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The tragedy of colonialism – Tajik phenomenon: the history of Tajiks at the second half of XIX – beginning of XX centuries.

Famous Orientalist N.I.Konrad wrote: "The history of every people is always linked with the history of its neighbors. Therefore, in the history of the peoples of the factors is a community created by the historical life"[2.17].

The history of relations between Russia and Central Asia in the past (in Soviet times) and this has been increasingly attracted researchers from different countries (Central Asian, Russian and foreign). Parade of independence in 1991 led to a dilemma - what to do with history, how to determine its attitude to the colonial period? In addition, a number of issues that could not find its logical conclusion: if this was the time of national oppression, repression and humiliation of the dignity of peoples, or on the contrary, the era of progress, development, introduction to the world civilization? These issues have existed in the past and in the present, but in contrast to the present, in the past, they indiscriminately denied or have not been the subject of in-depth research. Because, mainly a tragic fate belonged single autochthonous peoples of Central Asia - Tajiks. So that, being exposed for a long time uninterrupted invasion and aggression, repression and assimilation, Tajiks not only lost the national statehood and independence, but also became an outcast people, a people without rights, essentially a prisoner of despotic regimes that succeeded one another in Central Asia.

Deeply devoted to the interests of the imperial monarchy and the official orthodoxy, wit, however, is quite critical of the negative aspects of the various activities of the Russian administration in Turkestan. Considering the problem of the Russian administration in Turkestan N.P.Ostroumov [8.2/10] compared them with the objectives of French colonial administration in Algeria. The basis for this comparison, in his opinion, is, above all, in a certain similarity of the Russian and the French model of colonization. Unlike the British model, involves a substantial administrative and cultural autonomy of colonized peoples in conjunction with the "remote control", which is most clearly evident in British India, and the Russian

and the French model focused on integration of colonized peoples through their assimilation by the colonialists.

During modern times, as in the past, Tajiks residing in relatively independent state formations in Central Asia, with a hard despotic control, dominated an alien ethnic government. Territorial economic and cultural fragmentation, degradation, without rights, inadequate living conditions, constant harassment and persecution by the nomadic Turkic tribes threatened with complete physical destruction, especially in the cultural areas of Central Asia. Tajiks have almost no chance of creating a national public education, to possess a common territory, the development of economic and cultural community, not to mention the revival of the unity of the people. As a result of this national disaster Tajiks for a long time were divided among themselves, which greatly affected the addition of a single culture, a single literary language, a single economic community, the only mental, a single, national mentality. This, in turn, led to a dialectical separation of language and culture, and a complete loss of national identity and ethnic unity.

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Despite the fact that the accession of Central Asia to Russia, which has, of course, progressive momentous importance for the peoples of the region, including the Tajiks, their original neighborhoods, language, ethnicity, identity, self-knowledge and self-awareness was a tragic event [3.8].

As military operations since the early days have shown the true face of the royal army. In the occupied towns and villages of their primary purpose were robbery and murder of the local population, enriched by the devastation vanquished people. To achieve their plans tsarist generals, officers and soldiers resorted to any methods: deception of the population by spreading false proclamations about his friendship and humanity, bribe the upper strata of society

and officials, including the use of modern military equipment and shooting innocent people defeated.

Conquest of Central Asia has caused irreparable damage to the economy of the people: it was injured or killed a large number of male working population, destroyed towns, villages and fortresses destroyed valuable library, the cultural and historical heritage of the people. So far, not specifically studied the question of how much time and effort it took to make the local population, in economic opportunity, could restore his farm and feed their families.

The local population had experienced until then other wars and conquests of the feudal states, could not tolerate the domination of the newly-minted, unknown to his culture, faith, the power of the Gentiles. But mostly, the destruction of traditional institutions existed for centuries. What prompted the fight for their rights and independence. The history of many popular uprisings (1873, 1875, 1876, 1888, 1898) is a prime example of that.

Consequence of the occurrence of cities, villages of modern Tajikistan to Russia, is expressed in the fact that all of the changes taking place in Central Asia in general, and in northern Tajikistan, individually, were a direct result of the ongoing colonial exacerbated ethno politics has become a tragic fate for the Tajik people.

Conquest of Central Asia, Russia, lasted a quarter century. The main distinguishing feature of the colonial policy of tsarist, which lasted more than half a century, was completely ignoring the rights of the working population of the conquered lands, as they put it - "semi people stood away from civilization." Such policies were riddled with virtually all of the Central Asian side of life - economic, social, cultural, and political-administrative and impacting on the edge of control Turkestan [1.542].

Based in Russian Turkestan acquired the following features. First, it significantly increased man rule the governor-general, which could affect the rigid centralization and personalization of management at the regional level. Second, the Office of the superior edge to gain control of the administration, this situation was

not typical for the higher governing body of the Russian Empire. Third, the main regional administration on special powers was able to modify, extend, limit or even abolish the action of national Russian legislation on their territory.

As a result, the administration and management of the colonial policy of the Russian government radically changed the administrative and management structure of Central Asia. Kokand Khanate was abolished; as a result of wars of conquest royal power cut much ownership the Emirate and the Khiva Khanate. The conquered land was created completely alien system administrative structure introduced from outside. Tsarist policy was aimed primarily at meeting the colonial interests. In administrative and managerial policies of Russia were made socio-economic, agricultural, cultural, educational, ethnic and political activities in Central Asia.

