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Research Article

REVOLUTIONARY MOVEMENT IN TURKEY

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ABSTRACT

In this article, the processes of national importance that influenced the emergence, formation and development of the Jadidist movement in Turkestan are studied.

KEYWORDS

Turkestan, Jadidism movement, people, reform, society, enlightenment, education, national statehood.

INTRODUCTION

Looking at the annals of history, we can see that the struggle for ideas has always been society's main issue. Today, we all witness that this struggle gained global importance in the first quarter of the last century and became acute.

Of course, the Jadidist movement did not appear by itself in Turkestan. There were certain objective conditions and reasons for its emergence. In the middle of the 19th century and

the beginning of the 20th century, there was a need for renewal in society. A number of social, political, legal and moral problems appeared. A group of intellectuals who set out to solve them got the name "jadidlar" among the people. Prof. explained the dictionary and terminological meanings of this word. Begali Kasimov writes: "Jadid" means new. It doesn't mean that it's just new or "pro-new". Perhaps it embodies such

broad meanings as "new thinking", "new person", "new generation" [Kasimov B. National Awakening: Courage, Enlightenment, Sacrifice. - T.: Ma'naviyat, 2002. - B. 5]. From the meaning of the word, it can be seen that Jadidism cannot be considered only within the framework of the educational movement or socio-political movement that took place in Turkestan. Perhaps, the global political-economic and cultural-spiritual changes that took place at the end of the 11th century and the beginning of the 20th century are related to a global phenomenon that entered history in our country under the name of "modernization". It is not surprising that the renewals, reform and reconstruction that took place in England in 1868, France in 1871, and Germany throughout the 70s and 80s of the 11th century were the reasons for the efforts made by Turkestan moderns towards innovation. It is no secret that after the above dates, national literature were also called by terms such as "new French literature" and "new English literature". There are even a few theoretical works that recognize that the "new literature" in Russia began in the 90s of the 11th century.

In the centuries-old history of human society, there have been various movements, doctrines and political currents. At the core of these lies the desire to create a just, humane society based on the equality of citizens, to get rid of oppression and violence, slavery and tyranny, inequality and ignorance. "The struggle for freedom to get rid of national tyranny is the main event," writes B. Dostkaraev. "Freedom, independence, man can be achieved only when he gets rid of feudal

backwardness and ignorance. For this, it is necessary to fundamentally reform the existing system in society. those who implement it came to the field as "jadid" (new) opposing the "old" (old) forces True, their level of formation and development was not the same. In the end of the 19th century, the national liberation movements brought the people and peoples who fell under the chain of national tyranny to the stage of history they could escape from the clutches of the empire only when they united. In order for a slave to realize that he is a slave and be freed, it was required to develop the ability to consciously look at his own situation" [Dostkoraev B. The great figure of the modern Turkistan. / World literature. -1998. - Issue 3. - P. 146].

The Jadidchilik movement (foreign scholars refer to it as the "renewal movement" in their research) was not a phenomenon that existed only within Turkestan. By this time, it had spread widely among the Muslims of Turkey, Idil-Ural, Caucasus (Azerbaijan), Turkestan, and even Russia.

In the second half of the 19th century, the Jadidist movement arose in the Caucasus and Azerbaijan. In this area, the oil industry developed rapidly, world-famous companies such as "Nobel", "Rothschild", "Siemens" were opened, and Russian investors such as Kokorev, Shibaev, Benkendorf also started their work. As a result, new technology and other innovations quickly entered the region. As a result, out of 1,805,788 people living in Azerbaijan in 1897, 26,637 people started working in the oil industry [Nadir Davlet. The history of the Russian Turks national tradition (1905-17). - Ankara, 1985. - P. 21].



If the main economic and cultural conditions for the process of renewal have been reached in the Caucasus, in particular, in Azerbaijan, the situation in other regions was somewhat different. For example, it should be noted that the introduction of the new education system was somewhat difficult for Kazakhs who were used to a nomadic and semi-nomadic lifestyle. From the middle of the 19th century, the influence of Russia began to be felt in their way of life. In 1841, the first school for Kazakh children was opened in Khanskaya Stavka. In 1866, the number of such schools reached eight.

