

The Issue of Jadids of Turkestan and the Unity of the Turkish Nations

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Abstract: At the beginning of the 20th century, Kazakhs, Kyrgyz, Turkmen, and Tajiks worked side by side in the Turkestan resistance movement worked together with their Turkish, Tatar, and Azerbaijani brothers in reforming the education system and forming political associations. As a result, relations between Turkestan and Tatar developers developed, and modern schools began to open in central cities such as Tashkent, Bukhara, and Khiva. This article reflects the efforts made by Tatar and Kozna enlighteners such as Husayn Koshayev, Komila Koshayeva, Husayn Makayev, Zarif Muzaffari and Komila Muzaffaria for the unity of Turkic peoples.

Keywords: Matbaayi Ishaqiya", girls' school, "Turon" society, newspaper, dorilfunun, "Ittihodi Taraqqiyparvar.

Introduction: Mahmudhoja Behbudi: "Dear relatives! Muslim brothers! It is known to all of you that Turkestan is a Turkic nation, and the Kazakh, Kyrgyz, Sarti, Uzbek, Turkmen, Tatar people are all Aslan... Jahongir... Descendants or Agha-Inisidurs of Temur. No wonder he tried to save it. The nations living in Turkestan have always been one and the same soul, and at a time when they entered into the struggle for the idea of the Great Turanian Empire, the colonialists tried with all their might to spread the concepts of tribalism and localism among them. Their long-term actions were not in vain, they separated the peoples who were "originally world-loving, Temur's descendants or siblings", and sowed the seeds of enmity between them. He banned their contacts with Turkish and Azerbaijani progressives.

When most of the Tatar intellectuals, who opened modern schools in the cities of Orenburg, Ufa, and Kazan, and gave elementary and Rushdie education to children in a new way, were persecuted by bigoted scholars and expelled from the country, some of them moved to Turkestan, Khiva Khanate, and Bukhara Emirate. As a result, mutual relations between Turkestan and Tatar progressives took place and developed territorially in central cities such as Tashkent, Namangan, Bukhara, Khiva. For example, a Tatar teacher from Kazan, Salahiddin Sirojiddinov, opened a Jadid school in Kokand, and this school soon became famous.

Main part: In November 1904, Husain Koshaev from Kozhan was appointed a teacher in the modern school opened in Urganch by Khiva Khan Muhammad Rahimkhan's decree, and in the school opened for girls in 1906, Husain Koshaeva's wife Komila Koshaeva was appointed as a teacher. Khan Khiva, who personally visited these schools, was happy with the organization of educational work in a new way and awarded a couple of teachers, and also decided to help the school financially.

A number of Tatar progressives also worked in modern schools in Namangan. In particular, Tatar dramatist Abdurauf Shahidi (Okhunzoda) and Husayn Makaev, a major representative of the Turkestan jadidist movement, Ishaqkhan Ibrat, started teaching in the new method schools opened in Torakorgan and Namangan in 1906. In 1908, Ishaq Khan Ibrat was in Orenburg and Ufa, bought a lithography machine from Orenburg, brought it to Kokan and founded "Matbaayi Ishaqiya". He appointed Abdurauf Shahidi, who was well aware of printing works, as the head of the printing house, and

Husayn Makaev as his assistant. After "Matbaayi Ishaqiya" was moved to the city of Namangan in 1910, it was managed by Husayn Makaev in 1910-1913, and in 1913-1917 by publisher M. from Namangan. Abdusattarov was the director.

In 1911, Zarif Muzaffari and Komila Muzaffaria, a Tatar couple, opened a new method school for girls and boys in Kokon. In addition to being a teacher, Komila Muzaffaria worked as a reporter for "El" newspaper, and was active in the establishment and activities of "Suyum Beka" magazine.

Modern schools for boys and girls were also established by the Tatars in Tashkent. Akhmatova, daughter of Maimuna Fattohiddin, a Tatar enlightened woman, educated 40-50 girls in difficult conditions due to the lack of a separate school building. From the fall of 1916, girls had the opportunity to study in the new building. In 1908, Bukhara jadids Sadridin Ainiy and Abdulvahid Munzim went to the school belonging to the Tatar teacher Khalid Burnashev, who was working in the city, before opening a jadid school in Bukhara.

