

# THE DESIRE FOR SOCIAL DEVELOPMENT AND THE EMERGENCE OF IDEAS OF MODERNISM ON THE TERRITORY OF TURKESTAN

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## Abstract

This article describes the emergence of freedom-minded Jadids educators as a result of the policy of violence in the social, economic and political spheres after the occupation of Turkestan by Tsarist Russia, as well as the emergence of protests from various strata of peoples.

**Keywords:** Turkistan Territory, jadids of Turkestan, intellectuals of Turkestan, tsarist Russia, tsarist Russian aggression on Central Asian, Central Asian khanates, colonial policy.

## TURKISTON O'LKASIDA IJTIMOYIY TARAQQIYOTGA INTILISH VA JADIDCHILIK G'OYALARINING VUJUDGA KELISHI

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“Ma’naviyat asoslari va huquq ta’limi” kafedrasi dotsenti

## Annotatsiya:

Ushbu maqolada Turkistonni chor Rossiyasi bosib olgandan keyingi ijtimoiy, iqtisodiy-siyosiy soxalardagi zuravonlik siyosati va o'lkada yashovchi xalqlarning turli qatlamlaridagi noroziliklarning kelib chiqishi oqibatida hur fikrli jadid marifatparvarlarining paydo bo'lishi haqida bayon qiladi.

**Kalit so'zlar:** Turkiston o'lkasi, jadidlar, Turkiston ziyolilari, chor Rossiyasi, chor Rossiyasining O'rta Osiyoga tajovuzi, O'rta Osiyo xonliklari, mustamlaka siyosati.

## ВОЗНИКНОВЕНИЕ ИДЕЙ СТРЕМЛЕНИЯ К СОЦИАЛЬНОМУ РАЗВИТИЮ И МОДЕРНИЗМА В ТУРКЕСТАНЕ

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## Аннотация:

В данной статье описывается возникновение свободомыслящих джадидов просветителей в результате политики насилия в социальной, экономической и

политической сферах после оккупации Туркестана царской Россией, а также возникновение протестов различных слоев народов.

**Ключевые слова:** Туркестанский край, джаиды Туркестана, интеллектуалы Туркестана, царская Россия, агрессия царской России на Центральную Азию, среднеазиатские ханства, колониальная политика.

### Introduction

It is known from history that throughout a long historical period, our country has been struggling against various external threats. During the period of aggression and rule by foreign countries, invaders destroyed many cities and villages. Material and spiritual wealth was plundered. Similar tragedies and losses also occurred during the period of aggression and rule by Tsarist Russia.

Tsarist Russia's desire to invade the Central Asian khanates and appropriate their wealth was evident as early as the 17th century. Peter I elevated military campaigns against the khanates to the level of state policy and set the goal of conquering them. It is known from history that he sent an expedition to Khiva for this purpose. As the famous historian Hamid Ziyoev wrote in his work "Uzbekistan as a Colony and a Prisoner of Oppression," Russia's military campaigns in Central Asia took on a particularly serious character during the reign of Peter I.[2] According to the information provided in that work, Peter I, who had failed to achieve his goal, even on his deathbed recommended the conquest of the Central Asian khanates. The famous Russian poet A.S. Pushkin wrote about this: "Peter I left with two dreams: one was to avenge the defeat on the banks of the Prut against Turkey, the other was to avenge the capture of Bekovich from Khiva," the work reports. The scientist explains the Russian Tsar's desire for Central Asia with the following thought: "In connection with the East," said Peter I, "the Kazakh state is the key and the gate. "That is why, even if millions of dollars are spent, it is necessary to subjugate Kazakhstan, or at least establish Russian influence there," he instructed. Tsarist Russia's conquest of the Central Asian khanates had its own reasons, of course. However, it is necessary to emphasize that one of the main reasons for the fall of the khanates under the influence of the Russian invasion was the internecine wars of the Central Asian sultans in the first quarter of the 18th century and in the following years, which replaced peace and harmony in the country with discord and increased internal conflicts. Discord and discord ultimately led to the conquest of the country by Tsarist Russia in the second half of the 19th century. Consider this: this unfulfilled dream of Peter I, who could not achieve his goal during his lifetime, was fulfilled by fate not long after his death. It is not for nothing that our people say the proverb: "The wolf eats the divided, the bear eats the separated." [1]