Undoubtedly, one of the recognized centers of the Jadidist movement, which began in the 90s of the XIX century, is the Volga region (Idil-Ural). The strong enlightenment movement that arose here combined with the reformist aspirations gave rise to the Tatar and Bashkir Jadidism movement. As seen in other regions, Jadidism here also began with the reform of the school education system. This initiative was initiated in the second half of the 19th century by Husayn Fayzkhanov ("School reform" program) and Shahabeddin Marjani (with the practical program he created for teaching students). However, their innovative ideas were only partially implemented in time. Sh. Marjani's ideas helped the author to update madrasa education, but the second idea remained only on paper. Nevertheless, the reform of the educational system is the main factor of the revival of the Tatar spiritual and spiritual culture at the beginning of the 20th century. The life-and-death struggle that began in Tatarstan between the Jadids and the Antiquarians, on the one hand,

caused the influx of young Tatar intellectuals to Central Asia, in particular, to the territories of present-day Uzbekistan, and on the other hand, the Jadids received press, literature and with the help of the theater it was possible to turn the masses of the people to their side, to get their support and, at the same time, to spread among them their advanced ideas. Jadidist ideas began to spread among the masses through the "Muhammadiya" madrasas in Kazan, "Aliya" and "Usmaniya" in Ufa, and "Husayniya" madrasas in Orenburg.

In the middle of the 19th century - the beginning of the 20th century, it can be observed that the process of striving for renewal in Russia, Turkestan, the Caucasus (Azerbaijan), the Idyll-Urals and the Crimea took on an almost mass character. It is impossible not to mention Ismailbek Gasprali, the most prominent figure of his time, who made an incomparable contribution to the formation and development of the Jadidism movement with his theoretical and practical activities.

In addition to internal factors, there were also external factors in the emergence and formation of the Jadidist movement in Turkestan, the most important of which is the doctrine of Ismailbek Gasprali. Ismailbek Gasprali was born in 1851 in the village of Gaspri, near Bokhcharoy, Crimea. After studying in Moscow, he later lived in France and Turkey. In 1875-1881, he worked as a teacher in Bokhcharoy, and worked as a leader in the government. In an article he published in the newspaper "Tavrida" in 1881, he expressed his practical program as follows:



- reforming the national education system;
- organization of "Community Charities" for financial support of the national education system;
- organization of the general national press of the Turkic peoples;
- emancipation of Muslim women;
- creating conditions for training national experts and intellectuals [Mehmet Saray. Education reform in the Turkic world and Gasprali Ismailbey. - Ankara: 1987. - P. 72-76.].

This was considered the main program of political and legal importance at the time. Ismailbek Gasprali promotes the tasks indicated in this program in "Tarjimon" newspaper, which began to be published in 1883. Putting his theoretical and legal ideas into practice, he opened the first new method school in Bokhchasaroy in 1884. Ismailbek Gasprali's ideas and practical activities had a great impact on life. Despite the fact that "Tarjimon" newspaper was the first Turkish-language newspaper published on the territory of Russia, it played a great role in the fate of a number of peoples, in the development of the movement of national renewal, and in the process of the national liberation movement that grew out of it. Because this newspaper, which lived for 33 years from 1883 to 1916, spread from Cairo to Kashgar, from Kazan to India, and became one of the most popular publications of its time. If at first the newspaper had three hundred subscribers, by 1885 their number would reach a thousand.

As we said above, in 1884, Ismailbek Gasprali opened the first "Usuli Jadid" school in Crimea and began to publish his ideas on reforming the educational system in the "Tarjiman" newspaper. In his opinion, the educational system faced the problem of solving the following tasks:

- the school should be separated from the madrasa;
- separate teachers should be trained for primary classes;
- the teacher should be provided with a monthly salary, not "charity";
- it is expedient to teach reading and writing with the help of new "Alifbo" books, not with the old "hijjalama" method;
- not only reading, but also writing should be given importance;
- separate schools should be opened for girls, special attention should be paid to their reading and writing;
- training should be conducted on the basis of a certain program and with the help of textbooks.

It can be seen that most of the opinions of Ismailbek Gasprali are collected on the basis of life experience and are of great political, social and legal importance.

The "usuli jadid" movement started by Ismailbek Gasprali in Crimea begins to bear its fruits over time. By 1904, about five thousand schools of the "new method" were opened in Russia itself. Then

this movement began to spread to Turkestan. However, Kaufman, the colonial governor of Turkestan, seeing the new educational system as dangerous for the Tsarist government, closed these schools and opened schools that taught in two (Russian and local) languages. In 1915, their number reached ninety, but 95 percent of the students who studied in these schools were Russian children. According to the Turkish scholar Nadir Davlat, out of 415 children who graduated from the "Tashkent Teachers' School" between 1879 and 1904, only 65 were representatives of the Turkic nationality (11 Uzbeks, Turkmen and Tatars, and 54 Kazakhs and Kyrgyz).

