

**XX ASR BOSHIDA TURKISTONNING IJTIMOYIY-SIYOSIY VA MA'NAVIY
AHVOLI, TARIXIY SHART-SHAROITLAR**

Abdimurodov Shahboz Davron o'g'li

Oriental universiteti 2-kurs magistranti

Ilmiy rahbar: Yakubova Muxtaram Bakayevna

Samarqand davlat universiteti dotsenti

<https://doi.org/10.5281/zenodo.20531214>

Annotatsiya: Ushbu maqolada XX asr boshida Turkistondagi ijtimoiy-siyosiy va ma'naviy ahvol, tarixiy shart-sharoitlar, ma'rifatparvarlik harakati, jadidchilik, mustamlakachilikka qarshi ozodlik kurashining ma'naviy asoslari masalalariga to'xtalinadi.

Kalit so'zlar: Turkiston, ijtimoiy-siyosiy hayot, ma'rifatparvarlik harakati, davlat, jamiyat, jadidchilik.

**СОЦИО-ПОЛИТИЧЕСКОЕ И ДУХОВНОЕ СОСТОЯНИЕ ТУРКЕСТАНА В
НАЧАЛЕ XX ВЕКА: ИСТОРИЧЕСКИЕ УСЛОВИЯ**

Абдимуродов Шахбоз Даврон оглы

Студент 2-го курса магистратуры Ориентального университета

Научный руководитель: Якубова Мухтарам Бакаевна

Доцент Самаркандского государственного университета

<https://doi.org/10.5281/zenodo.20531214>

Аннотация: В данной статье рассматривается социально-политическая и духовная ситуация в Туркестане в начале XX века, исторические условия, движение Просвещения, джадидизм и духовные основы освободительной борьбы против колониализма.

Ключевые слова: Туркестан, социально-политическая жизнь, движение Просвещения, государство, общество, джадидизм.

**THE SOCIO-POLITICAL AND SPIRITUAL STATE OF TURKESTAN AT THE
BEGINNING OF THE 20TH CENTURY: HISTORICAL CONDITIONS**



Abdimurodov Shahboz Davron ugli

Second-year Master's student at Oriental university

Academic Supervisor: **Mukhtaram Bakayevna Yakubova**

Associate professor at Samarkand state university

<https://doi.org/10.5281/zenodo.20531214>

Abstract: This article examines the socio-political and spiritual situation in Turkestan at the beginning of the 20th century, its historical context, the Enlightenment movement, Jadidism, and the spiritual foundations of the liberation struggle against colonialism.

Key words: Turkestan, socio-political life, Enlightenment movement, state, society, Jadidism.

Introduction. The restoration of the honest and truthful history of the people, our beloved country, the territory of our state plays a very important role in the process of understanding national identity. Therefore, it is necessary to study and know history. There is no future without history. After all, in this article we tried to talk about the socio-political and, of course, spiritual life of Turkestan in the 20th century. What was the state of Turkestan during this period and what political and social changes and public works were being carried out in the region. History is our future. It is impossible to face the future without knowing history. Because the future begins with today, and today with history. In addition, we tried to talk about the ideas under which the enlighteners of that time advocated unification and how the policy of renewing the country was implemented. The future of the people of Turkestan depended, first of all, on the people themselves, on their spiritual strength and the creative power of their national consciousness. During this period, strong attention was paid to increasing the spiritual and intellectual growth potential of the nation in Turkestan. Because spirituality and enlightenment have always been considered the strongest and most distinctive feature of the Turkestan people throughout their centuries-old history.

Literature analysis and methodology. The National Personnel Training Program, the Law on Education, relevant literature and Internet sources were used in the research process. During the writing of the article, the principles of theoretical-deductive inference, analysis and synthesis, historicism and logic, hermeneutic analysis, succession, the unity of the universal and the national, and comparative analysis were applied.

Results and discussion. The beginning of the 20th century coincided with one of the most serious turning points in the history of the Turkestan region. The processes that have developed in the region over the past decades have emerged to the surface of social life and revealed a deep tension that has engulfed its foundations. These processes, which arose due to external and internal factors, were not the same in their nature, but were integral in their destructive impact. Turkestan was on the verge of significant political changes in 1917. The peoples of the region tirelessly waged a national liberation struggle against 50 years of Russian colonial oppression.



Jadidism, which initially emerged in the politics of the Enlightenment movement, emerged as an ideologically unifying force for the Uzbek people when the fate of Turkestan was being decided.

