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**SOME ASPECTS OF COOPERATION OF TURKIC-MUSLIM PEOPLES IN THE CONTEXT OF THE JADID MOVEMENT**

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**Abstract.** The period of the end of the 19’th - beginning of the 20’th centuries is the most interesting in the modern history of the Turkic peoples. The intelligentsia of the Turkic-Muslim peoples was divided into several groups according to the model of political, spiritual development and ideological directions, which has been forming since the middle of the 19th century. Russian historiography, argues about the formation of two geopolitical models of Jadidism: the Turkic Muslims of imperial Russia and the Turkish model of reform and consolidation. The Turkic-Muslim Jadid intelligentsia began to form a new model of national construction. In the scientific literature, this movement was emphasized as «Pan-Islamism» and «Pan-Turkism» However, these concepts were a cultural rapprochement of the Turkic-Muslim peoples and a form of protection against colonial and Bolshevik ideological influence. They were formed under the influence of the spiritual leadership of the Jadid intelligentsia and represented ideological tendencies based on the concepts of supranational, religious and ethnic identity. The basis of which was the Jadid reformist ideology. In this regard, this scientific work sets the goal of studying the processes of cooperation of Turkic-Muslim peoples within the framework of the Jadid movement. Archival materials, scientific works of foreign and domestic researchers have become the basis of the theoretical and methodological substantiation of new views and approaches of this study.

**Keywords:** Jadid movement, consolidation, cooperation, Turkestan, identity, Turkic-Muslim peoples

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**ЖАДИДТТІК ҚОЗҒАЛЫСЫ ШЕҢБЕРІНДЕГІ ТҮРКІ-МҰСЫЛМАН ХАЛЫҚТАРЫ ЫНТЫМАҚТАСТЫҒЫНЫҢ КЕЙБІР АСПЕКТІЛЕРІ**

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**Түйін.** ХІХ ғасырдың аяғы мен ХХ ғасырдың басындағы кезең түркі халықтарының қазіргі заман тарихынының ең қызықты кезеңі болып табылады. Түркі-мұсылман халықтарының зиялылары XIX ғасырдың ортасынан бастап қалыптасып келе жатқан саяси, рухани даму және идеологиялық бағыттар моделі бойынша бірнеше топқа бөлінді. Орыс тарихнамасында жәдидшілдікті екі геосаяси моделінің: империялық Ресейдегі түркі-мұсылмандары және түрік реформасы мен бірегейліктің қалыптасуы туралы пікірлер айтылады. Түркі-мұсылман халықтарының жәдидтік зиялылары ұлттық құрылыстың жаңа моделін қалыптастыра бастады. Ғылыми әдебиеттерде бұл қозғалыс «панисламизм» және «пантүркизм» деп атап көрсетілген. Алайда, бұл ұғымдар түркі-мұсылман халықтарының мәдени жақындасуы және отарлық пен большевиктік идеологиялық ықпалдан қорғану нысаны болды. Бұл екі ұғым жәдидтік интеллигенциясының рухани басшылығының әсерінен қалыптасты және ұлтаралық, діни және этникалық ұқсастық тұжырымдамаларына негізделген идеологиялық тенденцияларды ұсынды. Оның негізінде жадидтік реформистік идеология жатты. Осыған орай бұл ғылыми жұмыс түркі-мұсылман халықтарының жәдидтік қозғалысы аясындағы ынтымақтастық процестерін зерттеуді мақсат етеді. Мұрағат материалдары, шетелдік және отандық зерттеушілердің ғылыми еңбектері осы зерттеудің жаңа көзқарастары мен тәсілдерінің теориялық және әдіснамалық негізделуіне арқау болды.

