

## **Continuation of the Enlightenment Ideas of Jadids in Central Asia to the National Liberation Movement**

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**Abstract:** The national progressives who have appeared in the majority of the countries of the East at the end of the 19th beginning of the 20th centuries estimated the Central Asian Jadidism as reflection of the reformatory movement of the local intellectuals. The concept “jaded” formed from Arab “usul-and-jadid” (“new method”) designates new ways of learning in an example of the European education. Such educational maintenance of Jadidism in the course of social and political development of the country has changed the status of old social and political system having provided its new original character. Together with it, process of formation and high-quality changes of Jadidism in the country can be divided into two periods: cultural and educational and period of political struggle. The educational ideas of Jadidism have generated need to reform an education system in the country according to modern models. Naturally, such reforms have adopted also the colonial authorities in the country. In the course of education system reform realization the imperial government protecting colonial interests in the actions relied on the principles of Great Russian chauvinism. This study deals with the new views on Jadid movement, educational ideas which created national liberation ideology in Central Asia and also political programs and strategic objectives of national liberation movement.

**Key words:** Central Asia, Turkestan, imperial government, enlightenment, national liberation movement

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### **INTRODUCTION**

The purpose to form independent historical consciousness is to review contents of past history and amend its distorted negative conclusions to make a realistic assessment of the political, social phenomena. Since, 90 years of 20th century in new approaches to the historical movement of Jadidism the system is being formed.

It is well known that Turkestan (Central Asia) as colonial country was oppressed and it was under the aim of Tsar Authority in the interest of development of the region. From one hand Russian colonization formed region to develop relations of production into new economic infrastructure from another hand it had unilaterally colonial character. The issue of region value only as a source of cheap raw materials on the edge of these data indicates that: during the I World War 8.5 million pounds of cottonseed oil, 950 thousand pounds of silk worm, 2925 thousands of pounds of wool and 70 thousand horses and <12 camels were sent from Turkestan to Russia (Galuso, 1931).

However, we cannot ignore completely the several positive influence of the colonial power on the economic exploitation. In this regard, professor D. Alimova makes a

conclusion that the improved educational system was connected with rich experience and new technological achievements of European culture as a whole (Alimova, 2009). We can agree with the statement. Because adaptation of such news into the life of the region did not influence the minds of the local intelligence. They firstly could notice social and colonial oppression in the region, the country was able to see the reasons for backwardness and darkness. For the first time the idea of educators in the region was reflected in this way.

From this, we can see that Jadids actions meant a patriotic core of the nation's future. As the nation progressives, they were in upper level from the great mass of the local population and tried to connect the future of nation with world civilization. Because of knowledge of that time and lubricants persons seeking to link the future of their nation in the world civilization was high as the leading representatives of the national isolation. And Jadids did not gain the knowledge only of the East and the West, most of them studied in the cities of central Russia, Europe, Turkey, Iran, Egypt, they saw social and political changes in countries with their own eyes. Comparing the situation in their socio-political situation in the region lags behind them led to identify to

solve it. Thus, achievements of world civilization and advanced cultural and social values were advocated in Turkestan (Central Asia) by Jadids presented as an example of the modernization. The development of press in Turkestan society had a great importance. For example, Jadidis actions to promulgate the Turkism ideas in different years and in various cities on many newspapers and magazines made a great contribution. In particular: "Tarakki" ("Progress"), "Shukhrat" ("Glory"), "Samarkand", "Oyna" ("Mirror"), "Sadoi Turkestan" ("Voice of Turkestan"), "Sadoi Fergana" ("Voice of Fergana"), "Vakt" ("Time"), "Yulduz" ("Star"), "Turan", "Kengesh" ("Council"), "Islah", "Kazakh" (1913-1917), "Aikap" (1911-1915), "Serke", "Kazakhstan" (1911-1913), "Alash" (1916-1917), "Banner of Unity" (1917-1918), "Sary-Arka" (1917), etc. Jadids played a great part in formation and development of national press of for Muslim Turks.

Jadids movement, aimed educational objectives in Turkestan became a political stream in turn as in Turkish society Muslim unity idea had come to the political scene. This was the first political priority of reforming the ways of democracy in the colonial power in the region and it was raised to the level of the political requirements of the national idea.

## **MATERIALS AND METHODS**

Intellectuals under the leadership of Mahmud Khoja behbudi nominated S. Lapin for election in the second state Duma of Russia in Syrdarya region during the period of political struggle of local population against colonialism. He wrote that Seraly had answered purpose of deputy in his study "The candidates for the State Duma" (Lageard, 1987).