The hated tsarist Russia had achieved its goal. He developed various methods of plundering the country, and as a result of his policies, the country's wealth was plundered, its people were drowned in blood, and dozens of villages and cities were destroyed. As a result of the invasion, the people of the country lost a huge amount of material and spiritual wealth.

To strengthen their rule, the colonialists brought representatives of various classes into the country - officials, soldiers, engineers and technicians, as well as workers. They took all



necessary measures to plunder and transport the country's wealth. "The policy of Tsarist Russia in Central Asia, including Turkestan," says Candidate of Legal Sciences Jorakul Toshkulov, "was a policy of aggression, carefully thought out in every detail over many years, aimed at ruthlessly plundering the country's inexhaustible material and spiritual wealth, oppressing its working people, and enriching the colonizers in exchange for their labor. But this policy was not easy to implement. The peoples of Central Asia fought with all their might to defend their country from the enemy and preserve its independence from the very moment the tsarist armies began their invasion campaigns, sacrificing their lives for every city, village, and every inch of land. Despite this, the tsarist armies, superior in armament, razed the cities and villages of Central Asia to the ground and carried away all their wealth."

The tsarist government ruled the country with a carefully thought-out barbarity, which led to the establishment of a policy of colonialism and grand nationalism. Doctor of Historical Sciences Hamid Ziyoev's book "Turkestan: Struggle against Russian Aggression and Domination" provides valuable information about the history of Turkestan of that period: "The Russian government's goal in dividing Turkestan into three parts was to prevent the unity and unification of Uzbeks, Tajiks, Kazakhs, Kyrgyz, Turkmens, and Karakalpaks into one large family." [2]

The entire content and essence of the policy pursued by the tsarist government in Turkestan was based on colonialism. "The basic principles of the regime were based on the political, economic and social interests of the metropolis, and in accordance with them the following tasks of tsarism were defined: to suppress by military means all forms of resistance of the peoples of Turkestan to the new regime and to adapt these peoples to the colonial system by force; "...the elimination of the previous mechanisms of government led by khans, beks, and local ayans; non-interference in the life and customs of the local population; assistance in organizing the "correct settlement of the population" in Turkestan; ensuring a cheap system for using the natural resources of the region," it says. In the work "The policy of the authoritarian regime to plunder the national wealth of Uzbekistan: historical testimony and lessons."

The tsarist government in most cases pursued a policy based on violence, invasion, and plunder. As an example, we can cite the activities of one of the major leaders of the tsarist government, the Governor-General of Turkestan, K. P. Kaufman. He pursued a colonial policy, relying on methods of government based on violence. Under his leadership, a number of bloody actions were committed in many parts of Turkestan, from Samarkand to Khiva. By order of Kaufman, the tsarist army razed hundreds of cities and villages to the ground, plundered their inhabitants, demolished mosques and madrasas, and turned some madrasas and mosques into their own granaries and stables. In 1880, Tsarist Russia adopted the "Collection on the Social-Tribute and Land System", the "Regulations of 1886", and the "Rules on the Introduction of the Land-Tribute System in Turkestan" of 1903. As a result of the 1906 policy of population resettlement and others, changes were made to the entire system of land relations and taxation. These measures aggravated the social situation of landowners and the entire population. When developing these laws, the interests of the Turkestan region and its economic development needs, as well as the demands of the 6 million people living in it, were generally not taken into

account. Turkestan was made dependent on Tsarist Russia in every aspect, especially in economic terms.

