

**DUKCHI ESHON UPRISING IN CENTRAL ASIA AGAINST TSAR RUSSIA.**

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**Annotation :** *The development of cotton farming, the country's transformation into Russia's source of raw materials and a market for finished products has put the people in a difficult situation, especially in the Fergana region. The information presented on the previous pages also testifies to this. It should be noted that priests and other high-class representatives participated in the uprisings and expressed their sympathy. It was natural, of course. Because the abolition of the national state, the transfer of wealth into the hands of foreigners, and the violence of strangers in the country could not but arouse the discontent of the local class circles.*

**Keywords :** *Muslim educational institutions , Fergana region, Dukchi Eshon , economic interests , tsarism , waqf lands.*

**Introduction :** An exception is a group of people who serve the tsarist government. During the period of the Russian government, people who were deprived of high and lower positions of power, wealth, and loyal to their homeland came forward as supporters of the struggle against foreign rule. Tchaikovsky, the military governor of the Ferghana region, described the situation in the valley as follows: "Before its subjugation, Ferghana was considered an independent state and had its own history, ruling class and administrative system. It's been a quarter of a century since they disappeared, and not even a cent of life has passed to adapt to new conditions. It is very difficult and painful for the formerly dominant classes to become ordinary people. Therefore, keeping the indigenous people under strict control will continue for a long time, assuming the occurrence of random events. In particular, it is necessary to keep Muslim priests and representatives of Muslim educational institutions under special control. Because they are left to their own devices outside of legal organizations, there is no possibility of constant control. Behind the new laws, not only their position in society, but also their economic interests were damaged due to the reduction of income from waqf lands.

The Russian government, first of all, considered religious leaders to be the most dangerous enemy and tried to "corner" them as much as possible. The Russians punished the people in the positions of judges and elders with flimsy pretexts to catch them in a way that they could be caught. For example, when 25 judges and muftis wrote a petition asking not to destroy the old cemeteries due to cholera, several of them were removed from their positions. After that, a group of influential people wrote a protest letter. "During the time of the Khans," it says, "judges were rewarded for their knowledge of Sharia laws." But the people do not know that the judges have been removed from their positions for nothing.



Because they have never done anything against Sharia." Military Governor A.A. Abramov, fearing an uprising, openly announced that if there were any riots, the judges would be exiled to Siberia. At the same time, the head of the Kokan district announced that if the religious leaders participate in the riots, the madrasas will be closed and the waqf lands will be completely handed over to the state.

More than 10 people who signed the complaint of the judges were arrested. The measure taken against this one complaint aroused the discontent of the people of Kokan, and a crowd began to gather. As a result, a dangerous situation arose and the outbreak of an uprising became imminent. The governor, frightened by this, had to release the judges and 8 centurions from prison. The judge wanted to send Mullah Ashur as the initiator of the complaint to exile in Siberia, but it was canceled due to the tension of the situation. For example, some of their representatives showed kindness to the participants of the groups fighting for the restoration of independence in the 80s. For example, in 1885, Sadiq Kulmatov, the head of the Navqat district, and Mulla Kalon Otanaev, the senior elder of the Bozharkurgan district, were removed from their duties for "locking up the participants of the uprising." The military governor of the region also emphasized the sympathy of the representatives of the local administration to the insurgents : "The reason why we could not capture (the leader of the rebellion Darvishkhan) is that the population and the representatives of the local administration did not help. Local officials are engaged in spreading various baseless excuses to mask their inaction."

Especially those who had positions and privileges during the khanate, but were "deprived of them after the arrival of the Russians", opposed the tsarist government. According to the words of the governor-general of the country, A. Vrevskii, they were quiet during the days of peace, but when new taxes were imposed or the government wanted to take some measures who called on the population to revolt in the kyoses. Thus, the colonial policy led to the aggravation of the people's grievances on the one hand, and on the other hand, to the interests of the local upper class. This situation prepared the ground for the people and the advanced part of the upper class to unite against the common enemy - tsarism. Here, the feelings of struggle for independence and freedom played an important role, which led to the unanimity of all categories of the people.

**Discussion :** The denigration of Islam, which is the main guiding force of the spiritual life of the society, and the limitation of its material foundations also led to the rebellion of the religious leaders. One of the most important factors of the uprising was the fact that the Islamic religion, which had been ruling for centuries, became a prisoner of the "foreigners". It was especially sad that a sermon in the name of the Russian emperor was recited during the prayer time. Therefore, the emergence of the slogan "gazat" is natural. In this way, the struggle for the freedom of the homeland and religion are inextricably linked and embodied as a national movement. The uprising of 1898 started in the villages of Mingtepa, Tajik, and Kashkar belonging to the Andijan province. The son of Muhammadali Khalfa Sabir (1856-1898) was considered the most respected religious leader in these places. His father was a



khalaji who separates cotton from seeds and a yig, that is, a cradle maker. So, Muhammadali was born and grew up in a craftsman's family. He was called Dukchi Eshon. The reason why he was called Eshon was that due to his talent and energy, he became a disciple of Sultankhantora Eshon in his village and received a high religious title. Dukchi Eshan did not give in to accumulation of property, but spent all the wealth brought as gifts and gifts to the poor. For example, a meal was prepared for hundreds of people every day at a designated place. Duke Eshan was a living witness of the colonialism, national oppression and suppression of religion carried out by the Russian government. He was a person loyal to his Motherland who understood well the pain and discontent of the people. Generally speaking, Dukchi Eshon has become a symbol of hope and confidence for peasants and urban poor who have been deprived of even a piece of land behind the difficult political and socio-economic conditions. Dukchi Eshon, who understood this well, took it upon himself to join the people's struggle for freedom. He considered it a sacred duty to restore the independence and freedom of the motherland. He was making some preparations for the uprising. First of all, "summons papers" were written and distributed to trusted communities. All representatives of the indigenous population living in Fergana region, in particular Uzbeks, Tajiks and Kyrgyz, were invited to Mingtepa.