The idea of the unity of Turkestan has been an age-old dream of the peoples living in it. Even today, this idea is common to all our peoples. At the beginning of the 20th century, the territory of present-day Uzbekistan consisted of three states: the Turkestan General Governorate, which was formed after Russia conquered Central Asia and was incorporated into it as a colony, as well as the superficially independent, but dependent on Russia, Emirate of Bukhara and Khanate of Khiva. At that time, the Turkestan Region or Turkestan, also known as the Turkestan General Governorate, was the largest in terms of its territory and population. It included the Samarkand, Syrdarya, Fergana, Transcaspian and Ettisuv regions. The main, majority of the more than five million inhabitants of the region were Uzbeks, Tajiks, Kyrgyz, Kazakhs, Turkmens and other local peoples. All of them were Muslims, professing Islam.

However, at that time, the concepts of «Muslim», «Muslim population» had not only a religious, but also an ethnic meaning, and were used to distinguish the local population from the Russian-speaking population resettled from Russia, the number of resettled people was less than a tenth of the total population of the country. In the light of the problems of national liberation movements, the history of the struggle for autonomy, the unity of Turkestan, and, in essence, independence, which reflected the real tragedy of all social and political forces, the real tragedy of the masses of the people, which arose after the overthrow of the tsarist regime in February 1917, at the stage of a fundamental turning point in the development of Turkestan, is of great importance and even defining importance in our days. At that time, the tsarist regime did not want the emergence of a local bourgeoisie.

Therefore, the Russian tsarism and bourgeoisie restricted the economic and political rights of the growing Uzbek national bourgeoisie and hindered its development. The national bourgeoisie was dissatisfied with this discrimination. Among the Islamic religious figures, there was a group that earnestly desired the enlightenment of the people, and these progressive intellectuals were against the tsarism and the ignorant clergy. These progressive forces, thinking about the development of the nation, were among almost all classes of the Uzbek people – artisans, farmers, merchants, large landowners, and Islamic scholars. The intellectuals decided to awaken the people from centuries-old backwardness and start the fight against tsarism from the educational front. In such historical conditions, the Jadid movement found a favorable time for its development in the Turkestan region. 20 years later, by 1917, the Jadids were at the heart of political processes in Turkestan. Jadidism had already risen from an enlightenment movement to a political movement in 1917, and in that same year, four All-Turkestan Congresses were held.

At the 1st Congress, held in Tashkent on April 16-23, 1917, the idea of organizing Turkestan autonomy within democratic Russia was put forward. This idea was the first step of the peoples of Turkestan on the path to restoring their national democratic statehood. On September 10, 1917, the 2nd Congress of All-Turkestan Muslims opened in Tashkent. The national idea and national ideology occupy a special place in the rich historical heritage of the Jadids. Jadidism was not only a cultural phenomenon, but also, first of all, a political phenomenon. The Jadids covered all issues in their activities, from the state and its construction to society and its spiritual life. The issue of the country's autonomy became the main issue in the socio-political life of Turkistan. The national idea of the Jadids that emerged at this time set the following two main goals: raising our people to the level of the enlightened nations of the world and achieving independence for Turkistan.



In the Jadids' views on the state and society, these two issues were inextricably linked. Because in order for a nation to be enlightened, it must be independent. And in order to be independent, our people must first master science and enlightenment. On the one hand, the Jadids fought for the independence of Turkistan. On the other hand, they sought to build a democratic legal state in Turkistan. So, this struggle formed the basis of the Jadid ideology. Among the Jadids, there were outstanding scientists, modern knowledgeable specialists in the fields of industry and agriculture, and cultural figures who dreamed of seeing the country prosperous and the Motherland independent, and they fought selflessly for this. The Jadids' program for the struggle for the independence of Turkestan had four main directions: expanding the network of new-style schools; sending talented young people to study abroad; publishing newspapers and magazines; establishing various educational societies.

If this program were implemented, it would be possible to organize a strong party of Jadid intellectuals. The main ideas and goals of Jadidism were: to free Turkestan from the tyranny and religious superstitions peculiar to the Middle Ages, to reform Sharia, to spread enlightenment to the people, to fight for the status of autonomy for Turkestan, to build a free and prosperous society by establishing a constitutional monarchy and parliament in the states of Bukhara and Khiva, and later a democratic republic, to introduce a stable national currency and create a national army. In addition, the Jadidism movement was formed from associations in the form of cultural and educational societies opened by certain groups of free-thinking and progressive people in Bukhara, Khiva, Tashkent, Fergana and Samarkand. In 1917, the issue of regional autonomy became the main issue in the socio-political life of Turkestan. The idea of granting Turkestan autonomy was quite popular not only among the democratic intelligentsia, but also among ordinary people. Despite social differences, the mood of striving to end the colonial status of the country prevailed in the entire Turkestan society.

