

# Political and Legal Views of the Jadids of Turkestan

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**Abstract:** This article is devoted to political and legal views of the jadids in the Turkestan region. The 20th century is of particular significance to the historical progression of humanity. This century witnessed so many global events that their significance transcends multiple centuries. If we view the events of the 20th century through the lens of today’s ideology of independence, the century began with the national liberation movements of the people of Turkestan, and the great objective of this movement was achieved in the last decade of the century, with the collapse of the Shura autocratic system and the dissolution of the Red Empire.

## 1 INTRODUCTION

Jadids’ works are primarily analysed as national liberation movements in world literature. In the late 19th and early 20th centuries, the tsarist authorities responded to Jadidism and its prominent representatives, and during the Soviet era, they were evaluated and interpreted as individuals who acted against the people’s best interests. Simultaneously, a significant portion of the literary, scientific, and pedagogical legacy left by modern authors was obliterated. Consequently, generations have been unable to study the impartial actions of modern enlighteners for a considerable amount of time.

Without knowledge of or study of history, it is impossible to consider the future and take a brave step forward. A nation that is aware of its history can prevent future errors and also functions as an example in the struggle for independence. As the President of Uzbekistan correctly pointed out, “Our jaded great-grandfathers devoted their whole lives to the idea of national revival, mobilized all their strength and capabilities to take the country out of ignorance and backwardness, to save our nation from the mire of ignorance.” In this manner, they also gave up their

lives. They regarded as fundamental the hadith sharif that “There is no salvation without knowledge and there is no salvation”.

Due to the fact that the most prominent representatives of the Jadidism movement were also prominent artists of their time, the social, political, and economic conditions that emerged in Turkestan at the turn of the 20th century were vividly expressed in their works. Modern literature can be said to reflect the most prevalent issues of the time. In the works of Jadid authors, the human rights of citizens, freedom of expression, family culture, educational reform, the future of Turkestan as an autonomy, the political structures of the future state, and other crucial aspects of constructing a democratic society receive special consideration. The investigation of these concepts and their artistic development, as advanced by Jadid authors in their works, is one of the most pressing issues of the present day.

Since the late 1980s of the previous century, the history of the origin and formation of the modernist movement and literature, as well as the contemporary significance of these movements and literature, have been consistently studied. After Uzbekistan became an independent state, this process became more

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consistent and assumed the form of a scientifically objective approach. It can be said that academician I.Mominov's research "On the nature of the ruling ideology in Uzbekistan from the end of the eleventh century to the beginning of the twentieth century" (Mominov, 1960) provided a significant impetus for the start of this process.

A number of researchers, including O.Sharafiddinov (1994), N.Karimov (2004), B.Nazarov, B.Kasimov (2002), E.Karimov (1975), H.Boltaboev (1996), B.Dostkoraev, Sh.Turdiyev, A.Aliev, S.Ahmedov, U.Dolimov, A.Jalolov, Sh.Rizaev, B.Karimov, D.Kuronov (1995), K.Juraev (2000), D.Alimova, R.Shamsuddinov, S.Kholboev, K.Rajabov with the publication of these books and pamphlets, it became even more apparent that Jadidism is an ocean-wide phenomenon.

## 2 THE MAIN RESULTS AND FINDINGS

On the initiative of our head of state, a conference devoted to the study of the Jadids' heritage was conducted in our nation from March 6 to 9, 2023. In the greeting of President of the Republic of Uzbekistan Shavkat Mirziyoyev, the participants of the conference were shown the essence of the historical phenomenon known as Jadidism and the need for a deeper understanding of it: "Jadids, who are advanced representatives of their time, disseminated knowledge and enlightenment in extremely complex and difficult conditions, and fundamentally reformed the field of education and training. The individual entered the profession with the intention of achieving moderate national development. In order to realize the sacred aspirations of our enlightened ancestors, we have tasked ourselves with establishing a new Renaissance foundation in our country. We are implementing fundamental reforms in science, education, and culture for this purpose. We deem it imperative to investigate the activities of contemporary scientists in collaboration with international scientific centres and global scientists. Through this unique heritage, we can discover the correct answers to a number of queries that currently concern humanity. The more vigorously we promote this inestimable asset, the more our people, particularly our young, will recognize the value of today's peaceful and free life."

During the years of independence, the study of the history of Jadidism and the literary and social heritage of Jadids entered a new phase. As one of the results

of this stage, O.Sharafiddinov's "Understanding Cholpon" (1994), "Istiklol Fidoyilari" (1993), B.Kasimov's "National Awakening: Courage, Enlightenment, Sacrifice" (2002), "National Awakening" (2003), N.Karimov's educational novel "Cholpon" (2004), "Landscapes of XX Century Literature" (2008), "Three Great Figures" (2019), H.Boltaboev's "Scientific Heritage of Nature" (1996), "Suppressed Science" (1996), Sh.Rizaev's "Jadid drama" (1997), D.Kuronov's "Cholpon's life and creative heritage" (1997), "Jadidism and the formation of new Uzbek literature" (1999), R.Sayfullaeva's "Principles of national development in the works of Uzbek jadids / The principles of national development in the works of Uzbek jadids" (Indonesia, 2023), as well as the textbook "Uzbek literature of the period of national independence" compiled by a team of authors, "Sacrifices of the Motherland" by the Republican Spirituality and Enlightenment Center (Abdurauf Fitrat, Mahmudhoja Behbudi, Abdulla Avloni, Mahmud Hodiev Botu, Ishaqkhan Ibrat, 2020-2021), "Heroes of Independence" (Abdurauf Fitrat, Mahmudhoja Behbudi, Haji Muin, Ishaqkhan Ibrat, Said Ahrari, Mahmud Hodiev Botu, Vadud Mahmud, 2020-2021.) The works of contemporary authors chosen by the Youth Affairs Agency for the column "Jadids" (Abdulhamid Cholpon, Abdulla Avloni, Abdulla Kadiri, Abdurauf Fitrat, Ishaqkhan Ibrat, Mahmudhoja Behbudi, Munavvar Kori Abdurashiskhanov, Ghulom Zafari, 2022) should be noted separately.