Despite his loss in the Duma election, S. Lapin tried effectively to serve for Muslim fraction in Duma. Because of Turkestan and other Kazakh regional representatives were removed from Duma in accordance with the law, dated on the 3rd June, 1907, intelligence relied on the function of Muslim faction in Duma consisting of representatives of Tatar, Bashkir and Azerbaijan people. For the purpose to help Muslim faction in III Duma, Lapin went to Petersburg together with B. Karataev, E. Orazayev and A. Otegenov. Deputies took part in the meetings of the faction trying to draw attention to the Kazakh people needs and complaints. They presented to establish Kazakh-language newspaper which would serve as a mediator between the Muslim faction and the people.

S. Lapin wrote in "Aikap" journal about his participation with the above-mentioned intelligence in drawing law draft on the colonization of Kazakh people as

"in 1908, Sultan B. Karatayev, Elzhan Orazayev and Seraly Lapin in the instance of Kostanai district people made a draft of the law on colonization of Kazakhs, Sultan of Kazakhs had developed a draft Law on the land". In 1917, Seraly Lapin with such active participation in the movement in the center of Russia became one of the leaders of the political struggle in Turkestan during the critical historical events.

The socio-economic and political pressure of colonial authorities caused the beginning of movement in 1916. This movement was fired with the famous decree dated on June 25, 1916 by Tsar Nicholai, forced to change the limit of the age of labourers between 19-31 ages. The requirements of the decree by the authorities such "easing" did not interfere with agitation of the population.

In accordance with this decree, if it was necessary to call 7 million people from Tashkent city to serve on the home front, later this number increased to 12600 people, the 12000 of them should be taken from the old city parts (Pyaskovskii, 1960). On July 7, 1916, the head of Tashkent city declared the decree to Sheykhantaur mosque imams and obliged them to collect the people (Tursunov, 1962).

On July 11, 1916 insurgents made an attempt to attract persons from military offices and people who were in a conflict of civilian people in the police departments and against the Tsar ruling. On July 16, 1916 the regional Governor-General wrote a letter to the military minister: "in the 16th (July) local native was arrested around the sapper camp near Tashkent while offering Serbian volunteers living in that camp to take part in Sarvat disturbance, where, by his words, Tashkent prisoners and Afghan people were also arrested". This data shows that foreign military prisoners were also involved in 1916 years national liberation movement in Turkistan. If we take into consideration the presence of Turkish soldiers among military prisoners we cannot avoid the possibility that they hang together with locals people. The movement in the city was quickly spread among other regions and Kazakh insurgents stir up the mutiny in <20 places of Syrdarya region.

Because of the 1916 national liberation movement was upraised spontaneously, it was ruthlessly crushed. At the request of local residents, State Duma delegation arrived in Tashkent at the end of August. Q. Qojyqov, the Chairman of Ministers Cabinet of Russia wrote a petition to S. Vitte pleasing to give a right to decide themselves the internal controls for Turkestan region. He wrote as: "I wrote to General Kuropatkin reporting brutal and ruthless actions by punitive detachment and Russian muzhiks. In addition, I, agreeing with editorial board proposal, demanded a review of the results of the Post-Uprising repressions, inviting representatives of Muslims in

Turkistan State Duma faction. In this regard, in the autumn Tevkeleev, Kerensky and Shukaev came there. Recently I met at the Chaikin house and handed over documents which I had". The delegation consisted of the head, A.F. Kerenski M. Shoqai and Q.M. Tevkeleev. They visited Tashkent, Samarkand, Jizzak andijan, Kokand and some rural areas.

The head of the delegation, A.F.Kerenski after meeting with the consequences of the bloody events in the region between August 15 and September 2, interviewed for "Turkestan Gazette" newspaper with the exception of Zhetisu region as "the calm down period in region has began". A.F. Kerenski trained in the Tashkent gymnasium for boys and should be able to know the status of the region but he showed his opinion saying the unknown reason of inequality of European and "labourer" people of the city. However, even A.F. Kerenski touched the problem about Turkestan in one of the meetings of the State Duma his speech at the region could not help to change the situation in favor of the local population.

## **RESULTS AND DISCUSSION**

In 1916, after the brutal suppression of the movement, February bourgeois democratic revolution was greeted with joy and hope by the local population. This historic event was a great joy for the people of the region but not for the Governor-General office, colonial government and military officials. Even the Governor-General Kuropatkin shudder at the heart from this case.