**Түйін сөздер:** Жәдидтер қозғалысы, бірігу, ынтымақтастық, Түркістан, бірегейлік, түркі-мұсылман халықтары

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**НЕКОТОРЫЕ АСПЕКТЫ СОТРУДНИЧЕСТВА ТЮРКО-МУСУЛЬМАНСКИХ НАРОДОВ В КОНТЕКСТЕ ДЖАДИДСКОГО ДВИЖЕНИЯ**

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**Аннотация.** Период конца ХIX – начала ХХ веков самый интересный в современной истории тюркских народов. Интеллигенция тюрко-мусульманских народов была разделена на несколько групп по модели политического, духовного развития и идейных направлений, которая формировалась с середины XIX века. Российская историография, утверждает о формировании двух геополитических моделей джадидизма: тюрко-мусульман имперской России и и турецкая модел реформирования и консолидации. Несмотря на разделение тюрко-мусульманских народов, они в рамках джадидского движения сотрудничали между собой в сефере народного образования и идеи единения тюркских народов. Тюрко-мусульманская джадидская интеллигенция начала формировать новую модель национального строительства. В научной литературе данное движение акцентировалось как «панисламизм» и «пантюркизм». Однако эти понятия являлись культурным сближением тюрко-мусульманских народов и формой защиты от колониального и большевицкого идеологического влияния. Они были сформированы под влиянием духовного руководства джадидский интеллегенции и представляли идеологические тенденции, основанные на понятиях наднациональной, религиозной и этнической идентичности. В основе которого лежала джадидская реформаторская иделогия. В связи с этим в данной научной работе поставлена цель исследования процессов сотрудничества тюрко-мусульманских народов в рамках джадидского движения. Архивные материалы, научные работы зарубежных и отечественных исследователей стали основой теоретико-методологического обоснования новых взглядов и подходов данного исследования.

**Ключевые слова:** Джадидское движение, консолидация, сотрудничество, Туркестан, идентичность, тюрко-мусульманские народы

**Introduction**

The main directions of Muslim and Islamic historiography in the Russian Empire are the study of integration processes, the consideration of the policy of secularization and modernization of the Turkic-Muslim population and their opposition to imperial rule. Socio-economic and socio-political changes in Russian society in the 19’th century affected the Turkic-Muslim population of the empire. An example of this is the ideology of Jadidism, the purpose of which is to increase the cultural level of the Turkic-Muslim peoples in order to include them in the mainstream of the development of world civilization. The events of the early twentieth century influenced the formation of the socio-political movement of the Turkic-Muslim peoples in Tsarist Russia, which reflected the policy of liberalization of Russian society. In the field of education, this meant removing the restrictions of the tsarist administration on the development of the teaching and study of literature, freedom of speech, mektebs and madrassas.

The Jadid movement, as a new ideological direction at the beginning of the 20’th century, gave an impetus to the Turkic-Muslim people to consolidate and unite independently of the Russian Empire. This was done in a secular way as a representative of the Muslim faction in the State Duma *«Itifak al-Muslim»*, creating a national information network, developing a «Turkic» literary language that is understandable to all Muslim Turks, activating political movements. The Turkic-Muslim movement has become a product and inseparable component of society. The turbulent political, economic and cultural shifts of the Turkic-Muslim population of the Russian Empire led them to social mobilization, cooperation, mutual integration and a single geopolitical space.

The development of socio-economic relations in the second half of the 19th century led to the formation of the Turkestan national elite. The development of production required the training of highly qualified personnel. This, of course, required the development of a new education system and, ultimately, significant changes in social relations. Before the colonial policy of Tsarist Russia, Turkestan was created, developed and lived on patriarchal principles. There were positive aspects to this, since customs developed in all aspects of public life, in society as a whole, without social conflicts, but the conservatism of social relations posed serious problems. There was no room for a wide discussion of social issues. The system of secular education was poorly developed. Primary education in religious madrassas took a long time. In this situation, it was impossible to train the highly qualified specialists necessary for the development of production. In these conditions, a Judaic ideology arose, offering an educational complex of reforms in all spheres of public life. The Jadids spoke about the demands of social reform, and also called for the traditional self-realization of the Qur'an, confirming their ideas. The Jadids talked about educational reform and opened new-method schools, where secular (humanitarian, natural and economic) sciences were taught faster and more intensively than traditional Muslim schools.

The main archival materials of the imperial administration claim the ideological strength of the Jadid movement and its real reforms in the field of public education. As can be seen from the materials at the beginning, the Jadid movement began its start with the organization of secular educational institutions. Subsequently, with the advent of educated cadres and the intensification of political changes in the early twentieth century in the Russian Empire, Jadidism turned into a strong and cultural political movement in order to preserve national identity. Despite this, the Jadid movement developed in the system of cooperation of the Turkic peoples. Thus, this article sets the goal of revealing the internal content of the Jadid movement and studying the main aspects of cooperation between the Turkic-Muslim peoples of the Russian Empire in the context of Jadidism as a whole.