Foreign scientists' interest in modern literature began in the 1920s of the previous centuries. Initially in Turkey and Germany, and subsequently in the United States, scientists translated the works of the ancients into their native tongues, published them in the press, and developed diverse interpretations. During the Shura period, these interpretations were evaluated based on an ideological approach in Uzbek literary studies. During the period of independence, however, they came to have their own impartial interpretations.

Several research centres and institutions of higher education are conducting research on the issues of modern literature in the globe. Including the universities of Columbia, Michigan, Chicago, and California in the United States, Tokyo University of Foreign Studies in Japan, Russian Academy of Sciences, Islamic Institute of Russia, Kazan Federal University, Ankara, Eje, and Istanbul Universities in Turkey, Institute of Manuscripts of the Azerbaijan Academy of Sciences, Baku State University, Eurasia National university in Kazakhstan, and Institute of

Manuscripts of the Azerbaijan Academy of Sciences, Baku State University in Azerbaijan, National University and the Academy of Sciences of Turkmenistan prestigious centers of science, such as the, the legacy of our grandfathers is being studied.

Turkish scholars Tahir Chigatoy's "Turkism and Folkism in Turkistan," Boymirza Hayit's "Turkish Poets killed in Turkistan," Mehmet Sarai's "Educational Reform in the Turkic World and Gaspirali Ismailbey," and Temur Khojaoglu's "Review of General Ideological Changes of Turkish Literature in Turkistan," all published in the journal "Yeni Turkistan," and the study "Cholpon's Poems" by Husayn Ozboy made a substantial contribution to the study of contemporary literature (Kuronov, 1997).

In addition, the ideas of the American scientists E.Alworth, A.Beningson, E.Wimbush, D.Montgomery (Mirzaeva, 2011), and the German researcher Ingeborg Baldauf regarding the personalities of the figures in modern literature, as well as the analysis and interpretation of their works, made a significant contribution to the advancement of world jadid studies.

Histories have their own principles. Throughout its history, every society undergoes the processes of birth, growth, peak, and gradual decline. The history of the Uzbek people consists of the unification of various tribes and clans into one khanate, and the khanates into khanates, these khanates living in specific historical conditions and eras, then enduring the agony of conquest, and, finally, achieving freedom and independence. These historical events have manifested in different forms throughout our nation's history. There is a connection between the demise of socioeconomic thought and the emergence of a new thought. In the second half of the 19th century, the competition among Europe's most potent nations led to the establishment of a common rule over Turkestan. The British did not conceal their keen interest in Afghanistan and South Turkestan, and they reached the Pamirs in 1839. In this year, while they were occupied with the southern borders of Turkestan, Russia was actively attempting to capture Khiva. However, the Russian tsar's six thousand soldiers under the command of General Perovsky were unsuccessful. Then, movement toward Kokan commences. Although the Kokand Khanate's Akmasjid fortress near Sirdarya was captured in 1853, the rapid penetration of Russian troops into the interior of Turkestan was momentarily halted.

Following the signing of the Treaty of Paris in 1856, Russia dispatched its demobilized troops to the Caucasus and Turkestan. In 1858, General Ignatev (later Russian ambassador in Istanbul) was

dispatched as an ambassador to Bukhara, where he organized his activities around exerting pressure on the emir of Bukhara. General Kolpakovsky, who launched operations from Ettisuv in 1860, defeated the Kokand Khanate's forces. By occupying the fortresses of Tokmoq and Pishpek, he gained control of the highways leading to Eastern Turkestan. Russia continued its military operations against the Kokand Khanate in 1864, capturing the strongholds of Avliyo ota, Turkestan (Yassi), and Shymkent. The following day, on May 2, 1868, General Kaufman led 3,500 soldiers into Samarkand, one of the oldest settlements in Turkestan. The Khanates of Bukhara and Kokand will come under Russia's protection. The Khanate of Khiva was also compelled to accept this protection on August 12, 1873. The "Governorship of Turkestan" replaced the Khanate of Kokand on February 19, 1876. From 1880 to 1884, the present-day Turkmenistan was also occupied. Citizens of the occupying nation were relocated to the occupied territory, and numerous Russian communities were established. As a consequence, the "closed social system" described by Vambery assumed a new form and simultaneously became a colony of Tsarist Russia.

The nearly forty-year colonial period, which endured until the start of the twentieth century, left no mark on the economic, social, or cultural life of the people. During the colonial period, the already subjugated population, which had endured a difficult economic existence during the Khanate and Emirate periods and whose social consciousness and cultural level evoked only regret, was subjected to further oppression. This circumstance not only hindered the population's cultural and social development but also their daily lives. The tsarist government devised a number of political measures to continue the colonialism carried out by the Russian occupation. Among them, one of the political measures that was inherited by the Soviet government and continued at a relatively rapid pace almost from the beginning to the end of the Russian occupation was Russification, which, first of all, in the 1870s, moved many people from Russia, including muzhiks, to Central Asia, to them 55% of the irrigated, fertile land will be taken away from the local people, and the local authorities will be replaced by Russians. Ultimately, this caused the oppression of the people to worsen.