A. According to Egamnazarov's information from the work of Musa Turkistani, on the evening of May 16, 1898, a council was held with the participation of a thousand people, and Dukchi Eshon addressed the people: "Oh, respected Muslims! O brothers! As you all know, our country is a Muslim country, the people are Muslim, the people are Muslim, the rule of the Sharia is valid, and its command is valid. Allah the Most High knows the government, he tormented the infidels, war came to our country. Khudoerkhan was replaced by Kaufman, Umarkhan was replaced by Chernyaev. The land of the Ferghana Khanate was ruled by the Moscow Khanate - the White Tsar. Urus conquered our Motherland, then conquered our language. It gradually began to invade our religion. You know that the morality of Muslims has been corrupted. Less than 30 years after the arrival of Urus , Muslims became usury, and did not distinguish between halal and halal. Our judges wore idols around their necks. In conclusion, our Sharia is disgraced, and Muslimism has become a stranger. Our Hurriyat-team disappeared, our independence was destroyed, we became intransigent and our word was intransigent.

Wow... a new decree came from the name of the White Tsar, that the name of Nicholas, that is, a Russian, should be recited in the Friday prayer sermon. Fedchenko in Kubon, Gorchakov in Margilon, Iskobilif in Sim, Serova in Baghdad, Milnikov in Konibodom, all our cities were named after a Russian general. In every city, every village, the bells of temples were ringing more and more. A usury called Banka was built, and usury and immorality, which do not exist in our religion, flourished. Everyone's appetite was divided, in every city a new city was built, and all types of debauchery were prepared. He led the Muslims astray. Most of the Muslims became customers of liquor shops, restaurants, gambling houses in the new city, visited brothels, and the morals of Muslims



were corrupted." They clearly show that the main goal of the uprising was to ensure the freedom of the Motherland and religion. In them, the national oppression and, in general, unprecedented tragedies that have befallen Turkestan land, are expressed in simple words that are understandable to everyone. A protest against the policy of Russification was expressed in the country. "Hey, Muslims!" - continued Dukchi Eshon, - we ourselves caused the trouble. Neither Allah the Exalted nor the Prophet is pleased with this situation. No one agrees with this complication and condemnation, neither man nor gender. O brothers, if we stand alone, this infidel will only get worse! Alas, for us! Our generation of heroic wrestlers, who built a great empire from grass in history, will not tolerate this humiliation. Come on, courage in us, come on, courage in our ancestors, what happened to you? We have about 400 scholars in Muhammad religion, all of them are Muslims, all of them are Turks, and all of them are named Muhammad. All are Hanafi schools of thought. It is worthy of attention of the readers that in one name, one sect, and one cemetery, so many scientists have excelled in presenting religion to Turkestan and cultivating religious people. This is unprecedented in world history, on earth, on the blue face. Turkestans should be proud no matter how much they are proud, brothers, we are the grandchildren of that ancestor." Dukchi Eshan reminded that Uzbeks are the children of the great Turkestan, which made a great contribution to world development, and that after the establishment of the rule of the tsarist government, they went backwards in every aspect and in the society missed the breach. Dukchi Eshan continues his speech and says: "O Muslims, O servants of God, O Prophet's community! If you are true believers, you must fight jihad, jihad is faith, we will fight in the way of Allah, if we die, we will become martyrs, if we kill, we will become ghazis. Wake up from ignorance! Let us take our rights from the infidels! Brothers, let's get our freedom, let's build our own government in our country. For this, we need zeal, effort, and jihad, and it is time for jihad." Therefore, Dukchi Eshon called for the struggle to restore people's rights, hurriyat, i.e. freedom and independence, and build a national state. When these words came from the mouth of Dukchi Eshon, the people in the council unanimously expressed that they would sacrifice their lives and property for the Motherland and religion.

**Conclusion :** Dukchi Eshon's passionate and fighting words, stirring people's hearts and encouraging them to fight for the freedom of the motherland, made the people of the community stand on their feet. Because his words fully expressed the pain and thoughts of his oppressed and humiliated people.

Dukchi Eshon and his comrades had defined some plans regarding the actions to be taken. Finally, on May 17, 1898, at 8 o'clock in the evening, an uprising was expected in Mingtepa under the leadership of Dukchi Eshon, and the crowd went to the city of Andijan. Riding a white horse, he passed through the villages of Kutchi, Bargan, Karakurgan, Akchi, Kulla, Chigovul, Khakand, Rabat, Darkhan, Sarikoy, Kokcha. In these areas, people joined the rebels. Among them were Kyrgyz from Susamyr and Norin regions. When they approached the city of Andijan, a group of people led by Inoyat Khan Tura came from



Margilan and joined them. Because of the lack of sufficient forces, Inoyat Khan Tora failed to raise an uprising in Margilon. The rebels tried to punish some oppressive local officials on the way. According to the military prosecutor of Fergana region, the insurgents broke into the house of Kulla district judge Mulla Yuldosh, but he managed to escape. After that, the mob ransacked the judge's house.

**USED MATERIALS :**

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2. Bahadir Eshov "History of statehood and management of Uzbekistan" T.2012
3. Sagdullayev AS "History of Uzbekistan" T. 2019
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