

Jadidism movement in Ferghana

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Abstract: The emergence of Jadidism, the movement of progressives, the essence of Jadidism, the emergence of Jadidism in Bukhara, Khiva and Fergana valleys, the opening of Jadid schools, manifestations of Jadidism, the essence of the Jadidism movement.

Key Words: Modernism, Turkestan, Bukhara and Khiva, Crimea, progressives, Dukchi Eshon, Syezd, delegate, Bolsheviks.

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 Jadid 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 realized 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 turns them into puppets, creates conditions for the work and living of Russian and Western investors, 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, traditions, and their disdain increased. Judges with a high academic and life level were replaced by inexperienced people, bribery and 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 perspective of the nation existed among almost all classes of the 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 age-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.

In 1917, one of the most important issues in the social and political life of Turkestan was the establishment of a new state system in Turkestan. Soon branches of "Shurai Islamiya" were established in different cities. On May 25, 1917, a meeting of Muslims of Fergana region was held in Kokand. Regional "Shuroi Islamiya" organization was one of the organizers of this session. 98 delegates from 42 Muslim organizations participated in the meeting. The Jadids called on the masses to unite around "Shurai Islamiya". In this regard, the address to the population of the Kokan branch of "Shurai Islamiya" states the following:

"...Dear free Muslims! You can be sure that the new organization "Shurai Islam" created by Kokan Muslims with one voice will always serves the interests of Muslims.

This organization always strives for peace and tranquility. If all Muslims maintain peace and order together, it will benefit us, all Muslims. But if we don't show peace and listen to all kinds of empty talk, we won't be able to use the Freedom given to us!"

In March 1917, the first Muslim cultural and educational society was established in Kokonda. On March 20, 1917, at the general meeting of Muslim citizens held in Kokan, it was announced that the "Muslim Cultural and Educational Society" was formed.

In the beginning of August, the "Sanoyi ul-Islam" council of Muslim artisans was established in Andijan city. 1500 people joined it³. All organizations have been intensively preparing for the upcoming City Duma elections. On July 14-17, in Andijan, uyezd-city Muslim organizations "Shuroi I slomiya", "Muftah ul-maarif", "Havaskoroni maarif" and others were held. 11 issues were considered at the Sejd: namely, sending delegates to the All-Russian Muslim Sejd to be held in Kazan; Sending propagandists to uyezds to prepare the local population for the upcoming elections for the Constituent Assembly; about the population census, women's participation in City Duma elections, etc

As in the whole of Turkestan, efforts to unify all local communities into a single organization continued in the Fergana Valley. On July 12-14, the next session of representatives of Muslim organizations of Fergana region was held in the city of Skobelev. 137 delegates participated in this session. The conference called upon all Muslim organizations to unite politically.

The important importance of this session was the adoption of a decision on the establishment of the faction "Turk Adami Markaziyati". The delegates were briefly introduced to the draft of the charter and ceremony of the sect to be established. In the development of these legal documents, Kamaluddin Qazi Rahmanberdi son of Ferghana, Mulla Muhiddin, Makhdum a'lam Mulla Muhammad, Mulla Baqi Okhund Damullo Odilboy son, Mulla Nuriddin Alam Yoldoshkhoja Eshon son of Ferghana Jadids and scholars. Mulla Muhammadjon Kamoljonboyef, Mirzo Abdulkadirbek Mirzoahmad Kushbegiyev, Obidjon Mahmudov, Mirodil Mirzoahmad son participated.

Organizational meetings of the new party were held in many cities of Turkestan. In particular, on August 23 in Andijan, representatives of "Havaskoroni Maarif", "Turon", "Students' Association" organizations formed a Temporary Committee of "Turk Adami Markaziyati" faction⁶.

On August 20, a rally of 2,000 people was held in the city of Margilan. In it, the activists of the local "Shurai Islamiya" organization called on the gathered people to form a branch of the federalist faction in the city.