The movement for national liberation that began here, along with the Russian institutions of the new government, led to the emergence of such Muslim organizations as “Shuroi Islamiya”, “Shuroi Ulama”, “Mirvaj Ulislam”, “Miftah ul-Maorif”, “Ravnaq ul-Islam”, “Ittifaq ul-Muslimin”, “Turon” and other various organizations. The emergence and formation of national Democratic organizations and societies among the local population of the country were to a certain extent influenced by the socio-political views of the national intelligentsia. Many of them, with their active work, made a huge contribution to the development of the ideology of creating a democratic national statehood in Turkestan.

Among them were representatives of the nationalities living in Turkestan, such as Munavvar Qori Abdurashidkhan oglu, Mahmudkhodja Behbudiy, Ubaydulla Khojaev, Mustafa Choqae, Tashpolat Norbutabekov, Abdulla Avloniy, Ahmad Zaki Validiy Tugon, Turor Riskulov, Abdurauf Fitrat, Sultanbek Khojanov, Miryokub Davlatov and other prominent enlighteners, public and political figures who led the national movement. They set themselves the goal of reforming the economic and political system of society, developing education and science, and establishing a secular, democratic society. This was a unique way of introducing Muslim peoples to world civilization, in particular European culture. This path, of course, was a path of gradual, gradual changes without any violence, without abandoning national and spiritual values, and then cleansing from outdated beliefs and prejudices that hindered development.

Among the factors that led to the continuous stagnation that accompanied the decline in the standard of living of the majority of the population and its impoverishment, the forced renewal (modernization) of Turkestan society in the Western style, carried out from the outside by colonial methods, became a factor that kept this renewal process in a constant state of



backwardness. First, during the years of economic expansion (occupation), new centers of the Turkestan national economy, such as cotton growing, cotton ginning, cotton oil production, extraction of fossil raw materials (mining), railway transport networks and other sectors, were not part of the country's national economic complex.

These industries were connected with the needs of the central industrial regions of Russia, and the removal of their products from Turkestan would have completely deprived it of the benefits it could receive, which would have destroyed the possibility of expanding production. Secondly, the establishment of capitalist production centers disrupted the economy of the region, creating a multi-level social structure. In this case, mainly handicraft and artisanal production was increasingly depressed and destroyed due to competition from the industrial goods of the metropolis. Finally, the fact that the regional economy, which worked for the Russian economy, was oriented towards the cultivation of peasant raw materials, the reduction of grain crops, and the depression of artisanal and artisanal production further strengthened the economic dependence of the region. The full weight of the disastrous consequences of this subjugation was experienced by the masses during the First World War (1914-1917), when the population changed: food shortages and famine became chronic due to frequent disruptions and breakdowns in the work of regularly operating railways.

Under the conditions of the unlimited rule of the administrative colonial office established by Tsarism and governing the country with the spears of the occupying army, all classes of the immigrant population lived in privilege, while economic backwardness was further aggravated by the political disenfranchisement of the local people in the country.

The process of modernization imposed from outside in the cultural sphere posed a threat of destroying the national cultural heritage, destroying the viable traditional values of the people. In addition to undermining the traditional structure of the Turkestan economy, colonialism deprived it of the opportunity to independently change its situation in a bourgeois direction on a national basis, dooming it to stagnation, crisis, backwardness, contributing to the growth of unemployment, and a decline in the standard of living of the people. All this increased conflicts and conflicts in social life. intensified political instability, and the confrontation of forces.

Thus, an important step was taken towards the unity of Turkestans: for the first time in history, a congress of Muslims was convened on a Turkestan scale, which expressed the peoples' firm desire for autonomy, the protection of their traditions and way of life; The Central Council of Turkestan Muslims, the representative of these interests, was established. It was understood by the Turkestan community, especially its progressive part, as a National Center.

The progressives (as the Jadids called themselves) overcame the resistance of tsarism and, despite the threat of physical destruction, did not abandon their educational activities, opened networks of new-method schools where the basics of natural sciences were taught, published newspapers and magazines, distributed printed products, established contacts with the masses on the basis of their artistic works, strengthened these means of communication, awakened in the people the desire for progress and knowledge, and connected these with the life of all mankind.

Conclusion. Jadidism, which came to the social life of Turkestan as a cultural and educational movement and set itself the goal of reforming old school education, took shape in the early 20th century as a broad social movement. Jadidism united citizens from different classes, representatives of the emerging young national intelligentsia, progressive elements of Muslim clergy, merchants, teachers and students of religious schools, petty officials, progressive



publishers, writers, journalists, and others. Mahmudkhodja Behbudiy, Abdurauf Fitrat, Sadridin Ayniy, Abdulvohid Burkhanov, Fayzulla Khojaev, Abdulla Qodiriy, Ubaydulla Khojaev, Munavvar Qori, Polvonniyoz Khoji Yusupov, Tavallo were the most prominent representatives of the Jadids.