Consider that 200 Russian farms were relocated to Mingtepa in 1899 due to the Andijan uprising, and that Mingtepa, which has a three-thousand-year history, was renamed "Russian farm" and an Orthodox church was constructed there first. The market for small craftsmen, such as carpenters, was destroyed as the Russian manufacturing industry

progressively flooded the marketplace. There are sufficient examples of this in “Statement of an Indian Tourist” by Fitrat (2000, p. 78). The unemployment rate soared. Villagers, in particular, became indigent and were forced to migrate to the city to work as labourers, while many peasants were compelled to work for Russian peasants. The policy of Russification targeted not only the migratory nature but also the spiritual world of the people and the destruction of the finest national values.

N.I. Ilminsky, who devised numerous methods and means of Russification, was one of the theorists of this policy. One of them is paving the way for the activities of institutions using the Russian system. In 1894, the first of these institutions was established; by 1915, there were ninety. Professor Nikolay Ilminsky (1822-1891) taught Turkish dialects and theology at Kazan University and was one of Ismailbek Gasprali’s most ardent opponents. According to the professor, the only way to “Russify” the people living under Russian rule was to establish schools in these regions, teach students the Russian language and culture, and promote Orthodox Christianity. Members of the Russian government, such as the then-education inspector D.A. Tolstoy, who were familiarized with these concepts in depth are confident that the “Method of Russification of Non-Russians” would yield positive results and provide a broad path for its implementation. After capturing the Khanates of Kazan and Astrakhan, Tsarist Russia proceeded to eradicate the local population’s language, religion, history, national traditions, and culture from their consciousness and way of life (2000). Following the coup of 1917, this process attained a new level. A full-fledged mechanism started searching for new ways to neglect and dehumanize national identity. The previously-mentioned Nikolai Ivanovich Ilminsky was one of the policy’s architects in Tsarist Russia.

Nikolai Ivanovich Ilminsky published works such as “Boburnoma” and “Qissas ul-Anbiyo” and conducted numerous studies on Turkic languages. His views on the russification of other nations, the violation of their legal foundations, and the Christianization of Muslims are more essential to the occupying Russian government than his actions. Ilminsky believes that the only way to Russify non-Russians who resided under Russian rule is to teach them Russian and Christianity. When he taught at the Kazan Religious Academy and Kazan University and was the director of the Kazan Teacher’s Seminary, he attempted to introduce these principles to the public. Simultaneously, the concept of “Ilminsky style of

Russification” emerged, and classes were taught using this framework.

In order to conquer the peoples of Turkestan, the Russian authorities followed the above-mentioned scientist’s advice and adopted his religion and language. Progressive intellectuals of the nation, well aware of the repercussions of such a “language policy”, launched a serious campaign against it. At a time when the autonomous existence of Turkic languages on the territory of the Russian Empire was threatened, Ismoilbek Gasprali published his slogan “Fight for linguistic unity!” in the Boqchasaray edition of “Tarjiman” (“Translator”) newspaper (December 12, 1883). It is evident in the works and practical activities of modern literature representatives such as Mahmudhoja Behbudi, Munavvar Qori, and Abdurauf Fitrat that they are fighting for the primacy of the mother tongue.

After Russian authorities realized that the conditions for Russian to become the official state language in the territories they had conquered were still lacking, they attempted to discredit and eradicate the local language. N. Ostroumov proposed advocating the amorphous “Sart language” as an official tongue. In response, Mahmudhoja Behbudi wrote in the article “Turkistan Office” that “the majority of Turkestan’s Muslim population speaks Turkish. In the southern districts, there are approximately 100,000 Persians. Nonetheless, they are also proficient in Turkish. Turkestans vary in physical appearance, religion, and language. There is no distinction. On their own terms, city inhabitants are referred to as Sarts, while villagers may be nomads, Kyrgyz, or Kazakhs. As for religion, customs, and etiquette, we hardly differentiate between them by writing “one hundred thousand”” (Shoro, 1908, Issue 32, p. 720). This indicates that the local dialect word “sart” cannot be recognized as an official language symbol. As a practical demonstration of these words, dozens of publications bearing the name Jadid Press fought for the Turkish language to be the vernacular of the press and the state.

Religion was one of the primary points of N. Ilminsky’s presentation. “It is essential to intervene progressively in the faith and beliefs of the populace. So that they progressively learn to think in a Christian and Russian manner, such conclusions should be sought from them. Only then will they unite not only in language, but also in thought and faith with the Russian people,” (1869, p. 26) he wrote. N. Ilminsky, one of the leaders of the religious seminary in Kazan, devotedly studied the “Holy Qur’an” and advocated that the Russian people use it for a variety of spiritual matters.



The majority of Jadids were devout Muslims who read the Quran and observed the Sunnah of our Prophet. Despite the fact that “old-timers” labeled Jadids as infidels and barred them from certain mosques and madrassas, the leaders of the Jadid movement were devout believers. The facts that Mahmudhoja Behbudi was the mufti of the city of Samarkand, that “Tashkent Shoroyi Islamiya” was directed by Munavvar Qari Abdurashidkhanov (Akhmad, 2003), that he was described as Haji Abdurauf in the first sources of Fitrat’s life, that he taught at the “Voizon” madrasa in Istanbul, and that he was the author of “Summary History of Islam” (Boltaboev, 2000). There are many such arguments available. Sources of the Jadid movement not only in Turkestan and Bukhara, but also abroad, emphasize that the Jadids, who followed the path of reform in every discipline, were religious reform advocates despite being “Islamists” At the end of the eleventh century and the beginning of the twentieth century, Muslim Asia as a whole came to support such reforms. Such religious reform initiatives were led by Shahabuddin Marjani and Abdurashid Ibrahimbek in Kazan, Jamaluddin Afghani and his ardent disciple Muhammad Abduh in Egypt, and Mahmud Tarzi, who lived in Turkey for many years and attempted to restore the ancient order in Afghanistan.