In the period from the 1860s to 1917, the movement to develop cotton cultivation and obtain greater profits from it spread widely throughout Turkestan. The initiators and inspirers of the “cotton craze” included the tsarist government and trade and industry circles. As a result, huge sums of money were brought to the country in the hope of a lucrative profit. However, it mainly lined the pockets of the tsarist government, banks, firms, and usurers. All the hardships and hard labor associated with cotton fell on the shoulders of local peasants. The poor, who had been living on a daily basis, were ruined, and the condition of the middle-class peasants also worsened.

The intended goal of such an economic policy in Turkestan was not only to sell cotton, but also to import Russian grain into the country and thereby earn a large profit. On the other hand, it would free Russia from dependence on American cotton and save millions of dollars. In addition to the huge profits Russia made from cotton, plans were also being made to bring Russian grain to Turkestan and sell it. On this issue, among the highest circles, those who said that it was necessary to reduce the number of grain and other crops by developing cotton cultivation in the country, and to increase the local population's need for Russian grain, formed the majority. As a result, Russia set itself the task of making great profits from both cotton and grain.

From time immemorial, cotton has been cultivated in Turkestan in the same row as cotton. Silkworm breeding was considered a very delicate and responsible industry, and the local people had sufficient experience in this field. However, at the end of the 19th century, as a result of the emergence of specific problems in silkworm breeding, this industry fell into a rather difficult situation. For this reason, Tsarist Russia, already in the early years of its colonial rule, attached great importance to the development of silkworm breeding in Turkestan.

At the end of the 19th and beginning of the 20th centuries, the development of cotton and sericulture in Turkestan was a colonial endeavor. Because they were cheaply imported to Russia, the products made from them - gauze, clothing - were a huge profit for Russia, its government and capitalists, filling their pockets. Moreover, Russia, freed from the need to buy American cotton, now had the opportunity to easily supply its textile factories with raw materials from Turkestan cotton and cocoons. As if this were not enough, it also made a lot of money by selling its grain, cotton and cocoon products in the Turkestan markets. But the worst part of the matter was that during the tsarist era, Turkestan became a source of raw materials for Russia, laying the foundation for its cotton monopoly.

The railway's entry into Central Asia began in 1880. It reached from the Mikhailovsky Bay of the Caspian Sea to Kyzylorda. Then the railway was extended to Krasnovodsk, in 1885 to Ashgabat, in 1886 to Samarkand, in 1898 from Marv to Kushka, and in 1895-1898 to Andijan via Samarkand-Tashkent. Later, in 1905, the Orenburg-Tashkent railway was put into operation and connected to the Central Asian railway.


Tsarist Russia certainly did not aim to develop Central Asia by building a railway. On the contrary, the construction of the railway in the country opened the door to the possibility of transporting Central Asian wealth, which had previously been transported in handfuls, now by





