



ABOUT TURKESTAN AUTONOMY OR ITS PREDECESSORS

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Abstract. Jadidism used to function as a movement in the field of culture. The representatives of this trend called for struggle for development, development of Turkic languages, enrichment of literature in these languages, study of secular sciences, use of scientific achievements, and equality of women and men. Later, Jadidists propagated the ideas of pan-Turkism.

Keywords. Turkestan, Central Asia, languages, democratic republic, Jadidism, Khiva, people, city.

The Turkestan Autonomous Soviet Socialist Republic (Russian: Туркестанская Автономная Советская Социалистическая Республика, romanized: Turkestanskaya Avtonomnaya Sovetskaya Sotsialisticheskaya Respublika; 30 April 1918 – 27 October 1924), originally called the Turkestan Socialist Federative Republic, was an autonomous republic of the Russian Soviet Federative Socialist Republic located in Soviet Central Asia. Uzbeks were the preeminent nation of Turkestan ASSR. Tashkent was the capital and largest city in the region. During the Russian Empire, the Turkestan ASSR's territory was governed as Turkestan Krai, the Emirate of Bukhara, and the Khanate of Khiva. From 1905, Pan-Turkist ideologues like Ismail Gasprinski aimed to suppress differences among the peoples who spoke Turkic languages, uniting them into one government. This idea was supported by Vladimir Lenin, and after the Russian Revolution of 1917, the Bolsheviks in Tashkent created the Turkestan ASSR. But in February 1918, the Islamic Council (Uzbek: Sho'ro-i Islomiyya) and the Council of Intelligentsia (Uzb. Sho'ro-i Ulamo) met in Kokand city and declared a rival Turkestan Autonomous Republic, battling Bolshevik forces until the 1920s as part of the conservative Basmachi rebellion. The Turkestan Soviet Federative Republic was officially proclaimed on 30 April 1918.

In the late 1917, the TSFR was cut off from the RSFSR by the revolt of the Orenburg Cossacks, but held out, despite being surrounded by hostile states, until the arrival of the Red Army in September 1919 after the Counteroffensive of Eastern Front. Meanwhile, a power struggle among the Communists ensued between those favoring a Pan-Turkist government like Turar Ryskulov and Tursun Khojaev, and those in favor of dividing Soviet Turkestan into smaller ethnic or regional units, such as Fayzulla Khodzhayev and Akmal Ikramov. The latter group won, as national delimitation in Central Asia began in 1924. Upon





dissolution, the Turkestan ASSR was split into Uzbek SSR (now Uzbekistan), Turkmen SSR (now Turkmenistan) with the Tajik ASSR (now Tajikistan), Kara-Kirghiz Autonomous Oblast (now Kyrgyzstan), and Karakalpak Autonomous Oblast (now Autonomous Republic of Uzbekistan as Karakalpakstan).[1] Jadidism or Jadidism is a socio-political, educational movement that gained significant importance in the life of Turkestan, Caucasus, Crimea, and Tatarstan at the end of the 19th century and the beginning of the 20th century. Jadidism first appeared in the Crimea in the 80s of the 19th century. It spread in Central Asia from the 90s of the XIX century. Jadidism used to function as a movement in the field of culture. The representatives of this trend called for struggle for development, development of Turkic languages, enrichment of literature in these languages, study of secular sciences, use of scientific achievements, and equality of women and men. Later, Jadidists propagated the ideas of pan-Turkism. In the literature written during the Soviet period, modernism is described as a "bourgeois-liberal, nationalist movement". During this period, the names of Jadidist figures, who were mainly criticized, were revived after the collapse of the SSR. Jadidism first arose in the 80s of the 19th century in the Crimea under the leadership of Ismailbek Gasprinsky among the Crimean Tatars.

The representatives of the Jadid¹ movement often called themselves progressives, later Jadids. The advanced progressive forces of that time, first of all, the intellectuals, felt that the local population was lagging behind the global development and understood the need to reform the society. Jadidism was essentially a political movement. It has periods of formation and defeat, which can be conditionally divided into four. In Turkestan, Bukhara and Khiva, these periods are 1895-1905; 1906-1916; 1917-1920; Includes the years 1921-1929. In the first period, Tsarist Russia firmly established itself in Turkestan. With the help of his political agents (representatives), he not only restricts the powers of local khans and emirs, but also turns them into puppets, creates conditions for Russian and Western investors to work and live, and looks after the interests of various companies and joint-stock companies. At the same time, the demands and needs of the local population were not taken into account, disregard for their religious beliefs, customs, and their disdain increased. Judges with a high academic and life level were replaced by inexperienced people, bribery and