Most of the intellectuals and population of Turkestan were in favor of opening "Usuli Jadid" schools. Because this was an important issue related to the future of children and the prospects of the country. That's why I. Gasprali wrote down all his theoretical thoughts a while ago and sent this document to the Russian government, and a copy to Governor General N.O. Rosenbach. Unfortunately, the result is not as expected. Gasprali receives a refusal. After that, he turned to the emir of Bukhara, who was in friendly relations with him, Abdulahad, and asked for permission to open new schools in Bukhara, which is a part of Turkestan. In the beginning of 1893, Amir Abdulahad came to Bokhcharoy during his visit to Russia, met Ismailbek Gasprali and had a long conversation with him. During that meeting, he invited Ismailbek to Bukhara.

I. Gasprali, who gladly accepted Amir Abdulahad's invitation, visited Bukhara at the end of May

1893. During his trip, he will also visit Samarkand and Tashkent, and visit a number of old schools. There, he will talk with official leaders, including N. Ostroumov, about the education system in Turkestan.

Arriving at Amir Abdulahad's summer residence in Shahrizabz, Gasprali is warmly welcomed. During long conversations, he finds sympathy for his thoughts. But despite this, it cannot achieve the intended result. The reason is that by this time Mehmet Sarai, the emir of Bukhara, had lost the will to decide any issue as he wished without obtaining permission from the Tsar's government. Education reform in the Turkish world and Hasriralı Ismailbey. - Ankara, 1987. - P. 49].

I. Gasprali himself writes a lot about his teacher Sh. Marjani's a creative influence. Of course, it cannot be denied that along with Russian rule, European influence also entered Turkestan. This influence is reflected in all aspects of life, including economic, social and cultural relations. As a result, it was understood that the madrasa education available in Turkestan regions at that time was not enough, and there was a need to pay more attention to secular sciences. Opinions about the need to establish an organic relationship with world science and culture began to be expressed, and most importantly, as mentioned, there were certain roots of this movement in Turkestan. For the first time, Ahmed Donish raised the issue of the need to reform the education system in the regions of Bukhara and Samarkand. After the occupation of the Bukhara Emirate by the tsarist troops, he came to Russia



several times and expressed his ideas about reform in his works "Navodir ul-Waqoe" and "Biography of the Emir of Bukhara Sharif". In addition, it should be noted that the formation of Jadidism in Turkestan was strongly influenced by I. Gasprali's "Tarjiman" newspaper, various literature from Kazan and Azerbaijan, "Young Turks", "Young Iranians". In Fitrat's work "Munozara", which has become an educational program of Jadidism, he mentioned famous scholars like Abdurashid Ibrahimbek and leading leaders of Young Turks and Young Iranians like Anvarbek and Niyozibek, reminding them that their path will be a model for the Jadids of Turkestan and Bukhara.

It was 1908 when there was talk about the Tatar resistance movement.

It is worth mentioning the social-educational, literary-publicistic magazine "Shoro", which began to be published in Orenburg on January 10. Famous Tatar poet Zakir Romiev (Dardmand), who was engaged in the gold industry, was the publisher of this magazine, and Riza Fakhridin was the editor-in-chief. The journal's editorial board included well-known Tatar poets like Fatih Karimov, Kabir Bakir, and Sharif Kamal, who are well known to Uzbek intellectuals. Not only the works of Tatar and Bashkir writers are published in the magazine, its pages are dedicated to the lives and works of Hafiz, Omar Khayyam, Saadi, Abu A'la al-Maari, Nizami, Navoi, Fuzuli, Makhtumquli, Mirza Fatali Akhundov, Namiq Kamal. articles are also included. Uzbek writers also took part in the magazine's activities.

The magazine has 14 permanent columns, among them: 1) famous figures and great events, 2) articles, 3) religious issues, 4) education and education, 5) health, 6) archaeological monuments, 7) literature. : verse and prose, 8) bibliography and criticism, etc. the columns cover many issues of interest to the Muslim world. An idea of the magazine's ideological and educational direction can be formed by the following wise words given in the "Words of Great People" column:

"A dream does not save, only action saves" (G. Ibsen).

"Life is a constant movement" (L.N. Tolstoy).

"I consider great men only those who have shown courage for humanity" (Voltaire).

"There is nothing stronger and weaker in the world than words" (I.S. Turgenev).

