

JADIDISMAN ENLIGHTENMENT MOVEMENT THAT OPERATED IN THE RUSSIAN EMPIRE, PARTICULARLY IN TURKESTAN, BETWEEN 1884 AND 1920

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Abstract

This article analyzes the emergence of the Jadidist movement, its socio-political and educational essence, its developmental directions in the territories of Turkestan, Bukhara, and Khiva, as well as its main ideas and goals. Furthermore, the stages of the Jadidist movement, its press activities, and its historical significance are highlighted on a scientific basis.

Keywords: Jadids, Jadidism, Turkestan, enlighteners, Jadidist movement, "new method" schools, press, political movement, Pan-Turkism, socio-political, development, educational essence.

Introduction

Jadidism (derived from the Arabic word *jadīd* – meaning "new") was a significant socio-political and educational movement that played a crucial role in the lives of the intelligentsia in Turkestan, the Caucasus, Crimea, and Tatarstan during the late 19th and early 20th centuries. The movement first emerged in Crimea in the 1880s and began spreading across Central Asia in the 1890s. Initially, Jadidism functioned as a cultural movement. Its representatives called for progress, the development of Turkic languages, the enrichment of literature in those languages, the study of secular sciences, the utilization of scientific achievements, and the struggle for gender equality. Later, the Jadids also promoted the ideas of Pan-Turkism. In literature written during the Soviet era, Jadidism was defined as a "bourgeois-liberal, nationalist movement." While the leading figures of Jadidism were primarily criticized during that period, their names and legacies were fully restored after the dissolution of the USSR.

Main Part

Origins

Jadidism first emerged in the 1880s among the Crimean Tatars under the leadership of Ismail Gaspirali. The representatives of the Jadidist movement often referred to themselves as progressives (taraqqiyparvarlar) and later as Jadids. The leading progressive forces of that time, primarily the intelligentsia, recognized the necessity of reforming society upon realizing that the local population was falling behind global progress. At its core, Jadidism was essentially a political movement. Its periods of formation and eventual defeat can be conventionally divided into four stages. In the territories of Turkestan, Bukhara, and Khiva, these periods span 1895–1905, 1906–1916, 1917–1920, and 1921–1929.

The first period saw the firm establishment of Tsarist Russia in Turkestan. Through its political agents, the regime not only restricted the authority of local khans and emirs—effectively turning them into puppets—but also created conditions for Russian and Western capitalists to operate, prioritizing the interests of various companies and joint-stock societies. Meanwhile, the needs and demands of the local population were ignored, and there was a growing disregard for their religious beliefs and traditions. Experienced judges (qadis) were replaced by inexperienced individuals, leading to rampant bribery and socio-political injustice. The activities of madrasas and schools were restricted, local place names were replaced with Russian terms, and the pressure reached a point where judges were even forced to wear crosses during court proceedings. Muhammadali Khalfa Sabir oglu (Dukchi Ishon) vividly described the conditions of that era in his "Address" (Xitobnoma, 1898) to the people.

Progressive forces concerned with the nation's future existed across almost all strata of society, including artisans, peasants, merchants, landowners, and scholars. The intelligentsia initially decided to launch the struggle against Tsarism on the socio-educational front to awaken the people from centuries of stagnation. In such a historical context, the Jadidist movement found fertile ground to develop in the Turkestan region. Prominent scholars, modern experts in industry and agriculture, and cultural figures emerged from among the Jadids, all dreaming of a prosperous and independent homeland. In their struggle for Turkestan's independence, the Jadids prioritized the following directions: Expanding the network of "new method" schools (usul-i jadid); Sending talented youth abroad for education; Establishing various educational societies and theater troupes; Publishing newspapers and journals; Building a national democratic state in Turkestan by elevating the people's socio-political consciousness. They realized that these objectives could only be achieved through the formation of a powerful political party of Jadid intellectuals.

