



VARIOUS SOCIETIES OF JADIDS IN TURKESTAN AND THEIR ACTIVITIES

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Abstract: The Jadid movement in Turkestan, emerging during the late 19th and early 20th centuries, played a pivotal role in shaping the socio-political and educational landscapes of the region under Russian colonial rule. Various societies formed by the Jadids—progressive intellectuals advocating for reform—aimed at modernizing education, promoting national identity, and challenging the constraints imposed by colonial authorities. These societies, such as "Umid," "Ghayrat," and "Mahalla," were instrumental in spreading progressive ideas, particularly in the domains of education and political awakening. This abstract explores the role of these various societies, their activities, and their lasting impact on the modernization of Turkestan and the broader Central Asian region.

Keywords: Jadid movement, Turkestan, educational reform, national identity, political activism, Russian colonialism, modernity, progressive societies, Turkestan intellectuals, clandestine societies, Central Asia, reformist movements.

INTRODUCTION

In the second half of the 19th century, Turkestan, which had become a colony of the Russian Empire, faced a difficult situation in its social and political life. The military-civilian governance system, which was strengthened by the Russian government, did not take into account the political, economic, and social interests of the region, nor did it consider its national characteristics. The attitude of the colonizers toward the local population of the region can be understood from various facts and opinions. For example, General A. Samsonov stated, "Even the thief of a Russian peasant is better than any Turkestani, including his ancestors." Another example is a decree issued by General F. Martson on August 3, 1916, which stated that Turkestan's were obliged to stand and greet every Russian official or administrator they met. Despite the continuous oppression and various prohibitions imposed by the colonizers, the Turkestan's desire for freedom could not be eradicated.

According to the colonial authorities' calculations, from 1885 to 1892 alone, there were 205 political uprisings by peasants in the Fergana region. However, the military superiority of the Russians and their extreme cruelty in suppressing the uprisings prevented the success of the liberation movements in Turkestan during the second half of the 19th century. In such a situation, the intellectuals of Turkestan had to seek other ways to struggle for freedom. Furthermore, by the early 20th century, the number of intellectuals with a new worldview began to grow. It was under their influence that a socio-political movement opposing colonialism emerged in Turkestan. The leaders and inspirers of this movement believed that the dire situation in Turkestan under the colonial system was due to oppression, ignorance, and backwardness, and their single aim was to fight for independence, emphasizing cultural and



educational factors. The social composition of the movement mainly consisted of well-off segments of the population, such as wealthy merchants, shopkeepers, large landowners, patriotic clergy, teachers, publishers, poets, and others. The intellectual clergy, who were the ideological leaders of the popular liberation movements in the second half of the 19th century, also showed determination in the educational-political resistance movement.

RESEARCH METHODS

As political aspirations grew stronger, they began to be distinguished from the Jadids and were referred to as "Ulamo" (religious scholars). By the early 20th century, the term "Ulamo" began to be used in a political sense. The Ulamo gathered around them supporters of open and uncompromising struggle against the Russian autocratic regime, such as religious scholars, teachers, students of madrasas, and other segments influenced by them. They aimed to preserve the principles of Sharia law in the lifestyle of the people. They considered the Russian authorities' chauvinistic policies, the spread of the Orthodox Christian movement, and similar currents as significant obstacles to maintaining Sharia standards. United within the framework of national customs and Sharia law, they chose the path of an uncompromising struggle to establish an independent and free society.

Unlike the Ulamo, the Jadids, taking into account the existing conditions and opportunities in the national struggle for independence, set the goal of achieving freedom through gradual cultural and educational means. The social composition of the group led by the Jadids included intellectuals, merchants, and large landowners. For them, important tasks included providing new education for the youth, increasing the number of libraries and bookstores, translating and spreading foreign literature with a progressive educational spirit, supporting the socio-economic needs of the underprivileged classes, and, in general, changing the people's consciousness and worldview.

It was natural for these efforts to evolve into certain organizations, and indeed, this was in line with the times. The first national structures aimed at political struggle through peaceful, educational means were established in Turkestan at the beginning of the 20th century. Between 1906 and 1916, many such societies were founded in cities such as Tashkent, Samarkand, Kokand, Andijan, Namangan, Bukhara, Khiva, and others.

RESEARCH DISCUSSION

Specifically, in Tashkent, there were "Jamiyati Khayriya" (1909), "Umid" (1910), "Turon" (1913), "Mashrab" (1909); in Kokand, "Yoshlar Partiyasi" (1906), "Ghayrat" (1916); in Samarkand, "Majlis" (1913); in Andijan, "Ittifoqi Muslimin," "Tijorat Rivozhi" (1914), "Taraq-Qiyparvar" (1916), and others. Additionally, in archival documents, there are mentions of societies such as "Hushyorlik Jamiyati" and "Taraqqiyoni Islom," whose activities are not well documented. The educational-political resistance movement was carried out precisely through such societies.

