

# International Relations of Turkestan Jadids

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**Received:** 23 March 2025; **Accepted:** 19 April 2025; **Published:** 21 May 2025

**Abstract:** This article covers the formation and development of the jadidism movement on the basis of the educational and cultural ties established by the jadids of Turkestan with foreign countries, foreign education and experience. Through the work of intellectuals such as Abdurauf Fitrat, Munavvarqori Abdurashidkhanov, Fayzulla Khojaev, the role of international experience in national awakening and modernization has been analyzed. It also reveals on a scientific basis the influence of international relations on the development of jadidist ideas.

**Keywords:** "Nizami jaded", "Nizami jadidi of France", "Abubakr Ratib afandi", "Enlightenment", Abdurauf Fitrat, jadids of Turkestan, "education of the Society of Bukhara", "Society of Charity".

**Introduction:** The term "Jadid" in the Jadidism movement first appeared in Turkey during the reign of Sultan Selim III (1739-1802). Abubakr Ratib Efendi, who was sent as an ambassador to Austria, described the administrative system he observed there as "Nizomi jaded" (New Order) in his reports to the Shah. After the French Revolution of 1789, the new system that was established began to be called "Fransiya nizomi jadidi" (New Order of France). In those years, "Nizomi jadid" meant, in a narrow sense, the Europeanization of the military system, and in a broad sense, the modernization of science, education, industry, and agriculture. Thus, the term Jadid was used as a concept expressing supporters of innovation and innovative ideas [1.B.4]. These processes, in turn, had a significant impact on the formation of the Jadidism movement in the Muslim world, particularly in Turkestan and other Muslim regions. The representatives of the Jadidism movement, inspired by these historical roots, also aimed to transform their societies in terms of science, schools-education, moral education, and social consciousness. As supporters of innovation, they rejected the old methods and traditional thinking, aiming to be in step with the modern world. Therefore, the first use of the word "Jadid" and its substantive development is not only linguistics or political history,

but the beginning of an entire cultural awakening movement.

In the second half of the 19th century, the Central Asian states were conquered by the Russian Empire, and soon Russia began its socio-political, economic, cultural, and educational colonial policy in these regions. Recognizing this policy of Russia in due time, the local intellectual class, the progressives, began to pay serious attention to the organization of education, national theater, and the press. They drew up a plan to train qualified national personnel, establishing charitable foundations such as "Ma'rifat" (Enlightenment) in Bukhara and "Ko'mak" (Assistance) in Tashkent, and sending students to study at universities in Russia (St. Petersburg, Saratov, Kazan, Ufa, Orenburg) and abroad (Istanbul, Cairo) [2.B.8]. Russia's colonial policy in Central Asia was not limited to political and military control, but was also deeply embedded in the social, cultural, and educational spheres. The local people's language, religion, history, and customs were in danger of disappearing. Recognizing this situation in due time, the intellectuals, that is, the Jadids, saw the way out of the inevitable crisis only in knowledge, science, and education. "Ma'rifat" and "Ko'mak" foundations were not just financial organizations, but centers of an entire

national awakening movement. Through these foundations, progressive-minded young people from Turkestan were sent to study and gain knowledge in central Russian cities and even foreign centers. This, in turn, laid the foundation for a conscious and scientific struggle against colonialism. The Jadids opened new schools, awakened the people through theater, and spread modern ideas through the press. This movement is the main manifestation of a movement to understand national identity, value one's own culture, and develop it in step with the times.

Initially, in Bukhara, "Shirkati Buxoroi Sharif" (The Company of Noble Bukhara) was established in March 1908 to educate young people abroad, with members consisting of nine individuals: Ahmadjon Maxdum, Aminjon Maxdum, Usmonxo'ja, Hamidxo'ja, Mulla Nizom Sobitdiy, Abdurahmon Sa'diy, Mirzo Abdulqodir, Mirzo Abduvohid, and Sadridin Ayni. Others joined this charitable cause, expanding the capabilities of the secret society, and from 1910 to 1912, 30 selected Bukharan youths were sent to Istanbul for education. They included: Usmonxo'ja Po'laxto'ja o'g'li, his brother Atoxo'ja, Mazhar maxdum Burhon maxdum o'g'li, Abdurauf Fitrat, Muqimbek, Hamidxo'ja Mehriy, Ahmadxo'ja maxdum's sons Afzal and Akram, G'ulom Abdulaziz, and Sodiq Ashur. Istanbul, located in the European part of the Ottoman Empire, was an ancient city embodying Asian-Islamic and European cultures and changes. The turbulent political-economic and ideological environment here greatly influenced the young people who came to study from Bukhara, especially Abdurauf Fitrat. Fitrat seriously engaged in studying and writing. He even taught and tutored struggling fellow students. Not limited to this, together with Muqimbek and Sodiq Ashurzoda, he founded the "Jamiyati ta'limi maorifi Buxoro" ("Bukhara General Enlightenment Society") charitable society. All students abroad became members of the society, providing them with material and spiritual support. Usmonxo'ja and Fitrat jointly managed the society [3.B.18]. The establishment and activity of this society were a true example of scientific and spiritual heroism in the conditions of the old regime, ignorance, and colonialism prevailing in the Emirate of Bukhara. Most of the Bukharan youths who studied in Istanbul, including Abdurauf Fitrat, became prominent figures who left a great mark on science, literature, and social life. Being in a center of political and ideological movements like Istanbul encouraged them to deeply understand and develop the Jadidism movement. Especially Fitrat's leadership abilities, his tutoring of fellow students, and his provision of material and spiritual support show how self-sacrificing and spiritually mature he was.