Ideas and Goals

The primary ideas and goals of Jadidism were as follows: To liberate Turkestan from medieval backwardness and religious superstition, reform the Sharia (Islamic law), and spread enlightenment among the people; to struggle for the establishment of an autonomous government in Turkestan; to build a free and prosperous society by establishing a constitutional monarchy and parliament in Bukhara and Khiva, and later transitioning to a democratic republican system. Furthermore, the movement aimed to introduce a stable national currency and form a national military force. The Jadidist movement took shape through various cultural and educational societies and associations founded by groups of free-thinking and progressive individuals in Tashkent, Fergana, Bukhara, Samarkand, and Khiva.

Regional Branches in the Turkestan Region

The Jadidist movement in the Turkestan region is divided into three branches based on its geographical distribution and specific directions:

Turkestan Jadidism (referring to the Turkestan General-Governorship)

Bukhara Jadidism

Khiva Jadidism

Turkestan Jadidism

There are some differences between the Jadids of Turkestan and those of Bukhara and Khiva. The social foundation of the Jadidist movement in the Turkestan region was formed by the intelligentsia. Standing at the forefront of the struggle against Tsarist Russian colonialism, they advocated for Turkestan—which had been turned into a source of raw materials for Tsarism—to become first an autonomous and later an independent state.

Bukhara Jadidism

Jadidism in Bukhara emerged under more difficult socio-political conditions compared to Turkestan. Its members primarily consisted of the progressive urban population of Bukhara: intellectuals, mullahs, small shopkeepers and officials, artisans, and merchants. Initially, the influence of the Jadids among peasants and soldiers was low. The Jadids put forward a series of demands in the fields of economics and administration, such as the reduction of taxes. At first, they sought to implement reforms within the framework of the Bukhara Emirate. A peasant from Vobkent named Joraboy opened the first "new method" school. The Jadidist movement in Bukhara was opposed by certain ignorant mullahs and the Qadimist (traditionalist) movement, who were enemies of any innovation or reform. At the beginning of the 20th century, Bukhara's society was divided into two groups: the progressives led by Ikrom Domla and the Qadimists led by Mullah Abdurazzoq. In 1908, the company "Buxoroi Sharif Shirkati" was established, which engaged in the publication of textbooks and book trading. The organizers of this company were: Ahmadjon Hamdiy

(Abusaidov), Usmankhoja Polatkhojayev (Usman Khoja), Homidkhoja Mehriy, Abdulvohid Burhonov, Abdulqodir Muhiddinov, Sadriddin Ayni, and Abdurahmon Sa'diy. In December 1909, the Jadids formed a secret society in Bukhara called "Tarbiyai Atfol" ("Education of Children"). Its founders included Abdulvohid Burhonov, Homidkhoja Mehriy, Ahmadjon Hamdiy, Mukammil Burhonov, and Hoji Rafe. This society sent young people from Turkestan and Bukhara to study at the Istanbul branch of the "Bukhara Society for the Dissemination of Education." Education abroad created a radical turning point in the worldview of the youth. Although Jadidism began simultaneously in Bukhara and Turkestan, the harsh environment in the Emirate accelerated its development. From 1910 onwards, the Jadidist movement in Bukhara took on an organized character, and a political party was established based on the "Tarbiyai Atfol" secret society.

Khiva Jadidism

Jadidism, which took shape in Khiva at the beginning of the 20th century, emerged under somewhat different historical circumstances. In this region, the movement primarily consisted of two wings. Its right wing united the owners of developing commercial and industrial enterprises, as well as representatives of the wealthy elite. This wing was led by Islomkhoja, the Grand Vizier (Prime Minister) of the Khiva Khan, Asfandiyar Khan. The right wing of Jadidism aimed to open a broad path for the development of free-market relations by implementing socio-economic reforms while maintaining the Khan's authority in the country.

