

## THE SECOND ERA OF THE VARIOUS SOCIETIES OF JADIDS IN TURKESTAN

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### Abstract:

The second era of the various Jadid societies in Turkestan, spanning from the early 20th century until the Russian Revolution of 1917, marked a significant phase of consolidation and expansion of progressive ideals among Central Asian intellectuals. Their activities included secret meetings, the publication of reformist literature, the establishment of modern schools, and political organizations aimed at awakening the masses to the possibilities of national liberation. Despite the harsh repression from colonial authorities, these societies persisted in spreading their message of social and educational change, creating the groundwork for later political movements in Central Asia.

**Keywords:** Second era, Jadid societies, Turkestan, educational reform, national autonomy, Russian Revolution, political movements, colonial resistance, social justice, intellectuals, Central Asia, modernization, national identity.

### Introduction

Another large educational society established in Tashkent was called "Umid," founded on August 1, 1910, with a fund of 1,000 rubles. The main founder and promoter of this society was Munavvarkori Abdurashidkhonov. Prominent new method school teachers and progressive youth, such as Abdullah Avloni, Muhammadkhon Pashshakhodjaev, Ota Khon Saidnazirkhodjaev, Abdusami Hidayatboev, Nizomiddinkori Husaynov, Muhammad Yusuf Yaqubov, and Ubaidulla Khojayev, were active members. Although an application was submitted on August 7, 1910, to officially open the "Umid" society, the head of the Turkestan Security Division, V. Andreev, emphasized that permission should not be granted, as the society aimed to help the people of Turkestan understand their national identity. The society planned to bring and distribute books from Turkey and other Muslim countries. After closely monitoring the society's activities, the colonial authorities gave permission in November. Documents from the Turkestan Security Division specifically mention that the "Umid" society was distributing books that had not passed censorship. In fact, the authorities noted that the "Russian government's police and security divisions never openly allowed local people to engage in such cultural activities. When one door was opened, another was closed."

The society expanded beyond Tashkent, opening branches in Kokand, Samarkand, Toitopa, Pskent, and Parkent.



## RESEARCH DISCUSSION

In particular, in Samarkand, the "Umid" society worked covertly, and all its members were book traders. The society operated within its regulations, where it could only be dissolved with the consent of its members, branches could be opened in various cities, voluntary membership was allowed, and members would share profits according to their contributions. Members could leave their capital to their descendants as inheritance, and all matters were to be discussed at the General Assembly. A financial audit was conducted annually in May. "Umid" focused on promoting book trade, publishing books in local and other languages, and distributing them to the people. The society owned large bookstores in Tashkent, such as the "Turkistan" and "Maktab" bookstores. All the income of the "Umid" society was spent on developing new method schools. For example, the owner of the "Umid" society's library in Andijan, Mulla Ota Khon, provided books for new method schools. Additionally, up until 1917, there are also references in archival documents about other societies in Tashkent, such as "Mashrab" or "Gap," and "Turon." According to a spy with the pseudonym "Shahrisabzlik" from the Turkestan district security division, in the circle of Munavvarkori Abdurashidkhonov, similar to the "Gap" society, progressive newspapers were read, and educational and political issues were discussed.

On May 3, 1914, at a "Gap" meeting held at the house of Mufti Eshonkhon in the old city with over 25 participants, the issue of implementing a unified curriculum for new method schools was discussed. A commission consisting of intellectuals such as Munavvarkori Abdurashidkhonov, Samikhori Ziyoboev, Shokirjon Rahimi, Abdullah Avloni, Abdumajidkori, and Muhammad Rasul was formed to develop a unified curriculum for all the schools in the region. Additionally, the issue of ensuring the costs of new method schools by the state was raised. In general, the goal of all these societies, as Abdullah Avloni emphasized in the example of "Turon," was "At this time, our goal appeared to be theatrical, but in essence, it was to unite the youth of Turkestan politically and prepare them for revolution." It can be easily concluded from the following table that most of the founders or active members of the societies in Tashkent were from the same group of people. Thus, these societies worked in close connection with each other, and there were specific reasons for this. Firstly, this process created the conditions for the formation of educational-political groups with a single goal, allowing them to have a broad influence on the population. Secondly, it was aimed at hiding from the persecution of the Russian colonial administration. Thirdly, the continuity of the national liberation movement in the region was ensured. In the cities of Kokand, Andijan, Namangan, and Samarkand, several societies were also established. For example, in 1906, in the city of Kokand, progressive Tatars such as Shakir Mukhtorov, Zakir Abikhanov, and Muhammadzarif Muhammadrahimov established the revolutionary-minded "Youth Party."

According to the 942nd report of the Turkestan Protectorate Department, the party consisted of merchants, shopkeepers, landowners, teachers, and other members, with the total number of members reaching 50. It is also noted that the party had connections with Munavvarkori Abdurashidhonov and Mahmudkhodja Behbudi, and that they translated and distributed articles from the "Shuhrat" newspaper into the Tatar language. At the same time, it is emphasized that the party did not have a single organization, and there were conflicts between the "youth" and the "elders" over progressive issues.

