

COVERAGE OF THE ACTIVITIES OF THE JADIDS IN THE TURKIC PRESS

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In these articles, the newspapers and magazines published in the Ottoman Turkice study how the activities of the Jadids in Central Asia are covered. The Turkish press is analyzed by the attention and place in the illumination of their educational and political movements. The two regions will also focus on ideological relations and intellectual cooperation.

Keywords: Jadidery, Turkish Press, Ottoman Empire, Enlightenment, Central Asia, International Relations, Special Cooperation, History of Jadids, Political activities, Press.

After the October Revolution of 1917 and the establishment of Soviet power, many enlighteners and young people who were later sent abroad to study sought refuge in the Republic of Turkey due to the bans and repressions carried out during those years. The Turkestanis who lived in Turkey later established their own publications, one of which was the journal “Yosh Turkiston” (Young Turkestan).

This journal mainly published articles about the former Turkestan region — that is, the history, social conditions, politics, and economy of Uzbekistan. The journal is preserved in Turkish libraries. In 1997, Ayoz To‘hir Turkiston Itil Ural Foundation published the first volume titled “Selected Articles from ‘Yosh Turkiston’”, which mainly contained articles in Arabic script. The second volume, published in 2005, included 69 articles selected from various issues of the “Yosh Turkiston” journal printed in Arabic and Latin scripts in Istanbul between 1927 and 1932. Undoubtedly, this publication is a great contribution for Uzbek historians.

The “Yosh Turkiston” journal also featured several articles about the Jadids and their activities. One of these was published in issue no. 4 of 1933 under the pseudonym “Yosh Turkistonlik” (A Young Turkestani), titled “Gaspirali Ismailbek (On the 50th Anniversary of the ‘Tarjimon’ Newspaper)”.

The article begins with a discussion about corporal punishment in the old-style schools. The author recalls that as a child, he did not want to attend such a school. His father was told about a school in Shaykhantahur where children were not beaten; people called it “Ismailbek’s school.” In fact, this was Munavvar Qori’s “Namuna” (Model) school, whose teachers were sincere and progressive young people. This school was completely different from the old one in Qoratut. In the lower grades, religious subjects were not taught, and in the upper grades, Munavvar Qori himself taught Qur’an and Tajweed.

In September 1914, upon the death of Ismail Gasprinskiy, the school held a two-day mourning period. The article also discusses the role of “Tarjimon” newspaper in the national awakening of Turkestan. At the beginning of the 1900s, there were only about five or six people across the entire region of Turkestan who read “Tarjimon.”

At that time, it was reported that a Tatar teacher in the city of Tokmok, in the Semirechye (Jetisu) region, had established a new-method school where secular subjects were taught alongside the Qur’an. Upon hearing this, the wealthy people of Tashkent collected money and sent a man named Mannop Qori to Tokmok to study the new method. Mannop Qori stayed there for a month, examined the school’s teaching system, and upon his return to Tashkent, began teaching in local schools according to what he had learned.

When Munavvar Qori heard about this, he visited Mannop Qori, who was teaching in his father’s school, to get acquainted. However, Mannop Qori’s lessons were still mainly focused on religious instruction. Dissatisfied with this, Munavvar Qori learned Russian and the new teaching methods in just two weeks. Around this time, “Tarjimon” published a sample curriculum for usul-i jadid (new-method) schools. After reading the article, Munavvar Qori firmly decided to open a new-method school.

He gathered the local residents and convinced them to support this initiative. The curriculum was designed for 24 hours per week, including 12 hours of Turkic language, 5 hours of mathematics, 2 hours of geography, and 5 hours of religious studies. Twenty-two children from the neighborhood enrolled in the school. Since there was no blackboard, Munavvar Qori made one himself from wood. Small stools were used instead of desks.

On July 3, 1901, the school opening ceremony took place with the participation of 30 residents and 22 students. The students were divided into two groups, and Munavvar Qori himself began teaching all the lessons. This was the first systematically organized school in the Turkestan region.

In 1903, Munavvar Qori compiled a primer titled “Adibi Avval” (The First Teacher), and students began studying according to this textbook. “Adibi Avval” was the first book in Turkestan that taught literacy using the phonetic method.

This article was written by one of Munavvar Qori’s disciples and shows that the “Namuna” school marked a new stage in the development of the education system in Turkestan.

In the article titled “**Turkish Journalism**” written by To‘xtamish o‘g‘li, the author discusses the emergence and development of the press in the Turkestan region. He emphasizes that the first periodical publication was the “**Turkiston Viloyati Gazeti**” (**Turkestan Regional Newspaper**) and later describes the appearance and growth of local periodicals. Since the dissertation contains a separate section devoted to the press, only a brief overview of this topic was provided.

In Temur o'g'li's article titled "**The School Issue in Turkestan**", it is noted that **Russian-native (rus-tuzem)** schools were opened to counter the Jadid schools. These institutions mainly enrolled orphans, and under such harsh circumstances, the establishment of schools aligned with the national culture of the people was natural — these were the **new-method (usul-i jadid)** schools. The author points out that the government, realizing that the Jadid schools opposed the colonial system, allied itself with the "**traditionalists (qadimchilar)**" to combat them. The article also contains an analysis of the schools during the Soviet period.

The article titled "**Munavvar Qori**" was written in connection with the execution of Munavvar Qori in 1931. It emphasizes that, despite the difficult circumstances, this enlightener chose to remain in his homeland without concern for his own life. The author shares his memories of Munavvar Qori, writing:

"Munavvar Qori is the teacher of thousands of young Turkestanis. He not only taught them literacy but also taught them to love their homeland. He encouraged his students to work for Turkestan's independence, and those who continue the struggle for Turkestan's freedom today are his disciples."

In general, following Munavvar Qori's execution by the Soviet government, several articles were published in the journal in his honor — such as "**My First Teacher**" by Yaqub, "**Our Great Martyrs**" by Sabr, "**Our Guide Munavvar Qori**" by Tohir, and "**Our Teacher Munavvar Qori**" by Abdulvahhob.

Overall, the articles in the journal mainly focused on the **Jadid movement**, particularly highlighting the activities of **Munavvar Qori Abdurashidkhonov**. Most of these articles presented general reflections rather than detailed analysis, possibly because the people running the journal in Turkey were former students of Munavvar Qori or those who knew him personally.

Although the "**Turkiston Viloyati Gazeti**", edited by N. Ostroumov, was published regularly, it was neither loved nor widely read by the local people. In contrast, the newspapers of the Jadids were eagerly read, which increased the public's interest in journalism. As a result, newspapers and magazines published hundreds or even thousands of kilometers away — in **Orenburg, Kazan, Bakhchisaray, Tbilisi, and Baku** — were read with great enthusiasm.

Even pilgrims returning home from Mecca through Istanbul secretly brought Turkish newspapers, hiding them inside their quilts, pillows, large robes, and thick belts. In this way, Istanbul newspapers were lovingly read by our compatriots.

From the information provided, it can be concluded that the compatriots who were later forced to emigrate did not neglect the history of the **Jadid movement**. By publishing their memories and information about the Jadids, they made a significant contribution to the **revival and preservation of the history of Jadidism** in our time.

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