February revolution caused not only the russian liberals but it also affected local population representatives to active political action. The first national political organizations and movements began to appear which began to establish a close relationship with the region parties, political organizations, especially the Muslim group of european Russia. In the early days of the revolution, the organizations such "Ozod Halk" (Free People), "Khurriyat", "Gulistan", "Jamiat Islamiya" (Islamic community) were established. Among them, in March of 1917 the "Shuroi Islamiya" organization has become an influential political force in the Socio-Political development of the region.

The main efficient achievement of political enlightenment by Jadids in Edil (Volga) was to improve the national language by press among the turkic peoples. There were newspapers as "Tarzhiman", "Uaqyt", "Ulfat" which highlighted political national liberation movement by enlightening Turkic-Muslim people. The first was in the Kazakh national liberation movement, the ideological core of the body of the press "Kazakh" newspaper. This newspaper based on the publishing practice in the

political fight of above mentioned Turkic-Language press. Generally it was known for Turkestan people that Jadids made a great contribution and it was the first movement based on enlightening and political fight methods but not based on armed forced in All-Russian frame; also Mustafa Shokai's efforts, earlier Jadids revolution, his actions to direct Turkestan people to progress. Jadidism was the national movement, equal for all and does not discriminate people to classes and groups and aimed general political freedom and independence".

Among Turkestan Jadids special attention is given to ethnic, religious issues. And on these matters in determining the future directions of development of the region, Jadids and young turks following egypt reforms in compliance with the national individuality and differences in the footsteps of the Europeans felt the need to rely on the political experience. Thus Jadids were able to compare the proportion of samples of the social structure principles. Beginning from the use of constitutional monarchy and Islamic sharia principles in the local management and the choice still living with Islamic standards and people democratic structure disquiet each of patriot who were interested in political and social development of the region (Bazarbayev, 2016).

By the growing of colonial oppression, Jadid's spiritual and cultural orientation got political nature and followed by the establishment of Turkestan "Muslim Council" (Shurai Islamia). The All-Russian ruling of this National liberation organization was directed by such leaders as A. Topchibashy S. Maqsudi Yu. Akchura S. Jantorin and A. Ibragimov.

On this basis various political, educational organizations began to be established in Turkestan area in the 20th century. These clubs as Young Turks in Turkey, Young Persians in Iran and Young Bukhars from Bukhara grew into a powerful movement. The dominance of these eastern factors in political movement identifies three directions as Jadidism, Muslim and Turkism of national organizations in the region. There were characteristic features of the content depending on the positions they held. For example, the actions which Jadids started under the leadership of Behbudi, Munawar Qary and directed to revise the religious education aimed to renew the public life democratically.

In 1918, M. Behbudi's work was replaced by the new way. This year he established the society of "Turk Ocagi" ("Centre of Turks"). The purpose of the society was to unite Turkic people "under one flag" to develop national traditions, commerce, regional progress, to strengthen the Turkic national language and its spiritual core among people living in Turkestan region. This idea by Behbudi was made up for the principles held by Jadids for society

modernization. Ubaydulla Xojaev (full name-Ubaydull Khoja Asadulla Xojauly 1879-1938) was one of the Turkestan Jadids leaders and studied at the School for Russian labourers. He got the higher education of law at the University of Saratov, worked as a lawyer in the city of Tashkent. Ubaydullo Xojaev was actively involved in the Jadids movement. He had a decisive influence on the formation and development of "Tarakiy parvarlar" organization holding a post of editor in the newspaper "Sadoyi Farghona" and working as a reporter in the newspaper "Voice of Turkestan". After the February revolution, the regional Muslim council member became Chairman of "Shuroi Islamia" of Tashkent city organization.

He was the delegate of the I-II Muslims congress of Russia, executive member of the All-Russian Muslims committee ("Milli Shuro"). He worked as Minister of internal affairs and the military minister of the Provisional Government of Turkestan autonomy and participated in the preparation of the documents of government program.

### CONCLUSION

The beginning of the political period of Turkestan national liberation movement is associated with the first elections of the I state дума of Russia. Because, the nation's intellectuals started rallied around political ideas for the first time in the region while the preparation of this election.

In the period of 1908-1916 when political movement was developing in the region and the growth of the national press could raise the level of political consciousness of the population. We can see that political enlightenment in Turkestan region came

following after the cultural development. Together with the political education based on the evidence of the struggle against the colonial power to influence the choice of the methods of political struggle could determine the strategy of the national liberation movement of Turkestan.

And 1916 years national liberation movement prevented the political struggle to a qualitatively new level, amended its strategic goals and tactical methods. Thus, the national liberation movement of Turkestan reformed politically organized feature and began to prepare for the new changes in the country.

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