



ACADEMICIA
**An International
 Multidisciplinary
 Research Journal**
 (Double Blind Refereed & Peer Reviewed Journal)



DOI: 10.5958/2249-7137.2021.00739.4

JADID NATIONAL PRESS AND ITS GENERAL DESCRIPTION

Lufulla Suvonov*

*Independent Researcher,
 Samarkand State University,
 UZBEKISTAN

Email id: lutfulla.suvonov@mail.ru

ABSTRACT

The twentieth century began with some success for the peoples living in the territory of the Russian Empire. This gave rise to the Turkestan national press. After Russia was defeated in the war with Japan, he was unable to withstand the pressure of internal and external forces. Political struggles within the empire intensified, and by the end of 1905 the emperor was forced to declare a freedom manifesto for all political forces and groups. One of the main points of the manifesto was freedom of speech. Different peoples and political strata took advantage of this opportunity to establish their own press. The above mentioned issues are more deeply discussed in this article.

KEYWORDS: *Jadid, Jadidism, Vaqt, Yulduz, Ottoman Turkey, Russian Empire, Turkestan Province Newspaper, Pilgrims, Bukhara Sharif, Tujjor, Tavallo, Oyina - Mirror, Anti-Governmental.*

INTRODUCTION

In the early twentieth century, in addition to the “Turkestan Province Newspaper”, newspapers published in Ottoman Turkey, Iran, India, Egypt, and some European countries were widespread among intellectuals. This situation was facilitated on the one hand by the postal system introduced by the Russian and local governments, and on the other hand by the fact that thousands of pilgrims, traders and other categories brought publications from different countries. Although censorship was an unchanging law for the Russian bureaucratic apparatus, it was unable to provide a complete barrier to all publications being brought into the region.

THE MAIN FINDINGS AND RESULTS

In the late 19th and early 20th centuries, Turkestan was colonized and the Russian Empire began to economically erode it. The colonialists tried in various ways to keep the indigenous people in

ignorance, illiteracy, poverty. Such a policy of the imperial administration gave rise to a national liberation movement of the local population. The revolutionary movements in Iran in 1905-1911, India in 1905-1908, and Turkey in 1908 in the early twentieth century increased the political activity of the Jadids in Turkestan [1, p. 26]. Therefore, the Jadid movement in Turkestan emerged for two main reasons. The first is the influence of political changes in the Muslim world on the spread of national intellectuals, progressive ideas in their homeland, and the second is the influence of Ismailbek Gasprinsky's ideas on Turkestan. Despite the censorship applied by the Tsarism, the Jadids in those years were constantly acquainted with the media in the eastern regions of the Russian Empire. For example, "Tarjuman" (Bakhchisaray), "Vaqt", "Yulduz" (Kazan), "Mulla Nasriddin" (Tbilisi), "Sirotil Mustaql" (Turkey), "Siroj ul-Akhbor" (Afghanistan), "Khabul Vatan" (India).

Also, in awakening the people from their slumber in Asia, the influence of progressive literature as a mass movement led to the publication and further development of the Jadid national media.

Thanks to the selfless work of Munavvar Qori Abdurashidkhonov, Mahmudkhuja Behbudi, Abdulla Avloni, Ubaydulla Khujaev, Nosirkhantura, Ashurali Zohiri, Obidjon Mahmudov and others, it led to the spread of serious ideas among the urban population of the country. "Taraqqiy", "Khurshid", "Shuhrat", "Tujjor" and other national media outlets published by them played a significant role in strengthening the socio-political movements of the Jadids [2, p. 25]. The events of 1905 and the revolutionary movements in Turkey, Iran and India allowed the slogan of the struggle for a new school to be sharpened. As the number of readers of the "Tarjuman" newspaper increased, so did the Jadids' interest in the press. The governor-general allows the Jadids to publish a newspaper on the condition that he edits someone close to him. How does "Taraqqiy" see the world through this?

In general, this newspaper is significant in that it served to accelerate the struggle of the Jadid periodical press for a specific goal. Beginning in 1906, newspaper production began to intensify. "Khurshid", "Shuhrat" and "Osyo" newspapers were published.