Thus, despite some structural changes in the socio-economic life of Central Asian society, fundamental changes have not resulted. About negatives Russian colonial system reflect some recent chronicles, such as "Ta'rikh-i jadidi-yai Toshkand" [4.1791], "Tasnif-Gharib" [7.115], and does not end the story on the history of the Kokand Khanate, but cover a range of events the territory of the State in the next, the colonial period.

The starting point in considering these reports can serve "as-Asnab salatin tavarikh va al-havakin" [5.1314] and autobiographical appendix to this work - "Bayan-i hisb-i Hal" and Mulla Mirza Alem Mirza. In them the author is strongly opposed to the new order and the changes that occurred after the liquidation of the Kokand Khanate. He talks about the new administrative structure, duties, calls the names of individuals from the local community who have taken new positions. The many administrative positions (eg. illikbashi) slipped unworthy and contemptible people brutally oppress the people. Accompanied the influx of the new government of strangers, "the city penetrated the darkness, it is induced thieves and wicked," sharply increased crime, decreased manners (p. 1726-1776). That is what made the author Asnab al-salatin move into the steppe, a position as village imam and find

solace only in writing his autobiography, recalling bygone era irrevocably Khanate.

In similar positions and is the author of "Alimkulov Jang-Namasi va garib nama" [6.12136], according to which at Khudayar Khan Fergana flourished in the treasury was full of gold and jewels, and the transition of the country under the authority of the White Padishah case Sharia upset appeared heresy began to prosper in bribery Kaziev, "spoil" the lawyers disappeared justice and piety, from vodka, gambling, minx (prostitutes) and bandits (bandits), the city became restless, and the chief of police (kurbashi) loosened oversight. At work there is an interesting story on escorting convicted in 1878 participants in the uprising in 1875 - 1876. Andijan and Kokand in Khujand in the Russian province (in all likelihood, in the Orenburg) and the situation where the exiles, among whom was the author of the works (p. 316-756).

Thus, even chronicles tell us some useful information about the colonial Turkestan, showing structural changes in the social life of Central Asia. And also about the destructiveness of these changes for the entire Central Asian society.

Mainly, the tragedy began even with the advent of the self-name "Turkestan" because it was argued that the new education live only Turks. In other words, the term "Turkistan" meant - the country of the Turks. Later this name played a fatal role not only for the Tajiks, but throughout Central Asia as a whole [3.8].

Not venturing to this question, I wanted to give just one example, the terminology of "Central Asia - Turkestan." At the general meeting held April 12, 1888, West Siberian department of the Imperial Geographical Society, member-secretary of the Department of I.A.Kozlov made the following post on "Central Asia as a geographical term," where he specifically stated that - "... Turkestan generally refers to the Central Asian regions, and the latter, in turn, to the inner parts of the Asian continent sublime ... "[9.21-22].

Particularly tragic was deeply traumatic for the Tajik people, because, first, the most ancient people of Central Asia - Tajiks was truly suffered great moral,

spiritual, national loss. Because this is the most ancient and civilized people mostly suffered the most. Since both sub ethnos in Central historical geographical area - Tajiks suffered several clumsy sections. For example, the first section was a clumsy fatal in 1865, that is, the time of formation of the Turkestan region. The second section has undergone a hatchet in 1867 with the separation and the formation of a separate administrative center called Turkestan province. Clumsy third section was conducted in 1868 - 1873 years. Section Darwaz and Pamir between Russia and Bukhara. Clumsy fourth section was produced in 1895 - 1896 years. When the final delimitation and demarcation between the two empires, Russia and England. Paradoxically, as a Russian, and the other using frontier approach to this so-called ethno-political process, never took into account the national interest, but mainly Tajiks.

Second, in this fateful period, more than any national prejudice received - Tajiks. Because, since the arrival of targeted incompetent translators and guides Tatars, Bashkirs (who were imbued with the spirit of Pan-Turkism), who deliberately kept silent about the only and the most ancient Central Asian peoples - Tajiks. Particularly active in the dissemination of pan-Turkism in Turkestan and Central Asia in general, to the Tatar, Bashkir, Crimean "missionaries", spreading this idea of Pan-Turkism. They strongly promoted the elimination in the first place, the Tajik language, reducing its role and importance in the cultural life of the region. "Missionaries" advocate's ideas of Pan-Turkism, penetrated various legal and illegal ways, first in Turkestan, and then in all of Central Asia, flatly denied the existence of the Tajik people, not to mention the denial of civilizational role in the development of Tajik culture, literature, art, science, architecture and other areas of life of the peoples of Central Asia.

Third, as a result of the administrative-territorial division, the Tajiks, the only compact living with a higher culture and components of the urban population were scattered not only on different areas of Russian Turkestan, protectionist neighboring states, but also throughout Central Asia, and this day, they are in this position.

Fourth, as a result of reckless, unjustified by any historical, ethnographical arguments, the conquered and voluntarily went down in the Russian Empire in Central Asia was created by the formation of a new administration with the name "Turkestan". Although the term has only a military-political in nature, and not historically justified.

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