It should be said that the first national newspaper in Turkestan "Taraqqi" was also edited by the Tatar progressive Ismail Abidi. Abdulla Awlani wrote about the infamous edition published from June 27, 1906 to August 20, 1906: "... The newspaper quickly gained such fame that even the future editor of the newspaper, Ismail Obidi, was given the name Taraqqi. To this day, people call Ismail Obidi's name as Taraqqi... This newspaper was the most left-wing newspaper of that time and launched an attack against the government and its administrators... This newspaper was killed by the emergency department of the authoritarian government. The people remained without food and there was silence for a long time. "

After the closing of "Taraqqi" newspaper, its Tatar correspondents and publishers Abdurauf Muzaffar, Noshiravon Yavushev, Abdulla Begi, Mahmud Budayli and others participated in other national newspapers in Turkestan with their articles. Tatar translator Nurmuhhammad Usmanov worked in the editorial office of "Sadoyi Fergana" newspaper, while Tatar political figure Ismail Shoahmedov worked as an editor of "Turkestansky kray" newspaper.

Khalif Tulakov and Ibrahim Tahiri edited the "Chayon" magazine, which was published in July 1917 as a result of mutual cooperation between Uzbek and Tatar progressives. A total of 30 issues of the magazine have been published. His activity was stopped at the end of 1918 by the national affairs section of the Turkestan ASSR People's Commissariat. In the newspapers and magazines published in Turkestan, Tatars served not only as editors, organizers, typesetters, but also as journalists who enriched the press pages with current articles of the time.

Mirzo Jalal Yusufzada from Azerbaijan was the editor of "Bukharai Sharif" and "Turon" newspapers, founded by Bukhara Jadids in 1912. Mirza Jalal Yusufzada published articles reflecting his reformist ideas on the pages of "Bukharai Sharif" newspaper. More than 200 of his articles, brochures, interviews, answers to letters and messages were published in the newspaper. Also, more than 40 of his poems were included in "Bukhara Sharif". A number of other articles were published in the pages of "Turon" newspaper. Mirzo Jalal Yusufzada's articles, poems and pamphlets contain recommendations on problems in the education system and their elimination. The progressive encouraged the people to learn and to study the educational experience of their Muslim brothers on the banks of the Caucasus and the Volga.

From the beginning of 1917, efforts to create socio-political societies in Turkestan became active. In May of this year, Muhammadamin Efandizoda came to Kokan with the help of "Ismailiya" organization in Azerbaijan and established the Kokan branch of "Turk Adam Centralization Party" with Obidjon Mahmudov. In the summer of 1917, Muhammadamin Efandizoda and his partner Piri Mursalzoda came to Tashkent and opened a sect center on the basis of "Turon" society. On the evening of August 3, 1917, a meeting of the Turk Adami Markaziyat faction was held in the building of the "Shorayi Islamiya" society in Tashkent. Muhammadamin Efandizoda was the chairman, Shokirjon Rahimi was the secretary. At this event, Muhammadamin Efandizoda gave a speech about the aims and plans of the sect. One of the important tasks facing the Turkish Adami Markaziyati party was the training of highly educated national personnel in Turkestan. For this purpose, the members of the

faction paid special attention to the issue of establishing a dorilfu at the II Congress of Muslims of Turkestan held in Tashkent on September 8-10, 1917. The draft of Muhammadamin Efandizoda, consisting of 22 articles on education, was accepted. Establishment of educational branches under "Shorayi Islamiya" is planned. It is stipulated that the higher education institution should be private and work independently from the local government authorities.

On May 3, 1918, an extraordinary meeting of the commission took place, and an election was held for the leadership of the Turkestan Muslim People's Medicine. Munavvarqori Abdurashidkhanov was elected as the chairman (rector), Iso Tokhtaboev was elected as the first deputy chairman, Burhan Habib, a Tatar progressive leader, as the second deputy, Mukhtar Bakir as the sarcofib, and Abdusami'qori, an enlightener from Tashkent, was elected as the treasurer.