¹ 1. Ainiy S., Materials for the history of the Bukhara revolution, Moscow, 1926; Riskulov Tashkent, Revolusiya i korennoye naseleniye, Tashkent, 1926; 2. Ziya Said, Materials on the Uzbek periodical press (1870-1927), Tashkent, 1927; Program Document of Muslim Political Party (1917-1920), Oxford, 1985; Revolution v Sredney Azii glazami musulmanskiikh bolshevikov, Oxford, 1985; Politicheskaya zhizn russkiikh musulman do fevral'skoy revolyusii, Oxford, 1987;





social-political injustice escalated. They went as far as restricting the activities of madrassas and schools, replacing local place names with Russian terms, and even putting crosses on the necks of judges during court proceedings. The situation of that time was well described by the son of Muhammadali Khalfa Sabir (Dukchi Eshon) in his "Address" (1898) to the people.

Progressive forces thinking about the nation's perspective existed among almost all classes of people - artisans, farmers, merchants, landowners, scholars. The intellectuals initially decided to start the struggle against tsarism from the political-educational front, awakening the people from centuries-old backwardness. The Jadidism movement found a favorable ground for its development in the Turkestan region under such historical conditions.

Advanced scientists, modern experts in the fields of industry and agriculture, culture figures grew up among the ancients, they dreamed of seeing the country prosperous and their homeland independent, and they fought for it. In the struggle of the Jadids for the independence of Turkestan, the following areas were mainly prioritized: expansion of the network of new method schools; sending talented young people to study abroad; creation of various educational societies and theater troupes; building a national democratic state in Turkestan by publishing newspapers and magazines, raising the socio-political consciousness of the people.

These things could be done only if a strong party of Jadid intellectuals was formed. The main ideas and goals of Jadidism were the following: liberating Turkestan from medieval backwardness and religious superstition, reforming the Sharia, spreading enlightenment to the people, fighting for the establishment of an autonomous government in Turkestan, constitutional monarchy and parliament in Bukhara and Khiva, and then freedom by establishing a democratic republic system. and building a prosperous society, introducing a stable national currency ²and creating a national army. In Tashkent, Fergana, Bukhara, Samarkand and Khiva, the Jadidist movement was formed from cultural and educational societies and associations opened by some groups of free-thinking and progressive people.

Directions in Turkestan region.

Turkestan tradition

² .Mustafa Cho'kai son, Istiklal executioners, Tashkent, 1992;

Cholpon, Works, volumes 1-2, Tashkent. 1994; 5. Cholpon, Works, volumes 1-2, Tashkent. 1994;

Rajabova R. and others, History of Uzbekistan (1917-1993), Tashkent, 1994; Khojayev F., Materials for the history of the Bukhara revolution, Tashkent, 1997; Valiy, Bolinganni bori yer (Memories), Tashkent, 1997; Avloni A., Selected works, volumes 1-2, Tashkent, 1998;

History of Uzbekistan: a new look. From the Jadidlar movement to national independence, Tashkent, 1998;





There are some differences between the Jadids of Turkestan and the Jadids of Bukhara and Khiva. Intellectuals formed the social basis of Jadidism in Turkestan. They stood at the forefront of the struggle against the colonialism of Tsarist Russia and supported the first autonomous and then independent state of Turkestan, which was turned into a raw material source of Tsarism.

Bukhara Jadidism

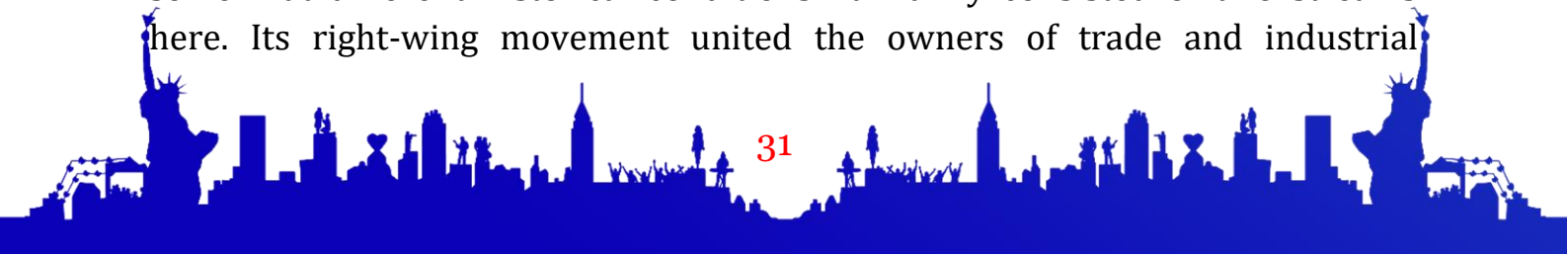
The struggle in Bukhara took place in a difficult socio-political environment compared to the one in Turkestan. Its composition consisted mainly of the progressive part of the urban population of Bukhara: intellectuals, mullahs, small shopkeepers and administrators, artisans, merchants. Jadids' influence among peasants and soldiers was low at first. Jadids came up with a number of demands in the field of economy and management, for example, tax reduction. At first, they wanted to introduce reforms within the framework of the emirate system in Bukhara. In Bukhara, a farmer from Vobkent, Joraboy, opened the first new method school.