**Jadid Public Education as a System of Turkic-Muslim Identity. Some Theoretical and Methodological Aspects.** Jadidism, which initially appeared to be a movement for reforming the Muslim education system, was influenced by the revolution of 1905-1907, a powerful political force in imperial Russia that could control society and sought to unite and consolidate the Turkic-Muslim peoples. Crimean Tatar Ismail Gaspyraly led this movement of the Turkic-Muslim population in Tsarist Russia and gave impetus to the idea of unity *«in language, consciousness and history»*. However, one of the first among the Tatar theologians is the ideological ancestor of Islamic reform, which in Russia opposed conservatism and obscurantism, the traditional ulama Shigabutdin Bagautdin al-Marjani, who laid the foundation for the Islamic concept in Russia. Nevertheless, the concept of Ismail Gaspyraly, which he published throughout his life on the pages of the newspaper Tarjiman, was that the forced assimilation and Russification of the Turkic-Muslim peoples in Russia was useless and harmful. According to him, *«About Russia, its culture and laws comes from the widespread development of Turkic-Muslim education in the common Turkic language, which is the basis for rapprochement of moral equality, freedom and education»* (Beysembiyev, 1961).

Thus, the ideology of Jadidism focused on cultural transformations in the late 19th and early 20th centuries, in particular, on the reform of the Muslim education system. These changes took over several years. The result was the mutual agreement of the Turkic-Muslim peoples, which formed the basis for equality. In the ideology of Jadidism of that period there were no political elements, ideas of Pan-Turanizm or Pan-Islamism, as was stated in Russian historiography.

A number of sources and articles were published on the history of the Jadid movement and the opening of the Mektebs and Madrassas according to the «new method». The earliest studies of the Jadidism movement arose in the pre-revolutionary period and were largely published by the Jadids themselves. Among the works of that period were famous Jadids S.Aini, F.Khodjaev, A.Fitrat, M.Behbudi, as well as Russian missionaries and officials S.Gramenitsky, N.P.Ostroumov, A.Alexandrov, A.I.Dobrosmyslov, A.Bobrovnikov, G.Andreev, A.Samoilovich. In these works, the following issues were considered: the history of the movement of the Jadids; the study of jadidism as a socio-cultural phenomenon; the main stages of development of this pre-revolutionary movement; Jadid schools with a new approach; analysis of Jadid theaters, literature and the press. These works can be considered in different ways, some of them are religious in nature, others have a subjective opinion, in particular Russian missionaries have reduced the level of intellectual development of the Turkic-Muslim population, administrative, colonial or ideological in nature (Gramenitskiy, 1896...).

In pre-revolutionary years, the Jadid movement and Jadid literature were subject to strict control and censorship of colonial power. When the Bolsheviks came to power, the Jadids themselves were accused of the ideas of «Pan-Islamism» and «Pan-Turkism», and they were skillfully used in the struggle against the idea of independence of the Turkic people, which in Russian historiography is called *«Basmachi»*. In the first years of Soviet power, not voluminous scientific works of historians on Jadids and party workers were published. These authors, along with the Bolsheviks, sought to draw the Jadids into revolutionary processes that would fight for the establishment of Soviet power in Turkestan. In the 1920’s and 1930’s, after the Jadid movement did not conform to Bolshevik ideas, they began to accuse them of bourgeois inclinations. Authors who wrote about the content of the Jadid movement and its activities, which contributed to the unity and solidarity of the Turkic people, were subjected to the wrath of the Soviet government. It all started with harsh criticism of the main works of the Jadids by G. Turkestan in 1926 (pseudonym P. Galuzo). P. Galuzo sharply criticized F. Khozhayev, who expressed an objective opinion about the place and activities of the Jadid movement during the revolutionary campaign, accusing him of the superiority of the role of the Jadids. According to P. Galuzo, F. Khozhayev said nothing and refused to write about the reactionary features of the Jadid movement (Hozhayev, 1926: 78).

