance.



Therefore, before the Russian invasion, a local elite based on the principle of mutual solidarity did not form in Turkestan. At least the progressive part of the society did not fully feel the status of actual slavery of themselves and the people, the danger that the traditional society keeps in itself, and could not instill the need for reforms into the consciousness of the society.

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4. Aqeed - derived from the Arabic verb "aqada", meaning "to connect one thing to another". It was included in the madrasah curriculum in the 13th century. The purpose of this science was to prove religious beliefs with solid evidence and refute doubts about them, and was taught in the twelfth and thirteenth years of study in Bukhara madrasahs.
5. Kalam is a science that studies religious aqeedah ideas and ideologies based on reliable evidence, and was included in the madrasah curriculum in the 10th century. It was taught in Bukhara madrasahs in the tenth and eleventh years of study. Kursavi's opinion about these subjects was negative because of the increasing number of cases of going too deep into the science of aqeedah and kalam and straying from their aqeedah.
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10. Fatalism (Latin fatalis - fate) is an anti-dialectical worldview concept, according to which all processes in the world are subject to the dictates of necessity, leaving no room for free choice and creativity, and everything is predetermined.