The left wing of Jadidism in Khiva, on the other hand, united small-scale investors, artisans, and representatives of various social strata, with Qozikalon Boboovun Salimov serving as its leader. Their goal was to increase the political activity of the masses by establishing "new method" schools throughout the Khiva Khanate. In 1904, the "Jamiyati Khayriya" (Charitable Society) was established, and with its support, the first new method school was opened in the city of Khiva on November 10, 1904. The Khiva Jadids did not limit themselves to educational work; they also conducted a struggle against the Khanate regime. Until the First World War, the Khiva Jadids lacked a unified center and formal program documents. However, the Jadidist movement evolved into a major socio-political force in the Khiva Khanate, and by August 1914, it had taken the form of a political party. As Munavvar Qori stated, "All their hopes were focused on liberating the local population from national and religious restrictions and oppression during the Russian revolution, equalizing their rights with Europeans, and creating extensive opportunities for establishing various schools, press outlets, and diverse societies.

"During this period, the Jadids operated under the slogan "Freedom, Equality, and Justice." Their reaction to the 1916 mobilization for forced labor (mardikorlik) is particularly noteworthy. The mobilization—recruiting Turkestanis for labor in areas where World War I was raging—was carried out in accordance with the Tsar's decree of June 25, 1916. This unexpected measure, firstly, violated the agreement of 1865. Secondly,

according to General Aleksey Kuropatkin's conclusion, "The population and administration were completely unprepared for work outside their places of residence, and such a hastily implemented measure caused severe unrest." During such a tragic time for the people, prominent Jadid figures like Ubaydullakhoja Asadullakhojayev (chairman of the "Turkestan Labor Mobilization Committee") and the patriotic merchant Mirkomilboy Mirmo'minboyev headed to St. Petersburg to draw the Russian public's attention to this issue and to seek the repeal of the decree. At the State Duma sessions held on December 13 and 15, 1916, it was acknowledged that Nicholas II's decree of June 25 had been adopted in violation of the laws of the Russian Empire. Before the decree was even discussed in the Duma, several echelons were halted between June and August through the efforts of the Jadid movement. The Jadids' attempts to return the laborers were fully realized with the start of the February Revolution in 1917. This event significantly raised their prestige among the people and signaled that the Jadids had already transitioned from enlightenment activities to political struggle.

Conclusion

The final years of the Jadid movement were not characterized by active political struggles. During this period, the Soviet regime fabricated various political cases (such as the "Group of Eighteen," "Inogomovism," "Kasimovism," "Badriddinism," etc.) and began the mass repression of the national intelligentsia. A heavy blow was dealt to the movement in November 1929 with the arrest of 38 people led by Munavvar Qori (a number that later reached 87). The Jadid movement evolved from political enlightenment to the level of the Jadid Progressive Party. Based on their activities and programs, the members of this movement and party were not "representatives of the liberal bourgeoisie serving a handful of wealthy elites," as claimed in Soviet literature, but rather representatives of a democratic process who acted with the fate of all the peoples of Turkestan in mind.

After Soviet power was established in Turkestan through violence, some Jadids withdrew from active political life and devoted themselves solely to artistic creation (Abdulvohid Burhonov, Abdulla Avloniy, Sadriddin Ayni, and others). Some worked in the cultural and educational branches of Soviet institutions (Ubaydullakhoja Asadullakhojayev, Munavvar Qori, Hamza, Sadullakhoja Tursunkhojayev, Tashpulatbek Norbutabekov, and others). Certain Jadids continued to work in high-ranking state and government positions as "local communists" (Fayzulla Khojayev, Abdulqodir Muhiddinov, Nizomiddin Khojayev, and others). Meanwhile, some Jadids joined the ranks of the independence movements in Turkestan or went into exile abroad (Usmonkhoja Pulatkhojayev, Sadriddinkhon Sharifkhojayev, Abdulhamid Oripov, and others).

Almost all prominent representatives of the Jadid movement (with the exception of Sadriddin Ayni) perished as a result of the massacres carried out by the Soviet despotic regime in the 1930s. During the Soviet era, the Jadid movement was condemned and

labeled with terms like "nationalism," "Pan-Turkism," and "Pan-Islamism." The reading of Jadid literature was strictly prohibited.

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