It can be said that the ritual of the sect, developed by progressive intellectuals, was the theoretical basis for building a democratic state in the country. This opinion can be explained by the following clauses of the Charter: "The purpose of the faction is: 1) To establish a People's Republic in Russia on the basis of local and national centralization (federation). 2) The sect demands national autonomy for the continents (countries) of Turkestan, Kyrgyzstan, Caucasus and Bashkortostan and other national and local autonomy, for Crimean Tatars along the Idil region, and for other Turkic peoples living in Russia... 4) Twenty of the nation Every individual who has reached age and developed intelligence has the right to vote and be elected regardless of class, religion or sect. 5) All of the above-mentioned autonomous continents maintain communication and connection (dependency) with the central government in matters of national defense, issuing money, customs and relations with foreign governments. 6) Autonomous continents are independent in internal matters (administrative, financial, Shari'i, cultural, judicial and educational affairs)...". Therefore, the struggle for autonomy within democratic Russia became the main goal and aspirations of the progressives during 1917.

Kyrgyz national societies in the valley also actively participated in the development of democratic processes in the country. On June 17, 1917, "Elatiya" society was established in Andijan. The society set the following tasks: 1) To familiarize the nomadic population with the ideas of the new state system in Russia; 2) Preparation for the Constituent Assembly; 3) Organization of public forces that will be the basis for a new socio-political society; 4) Introduction of law and order among the Kyrgyz; 5) promoting the ideas of uniting Kyrgyz, Kypchaks and Kazakhs into a single union for the protection of their national and political-economic interests; 6) Organization of newspaper and h.z.

Even on the eve of the October events, many gatherings were held in the cities of the valley, such as Andijan, Namangan, Skobelev, which reflected the development process of national movements in the country.

However, in October-November 1917, the political situation in the country changed dramatically. The violent seizure of power by the Bolsheviks in Petrograd forced Turkistan's progressives to change their plans.

On the initiative of "Shurai Islamiya" and other local organizations, on November 26-29, 1917, the 4th extraordinary meeting of the Muslims of the country was held in Kokand. On November 27, the Seyaz announced the formation of the Turkestan Autonomy, recognizing that there was no hope of convening the Constituent Assembly and that the only way was to declare autonomy.

Many young people from Ferghana worked in responsible positions within the Turkestan Autonomous Region. The Jadids of Fergana throughout their activities promoted and encouraged the material and moral support of Autonomy.

Shaislam Shoahmedov, Abdurahmon Orazayev, Hidoyatbek Yuraly Akayev, Nasirkhantora, Tashkhoja Ashurkhojaye from Fergana region to People's Assembly v, Mirodil Mirzaahmedov, Abdulkadir Kushbegiyev, Obidjon Mahmudov, Jamshidbek Karabekovs entered¹⁰. A national monetary fund was established in Syez, and Mirodil Mirzaahmedov, one of Ferghana's progressives, transferred money in the amount of 10,000 rubles.

On January 10-11, 1918, a meeting of Muslim public organizations was held in the office of "Muayyan ul-Islam" society in Andijan. The delegates proposed to create a special commission from the members of the presidium of the syezd to receive a receipt from all persons in the administration of the uyezd on the recognition of the Provisional Government of Turkestan Autonomy. In addition, it was decided to organize a people's militia, involving representatives from each volost, to support and strengthen Autonomy.

The Bolsheviks tried to oppose the Turkestan Autonomy by any means possible. In response to this, the meeting of Muslim workers of Fergana region (December 1917) declared that Muslim workers would support Autonomy by all means.

Archival documents and national press pages provide a lot of information about the support of Turkestan Autonomy by the people of Fergana Valley. Jadids were the main organizers of these rallies and demonstrations. For example, on December 1, a demonstration was held in Namangan district with the participation of up to 100,000 people. "Long live independent Turkestan and its government!" the words were written.

On December 7, a joint meeting of representatives gathered on behalf of 42 public organizations of the city of Kokhan was held. Congratulation was sent to the multi-million people of Turkestan in the decision made.

A special department "Muslim public education" was established by the government of the autonomous region in order to carry out cultural and educational activities. Sayyid Nasir Khantora, one of the activists of Fergana "Shurai Islamiya", was appointed as its leader.

The collapse of the Turkestan Autonomous Government and the subsequent escalation of the punitive campaign against the local population led to the origin of the independence movement in the valley, forcing the original children of the Motherland and the nation, first of all, Ferghana, to take up arms for freedom and liberty.

Conclusion

In short, the Jadidist movement began to spread throughout the territory of Turkestan. The Jadidism movement rapidly developed as an active organization and later became a visible activity. Jadidism began to spread throughout the region. This movement was also active in Fergana region. Jadidik schools were opened in this area, and young children began to be trained in this direction. Jadids were one of the main factors in the further development of Turkestan.

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