The Jadidist movement in Bukhara was opposed by some ignorant mullahs and a stream of old-timers who were enemies of any innovations and reforms. At the beginning of the 20th century, Bukhara society was divided into 2 groups: the progressives led by Ikram Domla and the old-timers led by Mulla Abdurazzaq.

In 1908, "Bukharoi Sharif Company" was established and engaged in publishing textbooks and selling books. Ahmadjon Hamdiy (Abusaidov), Usmankhoja Polathojayev (Usman Khoja), Hamidkhoja Mehriy, Abdulvahid Burhanov, Abdulkadir Muhiddinov, Sadriddin Ainiy, Abdurahman Sa'diy were the organizers of the company. In December 1909, Jadids founded the secret society "Tarbiyai atfol" ("Children's education") in Bukhara (founders: Abdulvahid Burkhanov, Hamidkhoja Mehriy, Ahmadjon Hamdiy, Mukammil Burkhanov, Haji Rafe). This society sent young people from Turkestan and Bukhara to study at the "Taste of Bukhara Educational Society" department in Istanbul. Education abroad has made a radical change in the outlook of young people. Although Jadidism started in Bukhara and Turkestan at the same time, the difficult environment in the emirate accelerated its development. Since 1910, the Jadidist movement took an organizational form in Bukhara, and a party was formed on the basis of the secret society "Tarbiyai Atfol".

The history of Khiva

Jadidism formed in Khiva at the beginning of the 20th century arose in somewhat different historical conditions. It mainly consisted of two streams here. Its right-wing movement united the owners of trade and industrial

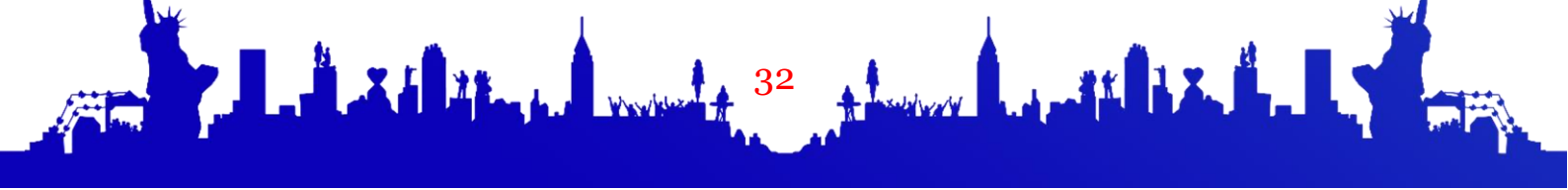




enterprises developing in the khanate and representatives of the rich. Islamkhoja, the prime minister of Khiva Khan Asfandiyar Khan, led this movement. The right-wing current of Jadidism aimed to pave the way for the development of free market relations by carrying out socio-economic reforms while preserving the power of the khan in the country.

In Khiva, the leftist current of Jadidism united small investors, artisans and representatives of various classes of the people, and the leader of it was Bobohun Salimov. They set the goal of increasing the political activity of the people by establishing new method schools in Khiva Khanate. 1904 "Community of Charity" was formed, with its support the first New Methodist school was opened in Khiva (November 10, 1904). Khiva's Jadids were not content with educational activities, but also fought against the khan system. Until the First World War, Khiva did not have a single center and program documents. However, the Jadidist movement became a major social and political force in the Khiva Khanate, and in August 1914 it took the form of a party. The last years of the Jadidist movement are not characterized by active political struggles. During this period, the Soviet regime organized various political activities ("Group of Eighteen", "Inoghamovism", "Kasimovism", "Badridinovism", etc.) and began mass repression of national intellectuals. In November 1929, Jadidist movement was dealt a strong blow with the imprisonment of 38 people led by Munavvarqori (later their number increased to 87).