the ton. The construction of railways not only led to the development of cotton mills and oil refineries, and the industrial sector in general, in exchange for the production equipment that was being imported to Central Asia, but also increased the flow of finished industrial products from Russia. In addition, it also made it possible for military forces to arrive in Central Asia when necessary. In general, railways were built not for the development of Turkestan, but mainly to strengthen the colonial policy of the tsarist government and plunder the country's resources. It is known from history that folk crafts have been widespread in Central Asia from time immemorial, and products made by skilled craftsmen in various areas of craftsmanship have satisfied the needs of the local people for centuries. Local products have always been considered the main goods in the country's internal and external trade. Trade has also been developed in the country since ancient times, and trade has been carried out with various countries of the world. It is known from history that among local merchants, there were even master merchants who traded with the northern regions of Russia. However, the emergence of the industrial sector in the country over the centuries had a negative impact on the daily life of a certain segment of the population. Yarn, fabrics, and various finished products produced in Russian industry dominated the markets of Turkestan. This led to the collapse of the work of craftsmen in the country, and local products began to be replaced by products of Russian industry in domestic and foreign trade. "Starting from the first years of the occupation of the country by Russian troops, the import of Russian finished products into Turkestan intensified," writes H. Ziyoyev in his work, "by this time Russian gazelles took first place in terms of quantity compared to other goods and increasingly displaced local products." The principles of equality and justice in trade relations were destroyed. Nowadays, various types of textiles, iron, steel, cast iron and copper, as well as tools made from them, and various other goods were imported in large quantities. By the end of the 19th century, Russian products had a strong presence in the Syrdarya region, including Tashkent. In particular, yarn textiles were imported in large quantities.[2] The country's authorities banned the import of fabrics from India, Iran, and Turkey in order to prevent competition from Russian fabrics. High-quality and somewhat cheaper fabrics woven in the Russian textile industry began to replace local fabrics. Local fabrics, unable to withstand competition, gradually lost their customers. This had very serious negative consequences, impoverishing and even losing their jobs for many weavers, tailors, and dyers, and it severely affected the country's handicrafts and weakened its productive forces. Local merchants were deprived of trade in finished goods and found themselves in the shadow of Russian capitalists. The tsarist government, firms and banks continued to make huge profits by turning the country into a market for finished products. This led to the mass impoverishment of the people. In this regard, we found it necessary to quote the words of A. Avloni: "The Europeans take our cotton worth five kopecks and sell it to us for 25 kopecks." As a result of the development of cotton in the country, food products decreased and their prices increased. For example, according to reports, rice, wheat, and other grain products were surprisingly cheap in Tashkent before the Russians arrived. In 1900, food production in the Fergana region increased two to three times. The scarcity of food dried up the livelihoods of the poor.[4] As if Tsarist Russia was not enough to oppress the local population, in order to establish a strong foothold in the country and to colonize the lands, it relocated a certain part of the Russian





population and built Russian cities and Russian settlements there. The well-known scientist H. Ziyoyev, in his collection “Innovation: Reform, Renewal, Independence and the Struggle for Development”, provides the following information: “By the end of the 19th century, the number of Russians in the country was 197,420 people. However, by 1909, their number had reached 619,320 people. As a result, the settled and nomadic population of the country was deprived of much of its fertile lands and pastures and fell into a difficult situation. The rapid increase in the number of Russians in the country was politically very dangerous for the indigenous population. Zero, they were one of the factors strengthening the colonial and grandiose nationalist policies of the Russian state.” In the same collection, N. Karimov also expressed his thoughts on this issue: “In 1906-1913, 116 Russian villages were established in Turkestan. 36.7 percent of the peasants who founded these villages came without any property, and 60.9 percent did not even have a yellow hat.[4] The tsarist government, patting the heads of these peasants, created all the opportunities for them to become the reliable support of the government in oppressing the local people and keeping them in conditions of feudal backwardness. As a result, the economic, social and cultural situation of the local people became unbearable. ”

At the end of the 19th and beginning of the 20th centuries, a system based on the policies of colonialism and great nationalism prevailed in Turkestan. The Russian government did not want to grant political and human rights to the Uzbek and other indigenous populations. We see that Turkestan is not called by its own name, but openly called "a Russian colony" in works created at that time and in the Russian press, and the term "Russian Turkestan" has become commonplace. Moreover, the disdain for the indigenous people was expressed not as Uzbeks or Kazakhs, but as “inorodets” (“foreigners”), “tuzemets” (“locals”).[4] The disdain for the indigenous people, the Turkestans, who with all their hard work contributed to the well-being of the colonizers, was an abhorrent manifestation of the colonial policy of Tsarist Russia.

The colonial policy also dealt a severe blow to the spiritual life of the country. The destruction of the national and spiritual wealth created by the people over the centuries was the most important aspect of the policy of tsarism. In this regard, it is appropriate to recall the words of one of the tsarist officers, the bloodthirsty General Skobelev: “To destroy a nation, it is not necessary to destroy it; if you destroy its culture, art, language, then it will soon collapse.”

