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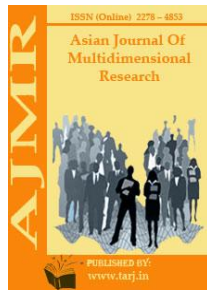
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## THE TATAR PRESS AND TURKESTAN JADIDISM IN THE RESEARCHES OF BEGALI KASIMOV

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### ABSTRACT

*The present paper discusses the Tatar press and Turkestan Jadidism in the researches of Begali Kasimov. The paper gives detailed analysis and valuable information on the related work and it will look through researches conducted by Uzbek and international scholars. Furthermore, the newspapers, magazines and presses are taken as a main point of discussion.*

**KEYWORDS:** *Jadidism, Jadid literature, Mujaddid, revolutionary poetry, Tatar Literature, Russian Muslims, The Antichrist, Ulfat, Vaqt, Iroda.*

### INTRODUCTION

Significant researches have been conducted by Uzbek and international scholars on Jadidism and Jadid literature. Uzbek literary critics such as B.Kasimov, N.Karimov, Sh.Yusupov, U.Dolimov, Sh.Turdiyev, D.Quronov, N.Jabborov, B.Karimov, I.G'aniev, Sh.Rizaev, as well as the research of American scientists such as E. Allworth, A. Khalid, A. Lazzeri, French A. Benningson, German I. Baldauf, Italian Marco Buttino, Japanese H. Komatsu.

Begali Kasimov, a literary critic, studied the literature of the Jadid period. He studied the literature of 1905-1917 under the name "Revolutionary Literature" and "Revolutionary Poetry". He wrote research papers entitled "Revolutionary Poetry, Revolutionary Literature". He used the terms "social awakening" and "social liberty" instead of "national awakening" and "national liberation". Studying and researching this period required great courage from the scientist. For the first time, he studied the literature of a very complex period on the basis of concrete evidence [5:583].

He also conducted scientific research on the history of Tatar printing and its development. The heyday of the Tatar press along the Volga coincided with the period after 1905. With the proclamation of the Manifesto on Freedom of Speech and Conscience on October 17, newspapers and magazines began to appear. Although the movement began in 1809, the Tsarist government did not allow it for a long time. The author of the first Tatar novel, "Hisamuddin

Mullah" (1886), Musa Aqyigit went to Turkey to study at the "Mulkiya" University. This information is taken from the book "Tatarskayaliteratura X-IX veka – *Tatar Literature X-IX centuries*" by MX Gaynullin, published in Kazan in 1975, by Begali Kasimov in the book "History of Uzbek literature and literary relations". Also, in 1900-1908, Tatar intellectuals in St. Petersburg published a magazine called "Mirat". KamilMuti (1883-1940) published the magazine "Al asr-al jaded" ("New century") in Uralsk in 1904. The first newspaper in the Tatar language was "Nur", published in St. Petersburg on September 2, 1905. The newspaper continued its activities until 1914. The newspaper's editor was AtaulloBoyazidov. Well-known writer Sharif Kemal and journalist KabirBakir also worked there for some time. Sharif Kamal (1884-1942) worked with the famous Uzbek journalist MirmukhsinShermuhammedov (1895-1929) in the newspaper "World of Workers" in 1918-19 during the Civil War. KabirBakir (1880-1938) came to Tashkent after the February 1917 changes and published the newspaper UlugTurkiston. On January 5, 1906, the first issue of the Ulfat newspaper was published in St. Petersburg. Its editor, AbdurashidIbragimov (1857-1944), better known as Rashid Qazi, was the grandson of Ibrahim Akhund, an Uzbek family born and raised in Tyumen [3:107]. It is known that this man, who met IsmailbekGasprinsky while studying in Madinah in 1884, came the same year and opened a methodical school in his hometown. He traveled to many countries of the world and knew Turkestan as his homeland. He did a lot to bring the Muslims living in Russia, the Turkic peoples, closer to each other and to establish cooperation between them. He was one of the organizers of all three congresses of Russian Muslims in 1905-1906, and one of the founders of the "Union of Muslims". In 1917, Russian Muslims were sent to Stockholm to convey to the peoples of the world their aspirations for freedom and liberty, independence. He lived in Japan for the last 20 years of his life. In 1939, he was one of the intellectuals who succeeded in making Islam one of the official religions in the Japanese parliament [3:110].