Among the representatives of the Jadidism movement were many intellectuals who studied abroad and dedicated their knowledge to the enlightenment of the people and the development of the nation. Among them:

Munavvarqori Abdurashidxonov - Studied in Istanbul and various cities of Russia. He played a major role in organizing Jadid schools and promoting Jadid ideas.

Abdulla Avloniy - Studied in Istanbul and Kazan. He was known for his pedagogical activity and made a great contribution to the development of Jadid schools.

Behbudiy Mahmudxo'ja - Studied in Istanbul, Kazan, Baku, and other cities. He was one of the most important representatives of the Jadidism movement and was shaped by the influence of the "Tarjimon" newspaper.

Abdurauf Fitrat - Studied in Istanbul and Baku. He conducted research in the fields of literature, history, and philosophy and worked for the awakening of the Turkic peoples.

Cholpon (Abdulhamid Sulaymon o'g'li) - He also visited Istanbul and Baku, was in contact with Turkic Jadids, and studied modern enlightenment ideas.

Munshiy Mirzo Abduqodir Shakuriy - Studied in Russia, Istanbul, and Baku. He made a great contribution to the development of Jadid schools and the creation of educational literature.

Ahmad Zaki Validiy To'g'an - Studied in Ufa, Kazan, Istanbul, and Germany. He was one of the scientists who developed the theoretical foundations of the Jadidism movement.

Sadridin Ayniy - Although he studied in the Emirate of Bukhara, he later collaborated with scientific circles in Samarkand, Baku, and Istanbul and played an important role in the development of the Jadidism movement.

Khojayev also paid attention to Iran. He conducted negotiations with Iran and Afghanistan on border and trade issues and discussed their role in determining the political future of Central Asia. Later, as the head of the Uzbek SSR, Fayzulla Khojayev was in close contact with other republics within the USSR and official circles in Moscow. He was forced to rely on the USSR's economic assistance to develop agriculture and industry. The Bolsheviks' assistance to Khojayev was not disinterested. They wanted to take half of the gold in the Emir's treasury. According to Shodmon Hayitov, Fayzulla Khojayev hid two treasuries in the Emirate after the Bolsheviks left. They contained a total of 9,000 kg of gold and 152,000 kg of silver. "He handed over 410 kg of gold, 82.2 kg of silver ingots, and some diamond jewelry inherited from his father to the

government. From the hidden Emir's treasury, he sent 125 young people to study in Germany, Turkey, and Japan. At that time, only 2 people from the Khorezm People's Republic and only 16 people from the Turkestan Autonomous Republic went abroad for education. From the Bukhara People's Republic, 56 young people were sent to Germany and 25 to Turkey. Fayzulla Khojayeov bought the Bukhara trade mission from Berlin's Barbarossa Square and transferred gold worth \$125,000 to each student's account. The goal was to ensure that young people studying abroad for 7-8 years would not face difficulties and would return to Turkestan as qualified personnel," says Shodmon Hayitov [5.https].

Fayzulla Khojayeov was not only a political figure but also a statesman with a strong strategic mind of his time. His attention to foreign policy towards Iran and Afghanistan was not just diplomatic protocol but a conscious effort aimed at maintaining regional and political balance for the independent development of the Central Asian region. He considered these states to have an important geopolitical role and saw their participation in the future of Central Asia as natural. Khojayeov was also in contact with the USSR, but this connection did not allow him to pursue an independent policy. Although he was forced to accept the USSR's economic assistance, he also understood well that behind this assistance lay a plan by the Bolsheviks to seize wealth. His hiding of the Emir's treasury and directing this treasury to training personnel abroad shows his prioritisation of national interests as a courageous and far-sighted leader. Sending 125 young people to study in Germany, Turkey, and Japan was not just a grant policy but a vivid example of the effort to revive the future of an entire nation through science, education, and national revival. The transfer of large funds to each student's account proves how much Khojayeov cared about the well-being of his people and how he meticulously planned in advance to ensure that they did not suffer abroad. Thus, Fayzulla Khojayeov occupies a worthy place in history not only as a political fighter but also as a great enlightener and a selfless leader who deeply understood the pain of the people. Fayzulla Khojayeov's relations with foreign countries played an important role in his modernization ideas and political activities. Although he sought to establish relations with Germany, Russia, Turkey, Iran, and other countries, he ultimately became a victim of Soviet policy. He was repressed by Stalin in 1937 and shot.

## CONCLUSION

In summary, the international connections of the Jadids were of great importance in leading their people to advanced knowledge and culture. By studying abroad, they familiarized themselves with new knowledge,

technology, science, and political changes in the developed countries of the world, and they tried to bring modern ideas and experiences to their homeland. Having been educated in cities such as Istanbul, Cairo, Moscow, Baku, and Kazan, the Jadids returned with a broader understanding of enlightenment, progress, and independence. By implementing the advanced experiences they saw abroad, they embarked on reforming the old and outdated education system, opened modern schools, published newspapers and magazines, and sought to awaken the people. International experience not only provided them with knowledge but also showed them ways to get rid of colonialism. Inspired by reforms in Turkey, Egypt, Europe, and Russia, they aimed to lead the nation to progress while preserving its values. As a result of relations with foreign countries, the Jadids also strengthened the idea of national independence and shaped the dream of building a modern state. Therefore, the Jadids' international connections became their strongest support in awakening their people, equaling the world, and building a national future.

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