The modernist movement was able to rise from a political enlightenment to the level of a sect of modern progressives. According to their activity and program, the members of this movement and sect were not "representatives of the liberal bourgeoisie serving the interests of a handful of rich people", but representatives of the democratic process, which considered the fate of all the peoples of Turkestan. Soviet Union in Turkestan after the regime was established by violence, some of the Jadids withdrew from active political life and engaged only in artistic creation (Abdulahid Burkhanov, Abdulla Avloni, Sadriddin Ainiy, etc.). Some veterans worked in the cultural and educational palaces of the Soviet authorities (Ubaidullohoja Asadullohojayev, Munavvargori, Hamza, Sadullohoja Tursunhojayev, Tashpolatbek Norbotabekov, etc.). Some Jadids continued to work in high state and government positions as "local communists" (Fayzulla Khojayev, Abdulkadir Muhiddinov, Nizomiddin Khojayev, etc.). Some veterans joined the ranks of the Turkestan independence movement and emigrated abroad (Usmonkhoja Polathojayev, Sadriddinkhan Sharifhojayev, Abdulhamid Oripov, etc.). All prominent representatives of the Jadidism





movement (except Sadriddin Ainiy) died in the 1930s as a result of the massacre carried out by the Soviet authoritarian regime. During the Soviet era, Jadidism movement was labeled as "nationalism", pan-Turkism, and pan-Islamism. It was forbidden to read Jadid literature.

Jadids asserted that the Ulama as a class were necessary for the enlightenment and preservation of the Turkic community, but they simultaneously declared Ulama who did not share their vision of reform to be unacquainted with authentic knowledge of Islam. Inevitably, those who opposed their modernist project were decried as motivated by self-interest rather than a desire to uplift their fellow Turks. Sufi mystics received an even more scathing indictment. Jadids saw the Ulama and the Sufis not as pillars of Islamic principals, but rather as proponents of a popular form of Islam that was hostile to both modernization and authentic tradition. Central Asian Jadids accused their leaders of permitting the moral decay of society (as seen in the prevalence of alcoholism, pederasty, polygamy, and gender discrimination) while simultaneously cooperating with Russian officials to cement their authority as elites.

Despite this anti-clericism, the Jadids often had much in common with the Qadimists. Many of them were educated in traditional maktab and madrassas, and came from privileged families. As historian Adeeb Khalid asserts, Jadids and the Qadimist Ulama were essentially engaged in a battle over what values should project onto Central Asian culture. Jadids and Qadimists both sought to assert their own cultural values, with one group drawing its strategic strength from its relationship to modern forms of social organization and media and the other from its position as champion of an existing way of life in which it already occupied stations of authority.

One of the Jadid's principal aims was educational reform. They wanted to create new schools that would teach quite differently from the maktab, or primary schools, that existed throughout the Turkic areas of the Russian empire. The Jadids saw the traditional education system as "the clearest sign of stagnation, if not the degeneracy, of Central Asia." [12] They felt that reforming the education system was the best way to reinvigorate a Turkic society ruled by outsiders. They criticized the maktab's emphasis on memorization of religious texts rather than on explanation of those texts or on written language. Khalid refers to the memoirs of the Tajik Jadid Sadriddin Ayni, who attended a maktab in the 1890s; Ayni explained that he learned the Arabic alphabet as an aid to memorization but could not read unless he had already memorized the text in question. The traditional education system was not the only option for Central Asian students,





but it was far more popular than the alternative. Beginning in 1884, the tsarist government in Turkestan established "Russo-native" schools. They combined Russian language and history lessons with maktab-like instruction by native teachers. Many of the native teachers were Jadids, but the Russian schools did not reach a wide enough segment of the population to create the cultural reinvigoration the Jadids desired.[14] Despite the Russian governor-general's assurances that students would learn all the same lessons they could expect from a maktab, very few children attended Russian schools. In 1916, for example, less than 300 Turks attended Russian higher primary schools in Central Asia.