### THE MAIN FINDINGS AND RESULTS

On January 15, 1906, the "Yulduz" (*Star*) newspaper was published in Kazan. The newspaper continued its activities for many years, but on June 21, 1918 it was stopped by the Soviets. The editor-in-chief of the newspaper was Ahmad HadiMaqsudi (1868-1941). For some time, a number of his plays, such as "The Antichrist", "Secrets of our city" were staged by Avloni's theater troupe "Turon", says researcher B. Kasimov. Aliaskar Kamal (1879-1933) was a temporary editor. It was published on February 1 under the name "Ozod" newspaper. Although the official editor is A. Apanaev, the main work was done by Aliaskar Kamal. On February 2, the newspaper "Vakt" was launched in Orenburg under the editorship of the famous writer FatihKarimi (1870-1937). The newspaper quickly gained fame in the Eastern world. One of his close associates was the famous religious and cultural figure RizoiddinFakhriddin (1858-1936). The newspaper has been debating the Union of Muslims, an association that recognizes and demands the rights of the Russian-dependent Turkic peoples for the first year in a row. Participants in the debate were Rashid Qazi (AbdurashidIbragimov), editor of the "Ulfat" newspaper, and RizoQazi (RjzoiddinFakhriddin), a representative of "Vaq". The newspaper "Vakt" will run until January 26, 1918. 7309 issues were published. Turkestan paid great attention to its socio-political and social life. He covered a wide range of issues, from the domestic life of his brothers to their socio-political situation. From the styles of Bukhara carving to the replacement of V.L.Vyatkin'sUlugbek Observatory, the materials of the 2nd State Duma's discussion of the "State of Turkestan" were used in theatrical troupes led by Avloni and Siddiqi Ruhillo at the Colosseum in Tashkent. »Was given to the details of how he staged the opera. Many correspondents of the newspaper, such as KabirBakir, AhmadjonBektemirov,

Nuriddin Sayfulmulukov, Mahmud Budayli, worked in Turkestan. In addition, well-known artists such as Burhan Sharaf (Shia-Sunni conflict in Bukhara in 1910), Shahid Muhammadyorov (Mardikor events in 1916) came to Turkestan and published a number of articles on various events in the country. How many articles have been published under the name of “Idora” or under the signatures of “Sayyoh”, “BirMusofir”, “Samarkandiy”, “Bukhara”, “Kardash”, “Mukhbir”, sometimes without any name and pseudonym, and the life of Turkestan is reflected in real life, the rights of his brothers were demanded. In particular, we read the following points in an unsigned article entitled “Turkestan”:

“When reforms are carried out in Russia, let Turkestan die, and let it not die without it, but only if they are given full freedom to develop and enter civilization in accordance with their national and religious status”, he said. If they are going to slaughter their own needs, they should not have their mouths sealed. “If the government does not give it to the Turkestan’s voluntarily, it will never be forgotten that what happened in Poland, the Caucasus and Finland will one day die in Turkestan”. It reminds the descendants of the Jahangirs, who lived in this ancient land, has a glorious history, encourages them to be worthy of their ancestors: “Once upon a time, the people of half the world shouted” Labbayka and Sadayka! - They used to say. Timur's finger-waving could be seen from the Volga and the Caspian Sea. What is Turkestan like now?!..., - B.Kasimov quotes anxiously written thoughts. In the article “Comrade’s Son” and “Lands of Turkestan”, he strongly criticized Russia's colonial policy, in particular its policy of emigration. At the same time, he is worried that in 20-30 years Turkestan will become an internal Russia and Turkestans have not yet woken up from their slumber. “But in any case, we must work to save Turkestan”, he wrote. - If he is resurrected, it will be a reliable basis for Russian Muslims. Muslims will be able to rely on him when needed”. It is this sense of solidarity that forms the leading spirit of the articles on Turkestan. The newspaper also includes many articles by Turkestans such as Mahmudhoja Behbudi's “Faryodi Turkiston”, “Duma and Turkestan Muslims” and Abdulkadir Shakuri's “School and Education in Turkestan”. Behbudi sharply criticizes the poor state of science and education, and corrupt practices [3:107].