As for the content of Soviet historiography and sources, the term *«Russian Jadid»* was used in a number of works. In works that are guided by the post-Soviet national identity, the phrase «Uzbek, Tatar, Bashkir Jadid» is used and scientific works are written that lower the meaning of the «Jadid movement». In the late 19’th and first half of the 20’th centuries, the Jadid movement initially began with the transformation of the educational system and continued with the national liberation struggle in the following years. Its main content - the only way out of the colonial system of the Russian Empire, is to expand cooperation and literacy of the Turkic people and strengthen the consolidation of national identity. From the Turkic peoples: S. Mardzhani, H. Faizkhanov, I. Gaspiraly, M. Bigeev, R. Fakhretdinov, M. Akmold, M. Umetbay, Z. Rasuzade, brothers Khusainov, Rameev and Yushev, S. Nazirov and G. Khakimov , Z. Kamaletdinov, K. Zakir, A. Abubakirov, A. Donish, S. Aini, M. Abdurashidkhanov, M. Behbudi, A. Fitrat, F. Khodjaev, S. Mirzhalilov and other representatives of the leaders of the Jadid movement, it is necessary to study general framework, not individually. Their activity was the integrity of the struggle against the tsarist administration, after the policy of the Bolsheviks.

Representatives of Jadids from Turkic peoples not only shared European cultural values, but also experienced the influence of independent political thought, mainly in the field of constitutional ideas. Many of them were educated in Turkey and shared the constitutional ideas of the «Young Turks» in the Ottoman state. According to some Jadids, Islam does not contradict parliamentarism, its idea is based on the decisions of the Council of the Muslim community, which make collective decisions on all vital issues. The Jadids proposed to modernize Islam not only in culture, but also in politics. To realize these political ideas, the Jadids launched a national political struggle. For example, during the revolutionary period of 1905-1907, the Jadids were active members of the Itifak al-Muslim Muslim party, which fought for the constitutional monarchy, local government, universal suffrage, and democratic ideas. A number of representatives from the Jadids were elected to the State Duma of the fourth convocation in 1907-1917 and defended the rights of the Turkic-Muslim people on many political, socio-economic and cultural issues. Jadids from Turkestan later joined the political struggle. Thus, Jadids who came from the Turkic people viewed Islam as a way to achieve cultural and national independence (Abdullayev, 1997: 123-132).

The Jadid movement, as a school of Islamic modernization of the Turkic people, covers the chronological framework from the stages of formation, development and decline, that is, to its transformation into a revolutionary political movement. The Jadid movement, as a school of Islamic modernization, existed in the 1880’s and survived the revolutionary campaign of 1917-1920 and showed its viability and the significance of its ideas remained relevant in Soviet times. After the revolution, this Islamic school of modernization ceased to exist, because, due to one of the first orders of the Soviet government, religion was separated from the state and controlled by this government. Religious education was canceled in all regions of the Turkic people, and with its help the Soviet system of general education was created. As a school for the modernization of Islamic religion, the Jadid movement continued to flourish in the “shadow” around local mosques. The process was stopped by the Bolsheviks, the Jadids were accused of democratic views and persecuted, most of whom were sentenced to death.

**Reasoning. The content of the educational system of the Jadids.** The Jadid movement from the field of education for the first time introduced new method teaching at the Gusmania madrasah (Ufa province) in the early 1890’s and at the Husainia madrasah of the Khusainov brothers (Orenburg province). The first graduates of these new-method schools, including Tatars, Bashkirs and Kazakhs, began teaching at metebahs and madrassas in other Muslim regions of the Russian Empire (Shaydullina, 2010). The «new method» was taught in Jadid schools by teachers who received education in Cairo, Istanbul, Bakshasaray and Kasymov. Since 1895, the training of new professional teachers began in the madrasas of Rasulia, Gusmania, Galia, and Husainiya. At the beginning of the 20’th century, a new method of teaching sound was introduced in Bashkiria, Tatarstan, Crimea, the Orenburg region and several cities of Turkestan, in particular, in Verny (Almaty), Shymkent, Tashkent, Samarkand, Fergana and other leading metebahs and madrassas. In addition to religious subjects, the humanities and natural sciences were taught, the number of which increased every year. An annual curriculum was developed for Jadid schools, which made it possible to get a European education.