One of the prominent Jadid figures, Abduvahob Murodi, wrote that "until 1916, various national organizations such as 'Gap' and 'Jamiyati Khayriya' were formed. Their goals included taking control of trade, sending students abroad, increasing national movements among the people, and publishing national press. However, in 1916, when the issue of recruiting workers



for the front arose, these small organizations transformed into revolutionary organizations." The 1905 revolution and the consequences of the First World War weakened the Russian autocratic regime, which opened the way for the politicization of the liberation movement in Turkestan. After the first Russian revolution, the freedom struggle led by the Ulamo and Jadids gradually shifted from purely educational to educational-political. This process was more pronounced among the Jadids than among the Ulamo. In his memoirs, Abdullah Avloni noted: "In 1904, the Russo-Japanese War broke out, and our eyes were opened. The revolution in Russia in 1905 had a significant impact on us. Our organization began to understand political issues and, first of all, began working to enlighten and educate the black people." Thus, "between 1905 and 1907, Jadidism manifested as a progressive political phenomenon. It contributed to the awakening of the indigenous population of Turkestan and the formation of the ideology of the national liberation movement."

At the same time, the Russian colonial administration also strengthened political control over the region, establishing the Turkestan Security Division in 1907. Through its informants, the activities of intellectual individuals fighting for independence were regularly monitored and persecuted. This indicates that the political process of intellectuals, who were united in their goal, was intensifying. However, up until 1917, the intellectuals were unable to establish any organization or party that united all political forces under a single program. Educational societies operating within certain territorial limits served as a foundation for political organizations after 1917.

RESEARCH RESULTS

The first society officially founded by Muslims in Turkestan was "Yordam" (Help), established on May 12, 1909, in Tashkent, which is referred to in archival documents under various names such as "Jamiyati Imdodiya," "Jamiyati Khayriya," and "Kumak." The founding members of the society included educated intellectuals such as Toshkhoja Tekboev, Nizomqori Husaynov, Abdullah Avloni, Munavvarkori Abdurashidkhonov, and Bashrulla Asadullakhodjaev. The society's membership grew to 55 members. The leadership included Vohidjon Dadajonboev as the leader, Mullah Zufar Umar Qoriyev as the treasurer, and Bashrulla Asadullakhodjaev as the secretary. The society's leadership was re-elected annually. For instance, at the general meeting held on January 16, 1915, Ubaidullakhodja Asadullakhodjaev was elected as chairman, Munavvarkori Abdurashidkhonov as deputy chairman, Bashrulla Asadullakhodjaev as secretary, and Ilhomjon Inomjonov as treasurer. According to the society's regulations and program, all management issues were resolved through the General Assembly and Consultative Council.

The main tasks of the society included improving the material conditions of needy Muslims, particularly establishing hospitals, clinics, kitchens, and tea houses for the elderly, disabled, and widows. The society also provided scholarships for higher and secondary education. A special point of emphasis was that religious affiliation was not considered when admitting members. Interestingly, the membership fee was 6 rubles per year for Muslims and 5 rubles for people of other faiths. Although no specific reason is given for this, it seems likely that it was aimed at enabling wealthier non-Muslims to assist Muslims more effectively, as their economic condition was better than that of Muslims in Turkestan at the time. The financial base of the society was formed through membership fees, deposits in banks, funds raised from



theatrical performances, and donations. For instance, wealthy individuals living in the Kokcha district, such as Mahmudjon Shukur Khojaev and the Mirkhidayatov family, made donations of 100 rubles and 33 rubles 32 kopecks, respectively.

Additionally, in 1914, when Abdullah Avloni had a son, his friends raised 48 rubles 20 kopecks for him, which was also donated to "Jamiyati Imdodiya." In the Russo-Asian Bank, the society had a deposit of 5837 rubles and 45 kopecks. In general, the society's annual income from 1913 to 1915 reached 10,000 rubles. Of this, the average annual expenditure was over 2,000 rubles. Considering that during that period the monthly tuition fee for a student to pay the teacher was 1-2 rubles, or the price of 1 kilogram of meat was 15-20 kopecks, it is possible to imagine the financial situation of the society. A large part of the accumulated funds was spent on financially supporting new method schools. In 1914, 150 rubles were given to the school of teacher Eshonxoja Khoni in the "Devonbegi" neighborhood, 100 rubles were allocated to the school of teachers Sobirjon and Shokirjon Rahimi in the Sebzor neighborhood "Takhtapul," and 350 rubles were given to the school of Muftiy Munavvarkori Abdurashidkhonov in the "Tarnoqboshi" neighborhood. Of course, the society imposed certain conditions in exchange for the assistance provided to the schools. For example, when 140 rubles were given to the school of teacher Abdullajon Ibrahimjon oglı in the "Beshyoqoch" neighborhood "Kokmazjid," and 80 rubles were allocated to the school of teacher Muhammadsaid Muhammadmusiy oglı in the "Kallakhona" neighborhood in the Kokcha district, the condition was that these schools fully accept the structure and curriculum of new method schools and hire a qualified teacher.

CONCLUSION

In conclusion, as a result of Russian colonial oppression, the national liberation movement in Turkestan began to shift towards educational-political struggle from the early 20th century. At the forefront of this movement were intellectuals who began to unite through national societies across the region. Representatives of the educational-political resistance movement in Turkestan first chose peaceful means of struggle, avoiding the shedding of people's blood. Secondly, they sought to involve all segments of the population through national societies. Thirdly, the movement aimed to protect national traditions, spread enlightenment, send youth abroad for education, protect the underprivileged population, and ultimately lead Turkestan to freedom by fundamentally changing the world outlook of the people.

As a result, a new system of education emerged. New schools, hospitals, dining halls, teahouses, libraries, and bookstores were built and expanded. National press and theater were established. The foundations of future political parties were formed. Overall, the educational-political resistance movement played a vital role in liberating Turkestan from colonial darkness.

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