The Russian government, as far as possible, consciously hindered the development of the national language and national culture, and did not even think of allocating funds for the provision of schools and madrasas. At the same time, it did not even think of allocating funds for the provision of schools and madrasas, consciously hindering not only the material, but also the spiritual development of the local people. He tried to spread Russian culture among the local population, to alienate the people from their national culture, and to increase the influence of Russians in the country. Zero, in order to strengthen his rule in Turkestan and preserve his eternal right to ownership, pursued a policy of Russification among the local population. From the first years of the occupation, the Russian language was given state status in the country. The work “Jadidism: The Struggle for Reform, Renewal, Independence and Development” provides the following information about this: Subversive activity against Muslim clergy, schools, and Islamic social institutions intensified, at the same time, broad opportunities were



created for the activity of the Russian system, the church, the people, Sunday and other schools, Orthodox churches, cathedrals, synagogues, monasteries, and various missions. According to some reports, only one percent of the budget of the Turkestan General Governorate was allocated for education. 74 percent of it was spent on providing Russian schools, and 26 percent on Russian-run schools. The state of madrasas and mosques in the country was in dire straits and was generally neglected by the state<sup>1</sup>. Fortunately, local people organized hashars, collected funds, and repaired madrasahs and mosques, based on Eastern traditions. The Russian government tried to preserve mosques and madrasahs in their medieval state, deliberately keeping them under strict control. The goal of this was that the Russian government did not want the indigenous population to become literate and educated, to master secular sciences, and to develop their minds and thinking. If this happened, the national feelings of the people would intensify and they were afraid of the consequences.

The strategic path of tsarism in the field of education was to gradually close down national schools. By keeping the people in illiteracy, ignorance and superstition, they were to stifle their national pride and freedom, and prevent any uprising of any kind of forces. In the opinion of the tsarist authorities, the local people were uncultured, and raising their consciousness could only be carried out by the Russian authorities. One of the inspirers of the great nationalist policy, the press censor of Turkestan, N.O. Osroumov: "The Russian government should try to integrate the local population with the Russian people. In this direction, the education of the local population can be developed to a certain extent," he said, as if deciding the fate of the local population on his own.

The tsarist government limited their material interests by abolishing the land and property of the madrasahs and mosques. As if this were not enough, while imposing strict control over madrasas and mosques, they sought to appoint people who supported and encouraged the policies of the tsarist government instead of conscientious, believing, and pure Muslims to religious positions. Among the religious leaders, people with pure beliefs and honesty were removed from their positions, and their "unwholesome" actions were condemned as "pan-Turkism" and "pan-Islamism."

Some sources state that the tsarist colonists even brought dogs into mosques to demonstrate their unlimited rights. Some sources also state that local people were forbidden to wear national costumes on the main streets of Tashkent.

These and other measures taken by the tsarist government to destroy the culture of the local people, attempts to interfere with the spiritual values that the people have cherished for centuries, were ineffective. These efforts only strengthened the aspirations of the local people to preserve their national culture and ideology, to awaken as a people and a nation, to understand their identity and the changes taking place in the world, and to transform national education in line with the changes taking place on a global scale.

No matter how much resistance was shown by the government, the country's patriots rose up against the violence of foreigners and their attempts to unite the people with them continued. For example, the Uzbek people's struggle for freedom during the tsarist colonial era is marked in the annals of history by the uprising led by Darvesh Khan in the Andijan and Margilan



regions in 1885, the "cholera rebellion" in Tashkent in 1892, the mass uprisings of the people in the Fergana Valley in 1898, and the uprisings against serfdom in 1916.[3]

During the trial of the leader of the Andijan uprising of 1898, Muhammadali Eshon, and many of his associates, one of the tsarist officials asked Eshon: What compelled you to lead the people and oppose the tsarist regime? – to the question of the tribe, he immediately replied: "Your immense oppression of the local people, your insult to their freedom and dignity," - also indicates the severity of the oppression inflicted on the people by the colonialists.