It is not a secret to historians that in 1910, the Russian authorities, who used internal discord as a weapon in every issue, sowed discord between Sunnis and Shiites in Bukhara, resulting in the deaths of thousands of innocent believers. Regarding the renewal of the school and madrasa system, the present Arabic script and its reformation, and, later, the transition to the Latin script, the Jadids had numerous disagreements. It is natural, obviously. As much as it continued during the colonial period, it continued with such success during the Soviet period (particularly after 1929) that prominent representatives of the Jadidism movement were drawn to Dahri, portraying them as unbelievers. It is no secret that some of the ancient authors were responsible for this. This can be confirmed by reading the artistic and journalistic works published in the 1928-launched “Khudosizlar” magazine, which aimed to disseminate genius. Several Uzbek authors, including Fitrat, Qadiri, and Cholpon, have been accused of duplicity by publications published by Turkestans living abroad, such as “Yosh Turkistan” magazine.

The Jadids’ attitude toward religion has always been one of the most contentious issues. Initially, in order to publish Fitrat’s “Qiyamat” during the Shura era, the work was given an atheistic tint, and it was

published multiple times in Russian in the “Library of atheist” series of the “Pravda” publishing house in the translation of L.I.Klimovich. Some Uzbek scholars (A.Aliev, B.Dostkoraev) emphasized that he was a prodigy and wished to restore his work during the Soviet era by highlighting such writings. Regardless of how the event occurred or was interpreted, Islamism emerged in the early years of the movement as a branch of Jadidism.

Today, it is common knowledge that education was a matter of life and death for the Jadids during both the colonial era and the Shura atrocities. D.A.Tolstoy, a Russian education inspector, examined the educational system of schools taught in the Ilminsky style and ultimately concluded that it must be implemented in the countries inhabited by Turkic peoples, including Turkestan. In a letter to Alexander II, he wrote, “I recognize that educating non-Russian peoples in literacy and instilling the Russian spirit in them is crucial from the standpoint of our state’s policy.” (Khudoyberdiev, 1998)

Other proposals regarding Russification in the education of children of other nationalities were outlined in the letter. In 1870, the tsarist government, which sanctioned Ilminsky’s methods, resolved to implement them in the education of non-Russian nationalities. According to a set of orders issued by the Ministry of Education in the same year, “the ultimate purpose of the education of all foreign peoples must be to Russify and assimilate them into the Russian people.”

The decision of a conference held on August 30, 1882 at the teacher’s seminary in Tashkent, led by N.Ostroumov, confirms the aforementioned objective of the Russian-system schools opened in Turkestan at the close of the nineteenth century. It addressed the question, “What principles should determine the basis for the education of non-Russian Muslims?” And the primary objective of the country’s education system was defined as “violating Islam,” or “violating the religious aspects of Muslimism that are foreign to us.” (Khudoyberdiev, 1998)

The old-style schools advocated by “ancientists” did not pose a significant challenge to the tsarist authorities, who began to introduce Ilminsky schools in Turkestan. For them, the new “Usuli Jadid” institutions represented a grave threat. According to Ilminsky, “if the developing and reforming Muslim uses the technical opportunities created by Western culture and simultaneously mobilizes its strength to open modern schools, it will enter a new historical phase and pose a grave threat to Orthodoxy.” Therefore, Gasprali’s modernism requires us to swim against the current. By allowing the establishment of

modern institutions, the Russian government and intellectuals are chopping off the branch they are sitting on (Ilminsky, 1869, p. 26).

The issue of taxes in economic life is one of the subsequent problems brought about by colonialism. Unfortunately, until now, neither historians nor representatives of other disciplines have addressed the deterioration of the people's economic conditions as a result of the taxes collected during the colonial period, or they have ignored this crucial aspect of the issue. Nonetheless, the impoverishment of the populace, the rise of the peasantry, labor, and the sending of children to kindergartens and females to convents were the primary results of this poverty. Prior to the fall of the Kokand Khanate, substantial taxes were paid to Russia, but not at the expense of the treasury, but rather at the expense of the common people. When both khanates became colonies and the Bukhara Emirate lived in semi-vassal status, Russia directly collected taxes from the inhabitants of the former two khanates and devised a new tax system; the Bukhara Emirate also collected the tax it owed to Russia from the people.

The local populace can also be humiliated by trampling their national values, ignoring their history, and violating their religious beliefs. We know from the film "Before Dawn" by the first Uzbek film director Sulaiman Khojaev and the short story "Tomoshabog" by Abdulla Qahhor that locals were not included in the construction of culture and recreation parks in Tashkent and other cities. They were denied access to the governor's gala and other official events. A sign reading "Сартам и собакам вход запрещается" ("Sarts and dogs are not allowed") was displayed in front of the former tsar's auditorium in the heart of Tashkent.

In some other sources, it is stated that the tsar's bailiffs entered mosques with canines to demonstrate that they had unlimited rights. According to such sources, it is prohibited for locals to wear national dress on the main streets of Tashkent, and special seats without seats have been installed in carriages to prevent them from sitting next to Russians.