The first Samarkand Jadid newspaper, "Samarkand", was published in April 1913 under the editorship of Mahmudkhuja Behbudi. In April 1914, the newspaper "Sadoi Turkiston" was published in Tashkent. The editor was Ubaydulla Khujaev. For the first time in Fergana, the Uzbek-language newspaper "Sadoi Fergana" was published under the editorship of Obidjon Mahmudov. It was compiled and corrected by Ashurali Zahiri. Also in Samarkand "Oyina" (1913) and in Tashkent Abduramon Sodiq oglu Sayyoh magazines "Al-Isloh" (1915) was published [3, pp. 53-55].

Mahmudkhuja Behbudi, Ismail Obidi, Munavvar Qori Abdurashidkhonov, Abdulla Avloni, Ashurali Zohiri, Obidjon Mahmudov, Abdurauf Fitrat, Mirmuhsin Shermuhamedov, Laziz Azizzoda, Islam Shoahmedov, Khoji Muin, Shukrullo, Mard Shokirjon Rakhimi, Akobir Shomansurov, Gazi Yunusov and others have done great work.

After the events of February 1917, the attitude to the press in Turkestan changed and grew rapidly. Unfortunately, these national publications did not fully escape the influence of the policies of the dictatorial Soviet regime.

According to the newspaper, Ismail Gasprinsky had a lively correspondence with Hasan Chonishev on the distribution of "Tarjuman" in Turkestan. Despite the fact that N. Ostroumov

wrote to his teacher Nikolai Ilminsky that he was very angry when he saw the first issue of “Tarjuman”, in the first years of his activity in “Turkistan Region Newspaper” he did not pay any attention to “Tarjuman” and did not express his views.

N. Ostroumov pointed out that despite the fact that he had previously corresponded with I. Gasprinsky and was closely acquainted with his works; in some cases he was not familiar with him. The announcements made after N. Ostroumov's appointment did not mention “Tarjuman” distributors in Turkestan. During the first two years, “Tarjuman” had about 200 subscribers all over Turkestan. According to reports from Bukhara in those years, the “Tarjuman” was read hand-in-hand.

The Russian administration of Turkestan focused only on the development of the intellectual development of the potential of the “Russian intelligentsia” and the implementation of specific measures in this regard. Analyzing the statistics of Russian periodicals in the Syrdarya region, Ivan Geyer [4] describes the group of people who read these publications as leaders of the country's spiritual development. Unfortunately, in such analyzes, the interests of the local people were not taken into account at all.

The Turkestan Regional Newspaper, the official publication of the Governor-General of Turkestan, was one of the first Turkish-language newspapers published in the Russian Empire. Apart from the two short periods in which the national press was published in Turkestan (1906–1908 and 1913–1917), the official newspaper was the only publication in Central Asia in the local language. This newspaper served as the main platform for Turkestan intellectuals who wanted to express their views on the state of the country in a global and imperial context.

However, despite the fact that the Turkistan Province newspaper played an important role in the lives of Muslims, it was extremely conservative and “hostile” to any form of Jadidism. For this reason, according to researchers, the Russian-edited Turkestan Province newspaper cannot be considered a true “Muslim” newspaper.

According to researchers, the role of the “Turkestan regional newspaper” [5, pp. 23-37] is based on hypocrisy and contradiction. The original purpose of the newspaper was to “inform the local population of all orders of the Governor-General” and “to report on commercial and various events in Tashkent and other cities”. Among the less interesting news were excerpts from “A Thousand and One Nights” and various reports from the Russian press.

From 1875, the newspaper began to publish letters from its readers, as well as “useful information” about the time. According to N.Ostroumov [6], the “useful information” included the geography of different countries and information about them, the use of hot air in balloons, railways and telegraphs, instructions on the cultivation of cotton and silkworms, and so on. The “Local News” section reported only criminal cases aimed at exposing the negative aspects of the local population.

Concerned that the local population was less interested in learning Russian, Kaufmann's successors sought to distance themselves from the policy of the late governor-general, and in 1883 N. Ostroumov's appointment as editor of the Turkestan Regional Newspaper was the first step in this change. One of the main directions of Russification policy was the deepening of the Russian language among the local population.