With its activity, the magazine made a great contribution to the transformation of the Jadidist movement into the National Revival movement. Tatar intellectuals, encouraged by the great success of "Shoro" magazine among Turkic peoples, also started publishing "Vaqt" newspaper. The most important thing is that most of the above-mentioned intellectuals studied in Bukhara, Samarkand or Khiva madrasas and followed the path of one or another sect born in Central Asia. As much as the works of our thinkers who lived in the Middle Ages gave them spiritual nourishment, the ideas put forward by Ismailbek Gasprali and his like-minded people had a great influence. In conclusion, it can be said that the

roots of the enlightenment movement that arose in Turkestan at the end of the 19th century and the beginning of the 20th century were rooted in our soil.

One more source should not be forgotten when talking about the origins of Uzbek modernism. This is the Young Ottoman movement and Tanzimat literature in Turkey. The Shura government, which resisted the rapprochement of the Turkic peoples tooth and nail, took all measures for the abrupt termination of Uzbek-Turkish scientific, cultural, social and trade relations. That is why the history of these relations until 1917 is being forgotten. However, Fitrat, one of the founders of Uzbek modern literature, wrote his first works under the influence of the Young Turks movement and literature during his stay in Turkey from 1909-1913, and these works served as a program of modern literature. Undoubtedly, many young Uzbeks went to Turkey to study before and after Fitrat, and most of them, after returning to their homeland, opened modern schools and took part in laying the foundations of modern literature and theater.

Important information about this can be found in the often-mentioned diaries of V. Yan, who is familiar to Uzbek readers with his historical works about Genghis Khan and Botu. To write a short article about Cholpon for the Great Soviet Encyclopedia, he met Cholpon, who lived in Moscow and worked at the Central Publishing House of Eastern Peoples in 1933, and asked him several questions. Answering one of these questions, Cholpon said that he met two Turkish

intellectuals in Andijan who were going from Turkey to East Turkestan to promote the ideas of the Young Ottomans and stopped for a certain time in the Fergana Valley. Until then, Sulayman Yunus wanted his son (Cholpon's father) to become a teacher and was raising him for this purpose. But Cholpon, who got acquainted with the ideas of Jadidism, ran away to Tashkent against his father's wishes and became a Jadid writer. If we take into account that Cholpon came to Tashkent in 1914, he was exposed to the influence of the young Ottomans.

The geodetic scientist Fulomgadir Norkhojaev, who published his memoirs about Cholpon, says that he, along with other young people, regularly read the magazine "Sarvati funun" published in Turkey at the "Turon" library in Tashkent. At that time, several schools in Tashkent were taught by Uzbeks who studied in Turkey or Turks who came to Uzbekistan for various reasons, and they also tried to educate their students under the influence of the Turkish resistance movement. One such person is Eson Efendi from Tashkent, who more or less contributed to the formation of Oybek.

In the history of Turkish-Uzbek relations, the Turkish officers who were captured in the Russian-Turkish war in 1914 constitute a special page. First of all, it should be said that the contribution of Turkish officers to the revitalization of Uzbek educational and cultural affairs and the formation of a generation of talented intellectuals is not insignificant. It turned out that they came to Turkestan four times in a small group. The fourth group that came to



Turkestan was much larger. Its "members" were Turkish officers captured in the Caucasus region during the First World War, one of them was Roji Chaqiroz. His memories were recorded by Temirkhoja, the son of Osman Khoja, one of the representatives of the Uzbek revolutionary movement.

It is known from the articles on the biography of Abdulla Qahhor that Turkish officers were engaged in educational activities not only in schools in Tashkent, but also in Kokand and, perhaps, in other cities of the Fergana Valley. True, they paid great attention to promoting the foundations of Turkishness in their activities. But at the same time, advanced intellectuals such as Oybek, Mirkarim Asim, Abdulla Qahhor, who diligently served their people, grew up among the young people who were educated by Turkish officers at that time.

In addition to educational work in the schools where Turkish officers served, gangs like "Turkish force" were also organized, and members of this gang organized military-patriotic exercises, sports, music and theater nights. engaged in.

In addition, in any case, the fact that Uzbek youth, like Fitrat, go to Turkey as a "red Muslim child" and then return as "Turkish" and "modern" is the "Turkish factor" in the rise of the Uzbek Jadid movement. shows that it is important. The fact that Turkish poets such as Yahya Kamal, Tavfiq Fikrat, Muhammad Amin influenced Cholpon's work, and that even the work of Oybek, who entered poetry in the early 20s, was not formed

without this influence, scientists have yet to find out this factor. indicates that they should learn.

On the one hand, the social system that prevailed in Turkestan in the 16th-19th centuries - the crisis of the feudal state, stagnation in the development of society, and on the other hand, as a result of the occupation and colonization of Turkestan by the Tsar's troops, such a terrible situation occurred in the country. It is known that without a specific social, economic, cultural and educational background, no movement could wake up the people, shake and shake the society.

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