Criticizing an article in the Jadid newspaper «Turon» that spoke about the need to open a school for women and involve them in social life, the magazine accused its author of straying from the path of God. The magazine writes that a woman should remain a woman and that it is foolish to equate her with a man. In conclusion, I can say that the people of Turkestan experienced a very complex historical period during these periods.

At a time when Turkestan was under the oppression of the Tsarist Russian regime, Progressive groups began to emerge in the country. And Tsarist Russia did not want this situation to arise and punished the progressives of this direction. But the Progressives understood the ideological unification of the people and the realization of the eternal dream of the Turkestan people. In conclusion, we must also say that the Creator himself built the soil of Turkestan, the land of Turkestan, and the land with special love and sincerity, it is no exaggeration to say.

REFERENCES

1. On Education. Law of the Republic of Uzbekistan. – Tashkent: Uzbekistan, 2020.
2. Shavkat Mirziyoyev We Will Build Our Great Future Together with Our Courageous and Noble People. – Tashkent: Uzbekistan, 2017.
3. Azamkhodjayev S. For the Unity of Turkestan. – Tashkent: Fan, 1995. – 15 p.
4. Juraev M., Nurillin R., Kamolov. Uzbekistan During the Colonial Period. – Tashkent: Sharq, 2000.
5. Zohidov A. Togon's Scientific Expedition to Central Asia in 1913-1914. – Tashkent: Fan, 1995. – 76 p.
6. Rajabov Q., Haydarov M. History of Turkestan. – Tashkent: Universitet, 2002.
7. Kochetov E. Development Strategy: Geo-economic Model // Security of Eurasia. – 2000. – No. 1, January-June. – pp. 107-146.
8. Sulaymonov J. B. Interpretation of Factors Influencing Social Development in Ibn Khaldun's "Muqaddimah" // Oriental Renaissance: Innovative, Educational, Natural and Social Sciences. – 2021. – Vol. 1, No. 4. – pp. 732-737.
9. Sulaymonov J. B. Interpretation of Approaches to the Concept of State in Abu Zayd Abdurahman Ibn Khaldun's "Muqaddimah" // Oriental Renaissance: Innovative, Educational, Natural and Social Sciences. – 2021. – Vol. 1, No. 6. – pp. 9-14.
10. Sulaymonov J. B. Comparative Aspects of Abdurahman Ibn Khaldun's Ethical Views and the Ethical Views of Sarvepalli Radhakrishnan // Oriental Renaissance: Innovative, Educational, Natural and Social Sciences. – 2022. – Vol. 2, Special Issue 25. – pp. 363-373.
11. Sulaymonov J. Analysis of Society in Abdurahman Ibn Khaldun's Views on the Development of Civilization // Academic Research in Educational Sciences. – 2021. – Vol. 2, Special Issue 1. – pp. 451-455.
12. Sulaymonov J. B. The Importance of the Category "Asabiyyah" in Ibn Khaldun's Views // Oriental Renaissance: Innovative, Educational, Natural and Social Sciences. – 2022. – Vol. 2, Special Issue 23. – pp. 864-871.
13. Sulaymonov J. B. Comparative Aspects of the Social Views of Abdurahman Ibn Khaldun and Yi I // Oriental Renaissance: Innovative, Educational, Natural and Social Sciences. – 2022. – Vol. 2, No. 6. – pp. 1477-1483.



14. Sulaymonov J. B. Comparative Aspects of the Social Views of Abdurahman Ibn Khaldun and Confucius // *Oriental Renaissance: Innovative, Educational, Natural and Social Sciences*. – 2022. – Vol. 2, Special Issue 26. – pp. 613-621.
15. Sulaymonov J. B. Ethical Issues in Ibn Khaldun’s Socio-Philosophical Views // *Journal of Philosophy and Law*. – 2019. – pp. 42-45.
16. Sulaymonov J. B. Views of Abdurrahman Ibn Khaldun on the Development of Society and Civilization // *Economics and Society*. – 2020. – No. 12. – p. 79.
17. Sulaymonov J. B. Analysis of the Category “Asabiyyah” in Abdurahman Ibn Khaldun’s Socio-Philosophical Conception // *Academic Research in Educational Sciences*. – 2022. – Vol. 3, No. 6. – pp. 719-726.
18. Sulaymonov J. Ideas of Geographical Determinism in Ibn Khaldun’s Views // *Oriental Studies*. – 2018. – No. 4. – pp. 108-111.
19. Sulaymonov J. Abdurahman Ibn Khaldun’s Views on the Development of Society and Civilization // *Economics and Society*. – 2020. – No. 12-2 (79). – pp. 163-167.