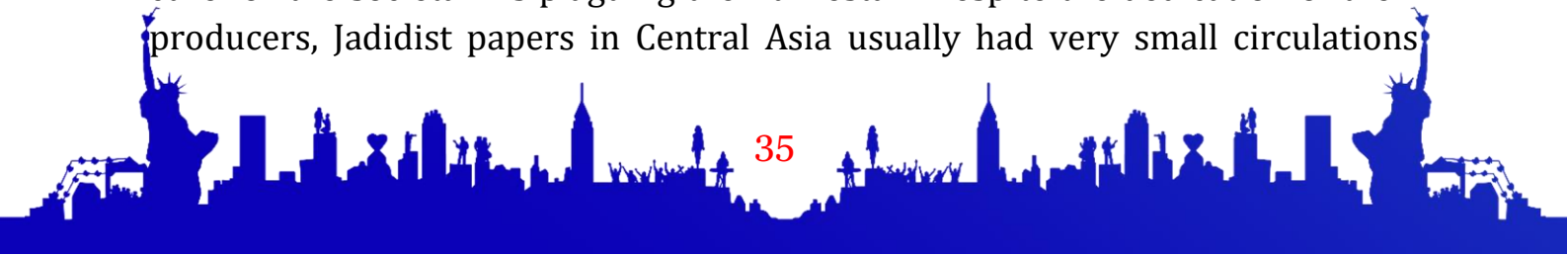
In 1884, Ismail Gaspirali founded the first, the very first "new method" school in Crimea.[16] Though the prominence of such schools among the Tatars rose rapidly, popularized by such thinkers as Ghabdennasir Qursawi, Musa Bigiev, and Gaspirali himself, the spread of new method schools to Central Asia was slower and more sporadic, despite the dedicated efforts of a close-knit community of reformers. Jadids maintained that the traditional system of education did not produce graduates who had the requisite skills to successfully navigate the modern world, nor was it capable of elevating the cultural level of Turkic communities in the Russian Empire. The surest way to promote the development of Turks, according to the Jadids, was a radical change in the system of education. New method schools were an attempt to bring such a change about. In addition to teaching traditional maktab subjects, new method schools placed special emphasis on subjects such as geography, history, mathematics, and science. Probably the most important and widespread alteration to the traditional curriculum was the Jadids' insistence that children learn to read through phonetic methods that had more success in encouraging functional literacy. To this end, Jadids penned their own textbooks and primers, in addition to importing textbooks printed outside the Russian Turkestan in places such as Cairo, Tehran, Bombay, and Istanbul. Although many early textbooks (and teachers) came from European Russia, Central Asian Jadids also published texts, especially after the 1905 Revolution.[17] The physical composition of new method schools was different as well, in some cases including the introduction of benches, desks, blackboards and maps into classrooms. Jadid schools focused on literacy in native (often Turkic) languages rather than Russian or Arabic. Though Jadid schools, especially in Central Asia, retained a traditional focus, they taught "Islamic history and methods of thought" rather than just memorization. Unlike their traditional predecessors,





Jadid schools did not allow corporal punishment. They also encouraged girls to attend, although few parents were willing to send their daughters.

Many Jadids were heavily involved in printing and publishing, a relatively new enterprise for Turks in Russia. Early print matter created and distributed by commoners in Turkestan were generally lithographic copies of canonical manuscripts from traditional genres. From 1905 to 1917, 166 new Tatar language newspapers and magazines were published. Turkestani Jadids, however, used print media to produce new-method textbooks, newspapers and magazines in addition to new plays and literature in a distinctly innovative idiom. Private (i.e., not state-run) newspapers in local languages were available to Tatars earlier and Gasprinski's newspaper *Tercüman* ("Interpreter") was a major organ of Jadid opinion that was widely read in all Turkic regions of the Empire. The first appearance of a Turkic-language newspaper produced in Turkestan, however, dates to after the 1905 revolution.[22] Adeeb Khalid describes a bookstore in Samarqand that in 1914 sold "books in Tatar, Ottoman, Arabic, and Persian on topics such as history, geography, general science, medicine, and religion, in addition to dictionaries, atlases, charts, maps, and globes." He explains that books from the Arab world and translations of European works influenced Central Asian Jadids.[23] Newspapers advocated modernization and reform of institutions such as the school system. Tatars who lived in Central Asia (like the socialist Ismail Abidiy) published some of these newspapers. Central Asians, however, published many of their own papers from 1905 until the Russian authorities forbade their publication again in 1908. The content of these papers varied – some were extremely critical of the traditional hierarchy, while others sought to win over more conservative clergy. Some explained the importance of Central Asian participation in Russian politics through the Duma, while others sought to connect Central Asian intellectuals to those in cities like Cairo and Istanbul.[25] The Jadids also used fiction to communicate the same ideas, drawing on Central Asian as well as Western forms of literature (poetry and plays, respectively).[26] For example, the Bukharan author Abdurrauf Fitrat criticized the clergy for discouraging the modernization he believed was necessary to protect Central Asia from Russian incursions. Central Asian Jadids used such mass-media as an opportunity to mobilize support for their projects, present critiques of local cultural practices, and generally advocate and advance their platform of modernist reform as a cure for the societal ills plaguing the Turkestan. Despite the dedication of their producers, Jadidist papers in Central Asia usually had very small circulations





and print runs that made it difficult for publications to maintain their existence without significant patronage. Jadids publishing in Turkestan also sometimes ran afoul of their Russian censors, who viewed them as potentially subversive elements.[]

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