On May 31, 1918, the Turkestan Muslim People's Hospital was opened. Munavvarqori Abdurashidkhanov, Murodhoja and Burhan Habib developed the program of the Turkestan Muslim People's Medicine.

Turkish, Tatar, Azerbaijani intellectuals also taught in the Muslim folk medicine of Turkestan. This was acknowledged by Abdulsami Qari at the opening ceremony of the Turkestan Muslim People's Dorilfunun and expressed "thanks to the Turkish and northern brothers".

From May 31, 1918, the newspaper "Khalq Dorilfununi" was published in Tashkent under the editorship of Mukhtar Bakir as a publication of Turkestan Muslim Khalq Dorilfununi. In addition, Mukhtar Bakir led the opening of the Samarkand branch of the Muslim Khalq Dorilfunun of Turkestan.

In the summer of 1917, the progressives and Turkish officers under the leadership of Munavvarqori Abdurashidkhanov created the organization "Ittihodi Taraqqiyparvar" in Tashkent. Turkish officer Usmonbek was appointed as the chairman of this organization. "Ittihad Taraqqiyparvar" was engaged in criticizing the colonial policy of the Bolsheviks, political activation of the youth and reforming school work. The main tasks of the society were: to attract young people to membership, to fight against bigoted priests, to organize school affairs, to help Turkish officers and to employ them in schools. The third task defined in the program was fully fulfilled by the members of the society. It is known that during the First World War, thousands of Austrian, German, Turkish officers and soldiers were captured by Russia during the battles in the Caucasus. Their total number was more than 10,000. Prisoners were sent to Norgin Island near Baku, to prisons in Irkutsk and Ettisuv in Siberia, Turkestan. Most of the Turkish officers were kept in prisons in Siberia, and the Turkic peoples living there tried to make life easier for the Turkish officers and helped them to escape if possible. At the beginning of 1918, several Turkish officers escaped from the POW camp in Krasnoyarsk and managed to come to Turkestan. When they lived in Tashkent, with the help of "Ittihodi Taraqqiyparvar", they got jobs and worked as teachers in "Turon", "Namuna", "Irfon", "Mukhtoriyat" schools.

Chairman of "Ittihodi taraqqiyparvar" society Usmonbek Effendi, in order to strengthen in Turkestan and increase the number of members, assigns Mahmudhoja Behbudi to open its departments in Samarkand, Mirzahid in Fergana, Ettisuv to the editor of the Kazakh newspaper. In 1918, "Ittihodi taraqqiyparvar" society was called "Ittihad va taraqqiy".

As a result of the strengthening of the Soviets in Turkestan, the activities of the "Union and Development" organization of Turkestan youths decreased and its center was moved from Tashkent to Bukhara in 1919. The name of the organization has also been changed and is called "National Union". At the center of the organization were Turkish officers Muhammedbey, Suleiman Sami, later Sadriddinkhan Sharifkhojaev, Sadulla Tursunkhojaev, Munavvarqori Abdurashidkhanov. In addition to Jadids, scholars and merchants were also members of this political association.

The main goal of the "National Union" organization was to reduce the influence of the Bolsheviks in Turkestan and fight for the independence of local commissariats. Community members prepare an application to the center expressing political and economic independence.

Termination of the Turkish Commission in Turkestan in this application; To give Turkestan the opportunity to maintain the armed forces under the control of its own government, the national army; transfer of railways to the Turkestan government; giving the government of Turkestan to manage the post, telegraph, and telephone sectors without Moscow's interference; Issues such as transfer of relations with Eastern countries to the government of Turkestan itself have been put forward.

Conclusion: In short, at the beginning of the 20th century, the Jadids fought for the unity of the Turkic peoples. They helped each other in educational reforms. They founded the national press and achieved good achievements in the field of theater. They formed political associations for the restoration of national statehood, and united in the struggle for the freedom of Turkestan. Until the Bolsheviks' policy of division based on nationality, they worked together in state affairs. Today, the foundation of the unity of the Turkic states was laid by the leader of our country as an expression of the efforts made by our ancestors to preserve the unity of the Turkic nations. This initiative is proof that another dream of our ancestors has come true.

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