The Russian government pursued an imperialist and Russification-based policy. In an instruction issued by the Russian Ministry of Public Education in 1870, it was specified that "Russification of indigenous peoples should be the primary objective of education." "That's why the Russian government deliberately hindered the development of the national language and national culture as much as possible, and did not even think of allocating funds for the maintenance of schools and madrasahs." (Ziyoyev, 1998)

Such varied forms of oppression could not satisfy the people's capacity for tolerance. After one another, large and minor revolts began to arise. The first of these uprisings occurred in the Syrdarya region in 1856, when Central Asia had not yet been entirely conquered. In 1864 and 1869, the Dugans rose up in Yettisuv and Samarkand, respectively. It can be said that such uprisings were interconnected and were ruthlessly suppressed by the regular Russian army. Following the instigation of each revolt, its active participants were either executed or exiled to Siberia. According to "Russian Disabled" magazine (1898, Issue 127), after the suppression of the Dukchi Eshan uprising, 777 participants were arrested and only 32 were acquitted. 380 individuals were given death sentences. One offender was sentenced to life in prison, while three others were sent to a training camp. According to "Russian Disabled" magazine, a portion of these individuals were favored by the White Tsar. However, he did not mention how many people were beaten and tortured to death during the investigation, nor did he mention that the indigenous populations of the Kutchi, Tajik, and Kashgar villages were relocated by order of the Russian administration and the court's verdict, and their former homes were converted into kultepa. In addition, the Russian administration has proposed razing 29 rebel-supporting villages between Mingtepa and Andijan city. With the "blessing" of the tsarist authorities, however, this number was reduced, and the ashes of five villages containing "only" 700 dwellings were dispersed. On June 12, 1898, the city and rural residents were forcibly transported to the punishment area so that the hanging of the rebels headed by Dukchi Eshon would serve as a lesson for the colony's inhabitants. On this day, condemned rebels were hanged in front of their comrades and their corpses were mutilated. Officials of the Tsar also brought young children so that they would forever remember this spectacle (Fozilbek, 1927). People living in such a situation might have become more mute, but it gradually dawned on them that they needed to go to the battlefield to break the constraints of oppression and defend their rights.

Since antiquity, religious figures have had a significant impact on human existence. It is not a mystery that the people's recognized leaders were religious leaders. People believed in them and frequently fought against their orders. The role of religious figures in the historical and social conditions of the late 19th and early 20th centuries has been the subject of not only specialized studies, but also newspaper articles.

In 1877, General Skobelev, the governor-general of the Fergana region, wrote to Kaufman, "Among the locals, there are many of our enemies, including officials of the khan and clerics in particular. After our arrival, they not only lost their previous positions, but also the opportunities necessary for a prosperous existence. They are able to mobilize the people against the Russians in order to restore the previous order because they have a deep understanding of their society's character and its weaknesses."

Between 1877, when General Skobelev wrote the letter, and the final years of the 19th century, there was a significant difference. A compromise was reached between the clergy and the tsarist authorities at this time, when mosques and madrassas were under the jurisdiction of the Russian administration. Initially, the religious leaders who saw the Russians as infidels gradually explained that the religious beliefs of the people should not be trampled on. They also realized that it was impossible to make a mistake in such a delicate matter. Furthermore, with the help of Sharia leaders, they kept the people in silence and fought against any innovation. In order to continue the colonial policy, the tsarist authorities viewed the religious leaders of the people as their allies, albeit temporarily. In this regard, it is necessary to recall the situation in Bukhara during the first decade of the twentieth century. Not only Qushbegi and ministers, but also the emir himself, were granted permission to participate in all political events by the Russian representative. The work "Amir Olimkhan and the Period of His Rule" by Fitrat demonstrates how even a small event conducted without permission was banned and the emir was discredited in the eyes of his peers as a result (Fitrat, 1992).

Turkestan, weary of its struggles, attained the threshold of the 20th century amidst such complication. Now the seeds of the movement known as "Jadidism" began to be sown on this holy ground, and history anxiously awaited its enlightened offspring to implement radical changes.

Obviously, the Jadidist movement in Turkmenistan did not arise by itself. There were objective conditions and causes that led to its emergence. Between the middle of the 19th century and the beginning of the 20th century, societal renewal was required. Several social, political, legal, and moral issues emerged. "jadids" was the common term for the group of intellectuals who attempted to solve them. This word's dictionary and terminological definitions were explained by the professor. According to B.Kasimov, "Jadid" implies "new." It does not imply that it is merely novel or "promotes the novel." Perhaps it has a variety of

meanings, such as "new thinking", "new person", and "new generation" (Kosimov, 2002, p. 5). The breadth of the word's meaning demonstrates that Jadidism cannot be considered solely within the context of the educational or sociopolitical movement that occurred in Turkestan. Perhaps the global political-economic and cultural-spiritual revivals of the late 19th and early 20th centuries are related to a global phenomenon that entered American history under the name "modernism". It is not remarkable that the renewals, reforms, and reconstructions in England in 1868, France in 1871, and Germany in the 1970s and 1980s of the nineteenth century were also the impetus for Turkestan moderns' efforts toward innovation. It is no secret that after the aforementioned dates, national literatures were dubbed "new French literature" and "new English literature" in the field of literature alone. Even theoretical works concede that Russia's "new literature" began in the late nineteenth century.