Under the leadership of the new editor, N. Ostroumov, the “Turkestan Regional Newspaper” was to emerge as a tool of the Russian government’s new policy of “enlightening the local people with caution and foresight”. To this end, the newspaper began to be published in both Uzbek and Russian at the same time. Officials in Turkestan's Russian administration believed that Russian oriental studies could enlighten Asians and that it should do so in a way that the interests of “non-Russians” were in line with the interests of the dictatorial Tsarist Empire. To this end, the Turkestan regional newspaper has doubled the number of “useful information”. But the information was politically “safe”.

The first non-governmental local language newspaper was published in 1906 by Ivan Geyer. The main purpose of this newspaper was defined as to acquaint the local people with new political views and opinions. It should be noted that the private and independent press in the Russian society living in Turkestan was founded in 1890 in Samarkand. I. Geyer’s newspaper “Development - the lifeblood of Central Asia” reprinted, mainly translating reports from Russian newspapers.

Nonetheless, the newspaper provided an opportunity for the Russian administration to express its views to individuals who were unacceptable from the point of view, i.e., local intellectuals. In this way, Ivan Geyer's newspaper paved the way for local intellectuals to join the long-awaited goal of political dialogue. The newspaper was shut down due to financial problems after the 17th issue came out.

The Jadids of Turkestan accepted the newspaper primarily as a sign of progress and a source of knowledge. They interpreted the original essence and purpose of the newspaper differently. At one time, I. Gasprinsky stated that the main purpose of the newspaper was to serve the truth and enlightenment. At the beginning of their journalistic career, Turkestan enlighteners compared the newspaper to a doctor treating the “disease” of society. Shortly afterwards, the press began to regularly criticize the shortcomings of society and became a “true leader” of society.

The struggle of the Turkestan Jadids to achieve their goals, as declared by Ziya Said, “jihad” against conservative thought, began with the newspaper “Taraqiy”, founded by Ismail Obidi after Ivan Geyer. I.Obidi wanted to rename the newspaper “Sharq”. I.Obidi's newspaper was closed by the court after the 19th issue on the charge of publishing inappropriate materials.

A few weeks after the closure of the “Taraqiy” newspaper, Munavvarqori Abdurashidkhonov founded the “Khurshid” newspaper. This newspaper also became a follower of the “Taraqiy” direction. However, unlike Ismail Obidi, Munavvarqori Abdurashidkhonov in his articles focused on political events in Russia and neighboring countries. Apparently, this direction of “Khurshid” corresponds to the political views of I. Gasprinsky.

Gasprinsky considered “Khurshid” to be a “pure national” newspaper and was proud of its “language”, which was very different from that of the Turkestan regional newspaper. According to Zaki Validi, Ostroumov tried to create a language in his newspaper that could be used to distinguish the “Sart language” from the Tatar and Kazakh languages. Gasprinsky, for his part, accused the new Tatar newspapers of spreading street language instead of literary language, and sharply criticized their “language”. The Turkestan Jadids, on the other hand, tried to use the “local central language” promoted by Gasprinsky.

For this reason, I. Gasprinsky republished the main article in the first issue of the newspaper “Khurshid” in “Tarjuman” in order to show the “language” of Turkestan newspapers as an example to others. Before the closure of the Khurshid newspaper, “Tarjuman” republished many news and articles from it that were in line with the editorial point of view. Munavvarqari's newspaper was published until November 13, 1906, and after its 10th issue, the government closed it down for publishing in the “anti-government line”.

Later, “Shuhrat” and its successor, Asia, founded on the joint initiative of Abdulla Avloni, Tatar Ahmadjon Bektemirov and Munavvarqori, were closed down on the same charges. The newspaper “Asia” was banned on May 21, 1908. At the same time, Saidkarimboy Saidzimbaev began to publish the newspaper “Tujjor”. Unlike other publications, the newspaper declared itself to be anti-government, pro-Russian, and non-religious. “Tujjor”, which has such a program, did not gain much popularity among students, and after the 36th issue was closed due to lack of subscribers. With the closure of “Tujjor” in May 1908, the independent national press in Turkestan ceased to exist.

Turkestan readers of “Tarjuman” blamed the Turkestan regional newspaper and N. Ostroumov for the destruction of the national press. N. Ostroumov told various government agencies that he had been involved in the case and had tried to ban the “Tarjuman” newspaper in the country.