Another prominent society in Kokand was "Ghayrat," which was established in 1916 under the



leadership of Abbaskhodja Kalonkhodjaev. Later, Shoislom Sultan Shoakhmedov, who worked in the government of the Turkestan autonomy, served as its secretary. Prominent members of the society included Mahmudjonqori Musakhodjaev, Isokjon, and Tojidinboy Ermu-hammedov's two sons. The main purpose of the society was to publish books, newspapers, and magazines in Uzbek and distribute them among the people. The society had connections with the Turkish "Ittihad va Taraqqiy" (Union and Progress) organization, and Abbaskhodja Kalonkhodjaev sought assistance from them to establish publishing activities when he traveled to Istanbul. The wide recognition of the society among the people was confirmed by the head of the Turkestan Protectorate Department, M. Volkov, in his 1917 report: "Recently, in Turkestan, there has been a rise in the spirit of enlightenment and the awareness of national identity. Intellectuals established many newspapers in their own languages. Debates on enlightenment began. These movements spread, especially in Tashkent, Kokand, and Andijan. As a result, the 'Ghayrat' society, formed in Kokand, gained wide popularity among the population."

The financial capital of the "Ghayrat" society reached 45,000 rubles. This played a significant practical role in supporting the educational movement in the region. For instance, a loan of 20,000 rubles was granted to continue the publication of the "Sadoyi Turkistan" (Voice of Turkestan) newspaper. Afterward, editor Ubaydullakhodja Asadullakhodjaev tried to continue publishing the newspaper in Andijan, but the military governor of the Fergana province, A. Gippius, did not permit it. It is worth noting that under the influence of Tashkent progressives, educational-political societies were also established in Andijan and Namangan. Specifically, among the young merchants, intellectuals such as Tashkent residents Eshonkhon Makhdom, Muhiddinkori, Saidillakhon Afandi, Mulla Othakhon, as well as Andijan residents Zulalnun Mingbashi, Muhiddin Makhdom, and Mirzo Qosim, the "Ittifoqi Muslimin" (Muslim Union) and "Tijorat Rivoji" (Development of Commerce) societies were active in Andijan.

On April 14-16, 1914, Munavvarkori Abdurashidhonov, who was in Namangan, met with 15-20 progressives and suggested to them the idea of organizing a society in the form of national gatherings like "Gap" to address the issues within society. The intellectuals in Namangan accepted this proposal and began preparations to create a society based on a charter consisting of 13 articles. From this evidence of the collaboration between intellectuals in Tashkent and the Fergana Valley, it can be concluded that the educational-political struggle in Turkestan was not disjointed, but rather carried out on the basis of mutual support between different regions.

## RESEARCH RESULTS

In archival documents from 1913, there is valuable information about the establishment of a secret society in Samarkand called "Majlis" or "Maslahat" ("Mashvarat"), founded by intellectual religious scholars aiming to unite the people into a single union to lead the region to freedom. The society engaged in political-religious propaganda, fought for freedom, and tried to assist the impoverished segments of the population. It is especially important to emphasize that the society discussed not only religious-social issues but also political matters. For example, when Mulla Baroti was imprisoned, a meeting was held where the issue of his release was discussed, and a decision was made to release him by paying a ransom of 50,000 rubles. The members of "Majlis" met twice a week, on Fridays and Sundays. Prominent intellectuals, such as Mulla Shaykh Zamon, Otakhon, Hussein Ismailov, Shodi Ullakhon, Mirzo Ahmad Ismailov,



Abdul Javat Husaynov, Quti Najotov, and Ali Ogamuhammedov, were major members of the society. In Old Bukhara, there was a branch of the society, where a bookseller, To'raqulboy, was in charge. The head mullah of the Devanbegi Madrasah, Imamiddin Maksum, Baqokhon Mudarris, Eshon Alam, and other enlightened clerics were members of the society. The society was also supported by the Bukhara Qoshbegi, Nasrullo.

Although the "Hushyorlik Society" and "Taraqqiyoni Islom" societies are mentioned in the archival sources, officials of the Turkestan district protection department were unable to find any information about them, and therefore, concluded that such societies did not exist. However, we believe that this conclusion may not be entirely accurate. The reason is that, under the colonial conditions, the lack of opportunities to openly defend the interests of the people forced many societies to operate secretly and informally. Some societies communicated the news of their meetings through secret codes, which made gathering information about them more difficult. Furthermore, these societies may have operated without a strict charter and formal structure. For example, societies like "Gap," which took the form of a popular gathering, might have been difficult to identify. These societies were only known within their circle.

## CONCLUSION

The second era of the various Jadid societies in Turkestan played a pivotal role in shaping the region's socio-political landscape during the early 20th century. These societies, driven by intellectuals and reformists, not only advanced educational reforms but also became a crucial force in resisting colonial oppression and advocating for national autonomy. Despite the harsh measures imposed by the Russian imperial authorities to suppress their activities, these societies demonstrated resilience by establishing secret networks, publishing reformist literature, and promoting political awareness among the local population. Their efforts laid the foundation for later political movements and contributed to the rise of national consciousness in Central Asia. The legacy of the Jadid movement, with its emphasis on modernization, social justice, and the preservation of cultural identity, remains an essential chapter in the history of Turkestan's struggle for independence and self-determination.

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