In the lengthy history of human society, numerous movements, doctrines, and political currents have emerged. The desire to create a just, humane society based on the equality of citizens, to eliminate oppression and violence, slavery and tyranny, inequality and ignorance, rests at the heart of these movements. According to B.Dostkarev, "the fight for freedom is the key to overcoming national oppression." "In order to attain freedom and independence, man must rid himself of feudal backwardness and ignorance. Daqqi entered the battlefield as a "jadid" (new) force in opposition to the "old" forces, because a fundamental reform of the extant system in society is required for this to occur. Jadids consequently arose as a political movement in Egypt, Turkey, and Turkestan. True, their formation and development levels were not identical. Even in lands occupied by Tsarist Russia, national liberation movements brought the Jadids to the forefront of history by the end of the 19th century. People and peoples who were oppressed by national tyranny could only escape the grasp of the potent empire if they worked together. In order to accomplish this, it was necessary to first reawaken national consciousness and realize the nation's identity. In order for a slave to recognize that he is a slave and be liberated, he had to cultivate the ability to examine his situation consciously (Dostkoraev, 1998).

The Jadid movement (also known as the "renewal movement" by foreign scholars) was not an exclusively Turkestanian phenomenon. By this time, it had spread throughout the Muslim populations of Turkey, Idyll-Ural, the Caucasus (Azerbaijan), Turkestan, and even Russia.

The Jadid movement arose in the Caucasus and Azerbaijan during the second part of the 19th century. Especially in this region, the oil industry grew swiftly, world-renowned companies such as “Nobel”, “Rothschild”, and “Siemens” opened their doors, and Russian investors such as Kokorev, Shibaev, and Benkendorf began their work. Consequently, new technologies and other innovations invaded the region rapidly. As a consequence, 26,637 individuals out of 1,805,788 Azerbaijanis in 1897 began working in the oil industry (Nodir, 1985, p. 21).

If the primary economic and cultural conditions for the renewal process were created in the Caucasus, particularly in Azerbaijan, the situation in other regions was somewhat different. For instance, Kazakhs who were accustomed to a nomadic or semi-nomadic lifestyle found it more challenging to adapt to a new educational system. Beginning in the middle of the nineteenth century, Russian influence began to be felt in their manner of life. In Khanskaya Stavka, the first school for Kazakh students was established in 1841. In 1866, there were eight such institutions.

Unquestionably, the Volga region (Idil-Ural) was one of the recognized nuclei of the Jadidist movement, which began in the 1890s. The strong enlightenment movement that arose in this region, coupled with reformist aspirations, gave birth to the Jadidism movement among the Tatars and Bashkirs. Similar to other regions, Jadidism began with the revision of the school education system in this area. In the second half of the 19th century, Husayn Fayzkhanov (“School reform” program) and Shahabeddin Marjani (with his practical program for teaching students) initiated this initiative. However, only a portion of their innovative concepts were implemented on time. The ideas of Sh.Marjani assisted the author in modernizing madrasa education, whereas the second idea remained on paper only. However, the reform of the educational system is the primary factor in the revival of Tatar spiritual and spiritual culture at the turn of the 20th century. The life-or-death struggle that began in Tatarstan between the Jadids and the ancients, on the one hand, resulted in the exodus of young Tatar intellectuals to Central Asia, particularly to the territories of modern-day Uzbekistan, and on the other hand, the Jadids used the press, literature, and theater to sway the masses of the population to their side. They assisted them while simultaneously allowing them to share their innovative concepts. Through the “Muhammadiya” madrasas in Kazan, “Aliya” and “Usmaniya” madrasas in Ufa, and “Husayniya” madrasas in Orenburg, Jadidist ideas began to proliferate among the masses.

The process of renewal in Russia, Turkestan, the Caucasus (Azerbaijan), the Idyll-Urals, and the Crimea took on a near-mass character from the middle of the nineteenth century to the beginning of the twentieth. It is impossible not to mention Ismailbek Gasprali, the most prominent figure of his period, whose theoretical and practical activities made an incomparable contribution to the formation and development of the Jadidist movement.

There were both external and internal factors involved in the emergence and development of the Jadidist movement in Turkestan, with Ismailbek Gasprali's doctrine playing the most significant role. Ismailbek Gasprali was born in 1851 in the Crimean village of Gaspra, close to the town of Bokhcharoy. After completing his studies in Moscow, he moves to France and Turkey. Between 1875 and 1881, he taught in Bokhcharoy and served as a government administrator. In an article published in the periodical "Tavrida" in 1881, he outlined the following practical plan:

- reforming the national schooling system;
- establishment of “Community Charities” to support the national educational system financially;
- organization of the Turkic peoples’ general national press;
- the empowerment of Muslim women;
- the establishment of conditions conducive to the development of national experts and intellectuals (Mehmet, 1987).

At the time, this was regarded as a politically and legally significant initiative. This initiative is promoted by Ismoilbek Gasprali in the “Tarjimon” (“Translator”) newspaper, which was first published in 1883. In 1884, he founded the first new method school in Bokhchararay, putting his theoretical and legal ideas into practice. Ideas and actions of Ismailbek Gasprali had a significant impact on existence. Despite being the first Turkish-language newspaper to be published in Russia, the “Tarjimon” (“Translator”) newspaper played a significant role in the fate of a number of peoples, the development of the movement of national renewal, the process of the national liberation movement that resulted from it, and the formation of modern literature. Due to the fact that this newspaper, which was published for 33 years from 1883 to 1916, expanded from Cairo to Kashgar, Kazan to India, and became one of the most widely circulated publications of the era. In 1885, the newspaper’s initial three hundred subscribers would increase to one thousand.

As stated previously, Ismailbek Gasprali founded the first “Usuli Jadid” school in Crimea in 1884 and



began publishing his ideas for reforming the educational system in the “Tarjimon” (“Translator”) newspaper. According to him, the following challenges confronted the educational system:

- the school and madrasah should be separated;
- primary school instructors should be trained separately;
- the educator should receive a monthly salary and not “charity”;
- it is more effective to teach reading and writing with new “Alphabet” texts than with the outdated “hijjalama” method;
- not just reading, but also writing should be emphasized;
- separate schools for females should be established, with a focus on their reading and writing.
- instruction should be based on a specific curriculum and supported by texts.