He corresponded with the Russian political agency in Bukhara on the issue and tried hard to get a report from him about the “Tarjuman’s” harm to Russian interests in the region.

The four newspapers published between 1906 and 1908 quickly portrayed the Turkestan Jadids as a force on the path to national and religious self-realization.

Unlike Russian Turkestan, the first press in the Bukhara Emirate appeared almost half a century after the newspaper was first published in Central Asia. N. Ostroumov reported in the Turkistan Region newspaper that after I. Gasprinsky's meeting with the Emir of Bukhara, Abdullah Khan, during his 1893 trip to Turkestan, he agreed to I. Gasprinsky's offer to publish a newspaper in Bukhara. I. Gasprinsky immediately declared it a false message as soon as it appeared.

Of course, it is not difficult to see that such misinformation is aimed at depriving I. Gasprinsky of some of his “strongholds” in Turkestan. The Bukhara Jadids, later called the Young Bukhara People, became more active after 1910. They initially advocated reforms in some areas, particularly in the education system, and focused more on the establishment of new method schools in various cities of the emirate.

The Emir of Bukhara had no right to pursue any independent policy without the permission of the Russian political agency. All political issues in the emirate were, of course, discussed with a Russian political agent. Realizing this situation, progressives from Bukhara, such as Mirzo Muhiddin and Mirzo Siroj Hakim, with the help of a Jewish merchant Levi (Levin), were able to “persuade” a Russian political agent of the need to publish a newspaper in Bukhara. They tried to prove their desire to publish a newspaper with such facts as to acquaint the population of the country with the Russian Empire and to help them achieve high results in the cultivation of cotton for Russian factories.

Based on this program, they asked a Russian political agent to help them get permission from the Emir to publish a newspaper. Thus, the first press appeared in the Bukhara Emirate. This was the first Persian-language newspaper, “Bukhara Sharif” [7], published on March 11, 1912, in Kagan

(New Bukhara). This newspaper was to be published once a week until July 14, 1912, and then four times a week.

“Bukhara Sharif” was published under the editorship of Mirjalol Yusufzoda. Yusufzoda, who was invited to the post from Baku, taught religious studies at the Ittihad School and worked as an editor for the “Haqiqati Afkor” newspaper. However, the newspaper's main editor was Haydarkhoja Mirbadalov, a Tarjuman appointed by the Russian political agency.

In July 1912, the Uzbek (Turkish) newspaper “Turon” was published as an appendix to “Bukhara Sharif”. The newspaper was published twice a week and operated as an independent publication in September of that year. Giyas Usmanov, who studied in Turkey from 1906 to 1911 and was an active member of the Bukhara community in Istanbul, was appointed editor of “Turon”. Bukhara newspapers quickly became popular among the people. These two newspapers had a total of 2,600 subscribers (Bukhara Sharif - 800, Turon - 1,800).

In April 1913, the Samarkand newspaper, the first of the Samarkand Jadids, was founded in Samarkand by Mahmudhoja Behbudi, according to Ziya Said. Behbudi published the newspaper at his own expense and was forced to suspend it five months later due to financial difficulties. The newspaper did not re-appear after issue 45.

Reporting on the closure of the Samarkand newspaper, I. Gasprinsky wrote that he was very sorry for it. “Behbudi”, he writes, “started the newspaper with great enthusiasm, but there were not a thousand subscribers among Turkestans for the newspaper in their own language”. Tolagan Khojamyorov (Tavallo) declared the closing day of the Samarkand newspaper a “national day of mourning”.

In 1913, Turkestan intellectuals repeatedly appealed to the government for permission to publish a newspaper. In early 1913, Obidjon Mahmudov of Kokand applied to the military governor of the Fergana region to establish a newspaper in the local language. He soon received permission to publish a newspaper under the name “Jami’u-l-Akhbar” (Message Collection) and to open a reading room under the name Madora. In Namangan, Ishakhan Ibrat applied to the regional governor for permission to publish a newspaper called “At-tijarat An-Namangan” (Namangan commercial news) in his printing house. But the government did not allow the publication of this newspaper.