It's like that: “Dear people, exclaims Ahmadjon Bektemirov, Isn't it time to protect your blood (your own) and your rights like breast milk?! Otherwise, you will be lost among the nations and will be trampled underfoot by other nations” [3:107].

Elsewhere, he cries out for the plundering of a rich and beautiful country like Turkestan: “the old artifacts that have died here have been given to European tourists by greedy neighbors and Russian money. It is given to them as a gift and it is finished ... No one is a human being who does not feel sorry for the loss of his precious works” [3:107]. It is known that N. Ostrumov's Tashkent newspaper “Turkestan Region Newspaper” protested against the statements of “Vakt”, that he looked for flaws in everything he said about Turkestan, and tried to discredit him in the eyes of the local people. In the 214th issue of the newspaper “Vakt” in 1907, Ahmadjon Bektemirov's response to an article by a man named “Abdukhalil” published in the “Turkestan Region Newspaper” was published. This article was organized as if the Turkestans were defending themselves against the slanders of “Time”. We are free and free according to the conditions”, wrote Abdukhalil, who was pleased and grateful for his condition. Do you not know that the Turkestan region is inhabited by Russians from Russia, and as a result, many conditions are left untouched ... You have no rights. Even in this Turkestan region, you have no right to land ... you are in a cage”. It is obvious that the press in its time serves as the main source of truthful coverage of the interests of the nation, its present and future.

Today, along with Jadidism and Jadid literature, some work is being done to study Jadid studies. In particular, the topic of Jadidism was of interest not only to Uzbek scholars but also to Western researchers. German scientist Ingeborg Baldauf also conducted research on the same topic and shared his views with Uzbek scientists on the subject. No matter how hard we try to study Central Asian Jadidism, it, like all other "isms," is slowly fading away from us. This is not surprising: in our opinion, there is no one who can give a clear and complete picture of this social phenomenon, which has ruled for thirty years in the region, including Kabul and Kashgar, Bukhara and Almaty, Samarkand and Tashkent, says a German Jadid scholar. Ingeborg Baldauf. It is true that this thirty-year-old social phenomenon is a very complex process. Although it took place in different regions, the essence of the process is the same. This is the struggle for freedom and spiritual freedom. Although the participants had the same idea and the same goal, they belonged to different historical environments with very different socio-economic conditions and educational backgrounds, while they had departed from other paths of history. Due to such complexities, the study of Central Asian Jadidism was delayed. Consequently, serious research in this regard has not yet been conducted. Our less-than-perfect knowledge in this area is very superficial and has the weight to shed light on only certain aspects of the problem, and consists only of light-hearted conclusions that serve a specific purpose. I think that comparing such a social phenomenon with similar events outside the space and time we have chosen will save us from such shortcomings and help us to better understand the nature of Jadidism in Central Asia and some of its important aspects [6:190] [1:7-8].

## CONCLUSION

Ingeborg Baldauf has a deep understanding of the subject and prefers to study the Jadid movement and Jadid literature. Assessing the Jadid movement in Central Asia in the process of reform and renewal in the Muslim world in the early twentieth century, the researcher gives the first definition of the word "Jadidism" by Adib Khalid: "Individuals who try to reform Muslim society through the use of modern means of communication and new forms of communication are called Jadids" [1:9-10]. According to the British researcher Edward Lazzeri: "The Tatar Jadid scholar Ismailbek Gasprinsky preferred to use the term "regulation" to call for reform. After Gasprinsky's death, Roji, a Central Asian fan, wrote a lament for him. In Mars, Gasprinsky is described as a "thinker". According to Muslims, the word "mujaddid" is used to refer to dignitaries. According to the hadiths, at the beginning of each new century, Allah would send a "mujaddid" to the Muslim community with the intention of helping to revive the traditions of the early days of the Islamic world. Ingeborg Baldauf's use of the word "mujaddid" in reference to Gasprinsky is not acceptable on the basis of its Islamic content. Because Gasprinsky said that he did not intend to restore the existing Islamic traditions, but to create a new reform system. In fact, the issue of terminology is another aspect. In both cases, Behbudi and Gasprinsky had a new outlook and a new way of life, a social and political development of the nation (emphasis added by U. Turaeva).

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