It is evident that the majority of Ismailbek Gasprali’s opinions are derived from his life experiences and have significant political, social, and legal significance. The “methodology” movement begun in Crimea by Ismailbek Gasprali is beginning to bear fruit over time. By 1904, approximately 5,000 “Usuli jadid” institutions had opened in Russia. The movement then expanded to Turkestan. However, Kaufman, the colonial governor of Turkestan, viewed the new educational system as a threat to the Tsar’s administration and closed these schools, replacing them with ones that taught in two languages (Russian and local). By 1915, ninety-five percent of pupils in such schools were Russian children. According to Turkish scholar Nadir Davlat, only 65 of the 415 children who matriculated from “Tashkent Teachers’ School” between 1879 and 1904 were of Turkic descent (11 Uzbeks, Turkmen, and Tatars, and 54 Kazakhs and Kyrgyz).

The majority of Turkestan’s intellectuals and populace supported the establishment of “Usuli Jadid” institutions. Because this issue was crucial to the future of children and the nation’s prospects. I. Gasprali recorded his theoretical ideas in a document and sent it to the Russian government, along with a copy to Governor General N.O.Rosenbach. Unfortunately, the outcome is not what Gasprali had hoped for; he was rejected. After that, he approached the emir of Bukhara, Abdulahad, with whom he had cordial relations, and requested permission to establish new schools in Bukhara, a region of Turkestan. During his journey to Russia in early 1893, Amir Abdulahad visited Bokhcharoy, where he had a lengthy conversation with Ismailbek Gasprali. As a

consequence of the conversation, the emir invites Ismailbek Gasprali to Bukhara.

At the end of May 1893, I.Gasprali visited Bukhara after accepting Amir Abdulahad’s invitation. During the journey, he visited a number of old schools in Samarkand and Tashkent. There, he discussed the Turkmenistan education system with government officials, including N. Ostroumov.

Gasprali was cordially welcomed at Amir Abdulahad’s summer residence in Shahrizabz. During lengthy conversations, he elicited sympathy for his ideas. Despite this, it could not accomplish the desired outcome. The reason for this is that by this time, the emir of Bukhara had lost the desire to make unilateral decisions without permission from the Tsar’s government (Mehmet, 1987).

I.Gasprali himself writes extensively about the creative influence of his teacher Sh.Marjani. European influence reached Turkestan along with Russian rule; this cannot be denied. This impact is evident in all aspects of life, including economic, social, and cultural relations. Consequently, it became apparent that the existing madrasa education in Turkestan regions was insufficient and that it was necessary to place greater emphasis on secular sciences. The necessity of establishing an organic connection with the world’s science and culture began to be discussed, and as mentioned, this movement had its origins in Turkestan. Ahmad Donish is the first to bring up the necessity of reforming the education system in Bukhara and Samarkand. In his works “Navadir ul-Waqe” and “Biographical Status of the Emir of Bukharai Sharif,” he expressed his ideas regarding reform following the occupation of the Bukhara Emirate by tsarist troops. In addition, it should be noted that I.Gasprali’s “Tarjiman” (“Translator”) newspaper, numerous literatures from Kazan and Azerbaijan, and the “Young Turks” and “Young Iranians” greatly influenced the formation of Jadidism in Turkestan. In Fitrat’s “Munozara,” which has become an educational program of Jadidism, he mentioned renowned scholars such as Abdurashid Ibrahimbek and prominent leaders of Young Turks and Young Iranians such as Anvarbek and Niyoziyov, and he emphasized that their path would serve as a model for the Jadids of Turkestan and Bukhara (Fitrat, 2000).

The social-educational, literary-publication “Shoro” began publication in Orenburg on January 10, 1908. This magazine was published by the renowned Tatar poet Zakir Romiev (Dardmand), who worked in the gold industry, and Riza Fakhridin was its editor-in-chief. Uzbek intelligentsia are familiar with well-known Tatar poets such as Fatih Karimov, Kabir

Bakir, and Sharif Kamal, who served on the magazine's editorial board. The magazine publishes not only the works of Tatar and Bashkir authors, but also articles on the lives and works of Hafiz, Umar Khayyam, Sa'di, Abu A'la al-Maari, Nizami, Navoi, Fuzuli, Makhtumquli, Mirza Fatali Akhundov, and Namiq Kamal. Additionally, Uzbek authors participated in the magazine's activities.

The magazine has 14 permanent columns, including: 1) notable people and events, 2) articles, 3) religious issues, 4) education and education, 5) health, 6) archaeological monuments, 7) literature: poetry and prose, 8) bibliography and criticism, etc. The columns address numerous topics of interest to the Muslim community. The following wise remarks from the "Words of Great People" column provide insight into the magazine's ideological and educational orientation.

"A dream does not save, only action saves" (George Ibsen).

"Life is a constant movement" (I. N. Tolstoy).

"I consider great men only those who have shown courage for humanity" (Voltaire).

"There is nothing in the world stronger and weaker than words" (I. S. Turgenyev).

It would not be an exaggeration to state that the magazine was instrumental in transforming the jadidist movement into the national revival movement. Tatar intellectuals, inspired by the tremendous success of the publication *Sho'ra* among Turkic peoples, began publishing the newspaper "vaqt" ("time"). The most significant fact is that the majority of the aforementioned intellectuals attended madrasas in Bukhara, Samarkand, or Khiva and pursued the path of a central Asian-born sect. As much as the works of our medieval thinkers nourished their souls, so too did the ideas of Ismoilbek Gasprali and his colleagues have a significant impact. We can conclude that the enlightenment movement that emerged in Turkestan at the close of the 19th century and the beginning of the 20th century had its origins in our soil.