On June 15, 1915, with the publication of the 68th issue of “*Oyina - Mirror*”, the magazine ceased to exist. According to Fitrat, *Oyina*, like other similar magazines, “could not please” its readers. Readers of the magazine did not like his articles. But Fitrat points out that the case could have been rectified. To do this, all Turkestans had to take part in improving the program of the magazine. In turn, in response to the “accusations”, Behbudi published various letters from students about the language and program of the magazine in “*Oyina - Mirror*” in order to “justify” himself.

Two more Turkestan twin newspapers, which “fascinated” I. Gasprinsky with their “language” and style, were founded in April 1914. These are “Sadoyi Turkiston” and “Sadoyi” Fergana newspapers. Launched in Tashkent, “Sadoyi Turkiston” has become a mainstay of Tashkent's progressives. The newspaper claimed to be the translator of “Ona Turkiston ovozi”. In the first issue of “Sadoyi Turkiston” he said that he would convey to his readers “the words of the

motherland to the sons of Turks in the Turkish language” and confirmed that he would follow the path of I. Gasprinsky.

As you can see, the program and language of “Sadoyi Turkiston” are completely in line with the ideas of I. Gasprinsky. But Shura magazine likened Sadoyi Turkiston’s articles to a sermon by Sufis who annoyed people with their “language”.

Sadoyi Fergana, edited by Obidjon Mahmudov in Ferghana, became popular and received permission from the government to publish a Russian version of the newspaper, “Sadoyi Fergani”. According to the translator, the editors ordered Russian letters as soon as they received permission to publish them, and the newspaper will start publishing as soon as the letters arrive. However, for reasons unknown to us, the Russian version of “Sadoyi Fergana” was not published. “Sadoyi Fergana” itself was forced to suspend its activities after the 123rd issue due to financial reasons.

The fate of the Tashkent newspaper was as tragic as any of its predecessors. “Sadoyi Turkiston” stopped publishing after the 66th issue. The main reason is lack of funds. Tashkent-based developers have failed to support the newspaper’s financial position in a variety of ways.

In any case, the emergence of printing equipment in Turkestan has led to lifestyle changes in certain segments of the population. Although this process took longer than in other regions of the Russian Empire, until the October 1905 manifesto, I.Gasprinsky’s “Tarjuman” newspaper was the only pulpit for Russian Muslims. And, it is he who played a very large and important role in the emergence and development of the Muslim press in the Caucasus, inland Russia and Turkestan.

CONCLUSION

In our opinion, three factors hindered the formation of an independent national press in Turkestan. These are, firstly, economic backwardness, secondly, pressure from the official government, and thirdly, material shortages. Although a group of local intellectuals who began to carry out reforms in the social life of Turkestan was formed in the late nineteenth century, they managed to stand on their own two feet only in the first decade of the twentieth century.

If this situation is taken into account, perhaps this situation may be the main factor in the delay in the emergence of the national press in Turkestan. The people of Turkestan were radically different from other Muslim nations in the Russian Empire in their way of thinking and thinking. Due to the extreme conservative thinking of the population and their “loyalty” to traditions, newspapers were not so popular among the people. It is for these reasons that most of the national press that emerged in Turkestan in the 1920s was forced to close down.

REFERENCES

- [1] Abdullaev R.M. (1998) *National-political organizations of Turkestan 1917-18* Auto-ref. Diss. Doctor of Historical Sciences. – Tashkent. – p. 26
- [2] Agzamxujjev S.S. (1996) *Autonomy of Turkestan: the struggle for freedom and independence (1917-1918)*. Auto-ref. Diss. Doctor of Historical Sciences. – Tashkent. – p. 25.
- [3] ZiyoSaid. (1927) *Uzbek periodicals*. – Tashkent: Turkistan. – pp. 53-55.
- [4] IvanGeyer. (1909) “*Turkestan*”. – Tashkent.

[5] Shadmanova S. B. “2009” *Archival documents are an important source of studying the history of the periodical press of Turkestan: based on materials from the Central State Archives of the Republic of Uzbekistan // Archivist Bulletin*. No 3 (107). – pp. 23-37.

[6] N. P. Ostroumov. *From 1883 to 1917 he worked as an editor of the Turkestan regional newspaper*.

[7] *On March 11, 1912, Mirzo Muhiddin Mansurov, one of the richest men of Bukhara at that time, signed a business agreement with Levi, the owner of the Kogan printing house, and managed to publish the first issue of the newspaper.*