In Turkestan, it was possible to gather representatives of various strata of the population as a force against czarism. These were intellectuals, scholars, representatives of the national bourgeoisie, workers and peasants. The growth of their national and spiritual consciousness was greatly influenced by foreign press that entered the country through various secret channels. Local intellectuals subscribed to newspapers and magazines published in Tatarstan, Azerbaijan, India, Egypt and Turkey and read them regularly. Newspapers from these countries, such as Mahmudkhodja Behbudi, Munavvar Qori, Abdullah Avloni, Hamza, Qitrat, and Cholpon, began to acquaint young people with events taking place in other countries of the world, the lives of other peoples, and the enlightened ideas of the new century.[7] In the same years, news about the revolutions that took place in Russia, Turkey, and Iran also reached Turkestan through these publications. At this time, Turkestan itself did not yet have a newspaper publishing house.[3]

It is, of course, absurd to say that the Tsarist government was unaware of the newspapers entering Turkestan. Therefore, the tsarist government, not only put every educated person in Turkestan under strict control, but also searched mosques, madrasas, bookstores in markets, and warehouses, constantly interested in the presence of political literature, that is, newspapers and magazines published in Bakhchisarai, Ufa, Orenburg, and other cities, and sought to take various measures to prevent the entry of such revolutionary and progressive publications. In order to prevent this and keep the people in obedience, the scholars were supported and encouraged in every way, creating conditions for the excessive institutionalization of religious figures, strengthening the madrasas and mosques under their control, and thereby expanding their sphere of influence. In this regard, the following words of N. I. Ilminsky can be cited: "Beware of scholars and highly educated teachers.

"In comparison with ordinary people who are very polite and devoted to religion, they are under very strict surveillance." Acting on these "wise" instructions of Ilminsky, the Russian Internal Affairs Police took "scholars and highly educated teachers" under political control, and the role of "ordinary people who are very polite and devoted to religion" in the social and spiritual life of Turkestan increased. At the same time, the tsarist government, with the permission of the local administration, opened brothels and shops selling various alcoholic beverages in the country. Local scholars, however, were indifferent to these events. As a result, both hotbeds of discontent, like dragons, began to slowly draw the local population, especially the youth, into their fold.

By the beginning of the 20th century, the idea of freedom and the struggle for freedom had taken a serious turn in Turkestan. The oppression, repression, and unjustified violence inflicted on the people by Tsarist Russia led to the overflowing of the people's cup of patience.[7]





Enlightened people from among the people, who deeply understood the true essence of Tsarist policy, took to the field to fight this oppression.

This struggle was especially revived after the socio-political events that took place in Russia in 1917. The overthrow of the tsarist government strengthened the hope of freedom among the oppressed people. However, the “freedom holiday” did not happen. In real life, a sharp contradiction was revealed between the official declaration of full national rights by the central government and the real practice of resolving the old colonial order. The Provisional Government, like the tsarist administration, was primarily concerned with preserving the territorial integrity of the empire and eliminating attempts at secession. The failure to match words with deeds and the continuation of the previous colonial path led to a renewed rise of the national liberation movement in Turkestan. At the same time, during this period, thanks to the creative courage of national democrats and innovators, the idea of restoring national statehood was enriched with the concept of building a democratic state and searching for ways of gradual development of transforming society.

As the educated layers of society realized the unsuitability of a state system imposed from abroad, they began to understand more deeply that they were capable of governing their own countries, and came to the conclusion that it was necessary to fight for the national freedom and political independence of their homelands. They laid the foundation stone for the first national organizations and associations, and sought to raise the resistance to a level that would meet the national interests. These were the forces that set themselves such a great goal and fought with great courage for the fate and future of the country. Their noble cause, as a socio-political movement, went down in history as the Jadid movement.

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