A further source should not be overlooked when discussing the origins of Uzbek modernism. In Turkey, these are the Young Ottoman movement and Tanzimat literature. The government of the Shura, which resisted the rapprochement of Turkic peoples vehemently, adopted all measures for the abrupt termination of scientific, cultural, social, and commercial relations between Uzbekistan and Turkey. The history of these relations prior to 1917 is thus being neglected. Nonetheless, Fitrat, one of the architects of Uzbek modern literature, wrote his first works in Turkey between 1909 and 1913 under the influence of the Young Turks movement and literature,

and these works served as a program of modern literature. Undoubtedly, a great number of young Uzbeks went to Turkey to study before and after Fitrat, and upon their return, the vast majority opened modern schools and contributed to establishing the foundations of modern literature and theater.

In the sphere of modernism, relations between Turkey and Turkestan were not unilateral. In response, the young Ottomans dispatched emissaries to Turkestan and Eastern Turkestan (Koshghar) in an effort to propagate Turkism and Jadidism.

Important information about this can be found in the frequently cited chronicles of V. Yan, whose historical works about Genghis Khan and Batu are well-known to Uzbek readers. In 1933, while living in Moscow and working at the central publishing house of the Peoples of the East, he encountered Cholpon and posed a number of questions to him in order to write a brief article about him for the Great Soviet Encyclopedia. Cholpon responded to one such query by stating that he had met two Turkish intellectuals in Andijan who were traveling from Turkey to East Turkestan to promote the ideas of the Young Ottomans and had paused in the Ferghana Valley for a period of time. Sulayman Yunus, Cholpon's father, desired his son (Cholpon's father) to become a teacher and was raising him for this purpose prior to that time. Cholpon, however, ran away to Tashkent and became a Jadid writer against his father's wishes after becoming acquainted with Jadid concepts. Considering that Cholpon arrived in Tashkent in 1914, he was subjected to the Young Ottomans' influence.

Gulomkodir Norkhojaev, a geodetic scientist who published his memoirs about Cholpon, claims that he and other young people routinely read the Turkish magazine "Sarvati Funun" at the "Turon" library in Tashkent. They attempted to educate their pupils under the influence of the Turkish Jadidist movement. One such individual is Eson Efendi from Tashkent, who contributed to the development of Oybek.

The Turkish officers captured during the Russo-Turkish war of 1914 comprise a unique chapter in the history of Turkish-Uzbek relations. As should be stated first, the contribution of Turkish officers to the revitalization of Uzbek educational and cultural affairs and the formation of a gifted generation of intelligentsia is not insignificant. It turned out that the small party had visited Turkestan four times. The fourth group to enter Turkestan was substantially larger than the previous three. During the First World War, one of its "members" was Roji Chakirov, a Turkish officer captured in the Caucasus. Temur Khojaoglu, the son of Usman Khoja, a representative of the Uzbek resistance movement, compiled his father's memoirs

in 1987 for “history of the turkic world” issues 1 through 12. These recollections are significant because they cast new light on a number of significant historical figures and events that transpired in turkestan between 1914 and 1923. The primary responsibility of contemporary intellectuals is to combat the russification policy, which could have tragic consequences for the uzbek people in the future, to educate the young generation to respect the national language, history, and culture, to preserve national traditions and arts, and to achieve independence in the near future. Was intended to implant the ideals of youth into the minds of youth.

Turkish officers were engaged in educational activities not only in schools in tashkent, but also in kokand and possibly in other cities in the ferghana valley, according to articles on the life of abdulla qahhor. In their activities, they paid close attention to promoting the foundations of turkishness. But at the same time, advanced intellectuals such as oybek, mirkarim asim, and abdulla qahhor arose among the young people educated at the time by turkish officers.

In addition to educational work in the schools where turkish officers served, gangs such as “turkish force” were formed, whose members organized military-patriotic exercises, sporting events, music performances, and theater nights.

In addition, the fact that uzbek youth (including fitrat) traveled to turkey as “red muslim children” and returned as “turkish” and “jadid” demonstrates the importance of the “turkish factor” in the emergence of the uzbek jadid movement. Cholpon’s work was influenced by turkish poets such as yahya kamal, tavfiq fikrat, and muhammad amin, but oibek’s work, who entered poetry in the early 1920s, was not influenced by this fact, indicating that scientists still need to research this factor.

On the one hand, it is known that as a result of the collapse of the social system of the 16th to 19th centuries in Turkestan – the feudal state – stagnation in the development of society ensued, and on the other hand, as a result of the conquest and colonization of Turkestan by the Tsar’s troops, such a terrible situation arose in the country that, without an economic, cultural, and educational base, it was impossible for any movement to awaken.

### 3 CONCLUSIONS

Therefore, it is impossible to analyse the birth of the jadidism movement in Turkestan without identifying its sources and determining the points at which these sources relate to the birth of the jadidism movement

in Turkestan. If Turkestan lacked the necessary social and cultural ground (internal conditions) for the development of the Jadidism movement, the process of emergence and formation of the Uzbek Jadidism movement would not have been so intense. This ground is predominantly associated with the creative endeavours of poets and authors like Mahmudhoja Behbudi, Abdurauf Fitrat, Munavvar Qori Abdurashidkhanov, Abdulla Qadiri, and Abdulhamid Cholpon.

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