**Akhmet Khusainov and students of the Husainia Madrasah**

The inner content of jadidism is to revive the consciousness of the Turkic people, move away from religious fanaticism, create a secular education system and promote the unity of the Turkic-Muslim peoples. To create an independent state in Turkestan, it was necessary to educate and educate young people. In this regard, the Jadids, through their graduates, formulated ideas of national statehood among the general public. At the beginning of the 20’th century, Jadid intellectuals, who made a significant contribution to the development of the spiritual and moral sphere and culture of the nation, appeared as individuals who clearly expressed their political views on the path to statehood.

In the second half of the 19’th and early 20’th centuries, Al-Azhar universities in Cairo and Istanbul became increasingly popular. Al-Azhar University under the influence of Muhammad Abdo has become a real center of Eastern modernism. Later, with the escalation of the traditional eastern crisis in education, the Jadids of Turkestan put forward the slogan of the revival of modernist education and began to study in Istanbul and Alexandria (Vahabov, 1961: 211-2012). So, the Jadids Z. Kadyri, G. Battal, I.Kamalov, M.Bigiev, Z.Kamali, G.Rasuli, K.Mutigi (Tukhvatullin), Sh.Kamal and others were educated in Cairo. Some of them were located directly next to Abdo and were associated with the Hizb al-Watani al-Hurri party (Egyptian Free National Party). Some Turkic-Muslim Jadids, such as Z.Ramiev (Dardmend), A.Saidi, Gub.Bubi, F.Karimi, S.Maksudi, Yu.S. Kamal, G.Shonasi, H.Zaini, M.Sataev were educated in educational institutions of Istanbul. Among the Jadids, H. Faizkhanov set an example for a Muslim school in Russia and Turkey as an example of reform projects; educational institutions in Istanbul became an inspiring example of modernization for Muslim reformers.

The Jadid reformers paid great attention to the territorial integrity of the Turkic-Muslim peoples. In 1913-1916, the name Turkestan was proposed to the Turkic-Muslim peoples. One of the important representatives of the Jadid movement was Mahmudkozha Behbudi. In his work, he focused on promoting secular education and culture and sought the participation of business in the Reform Project in Turkestan in the development of the national economy and culture, as well as the regional administration. In addition to the movement of the Jadids among the Turkic-Muslim peoples within the Russian Empire, the directions of ethnic uniqueness were closely associated with religious forms, so the formation of an ethnic-national idea was impossible immediately. It was necessary to transform Turkism from religious to national. Some scholars saw Turkism as a response to tsarist politics and to the position of a significant part of the Russian elite that supported pan-Slavism (Muhammedinov, 1996: 272).

Among the Kazakhs in Turkestan and the steppe region, M.Shokai, J.Seydalin and M.Seralin sought to unite the Turkic-Muslim peoples of the region into a Turkestan nation. In general, according to S.D. Asfendiyarov and S.Z. Zimanova, about 19 new schools operated in Kazakhstan until 1917 (Zimanov, 1976: 53). In September 1917, and even before the October Revolution, the Jadid organized their parties under the name *«Turk Adami Markaziyat»* (Turkic Federalism). The organizers and ideologists of this party began to appear in different cities, preaching the idea of uniting all Turkic peoples and all Muslims in a single federal state (CSA RU, 3384: 8-11). The 1917 revolution seemed to allow the Turkic-Muslim people in Russia to create a state based on its independence. The Kokan Autonomous Government, formerly known as Basmachi, and then lived for a short time, sent a special delegation to Baku to establish relations with the Jadids in Azerbaijan. From there they returned with several Turkic thinkers who called themselves teachers. Since that time, an organization called «Itihad and Tarakki» (Unity and Progress) was created (Bobrovnikov, 1913: 80). The Turkestan delegation of the *«Unity and Progress»* party returned from Turkey during the civil war in Turkestan in February 1919. Turkic party leaders advised the Jadids in Turkestan to rename their organization, instead of *«Ittihat and Tarakka»*, to *«Milli Itihat»*, or National Unity. The organization hoped that it would coordinate the activities of all Jadids in Turkestan, strengthen cooperation and promote the unity of the Turkic peoples (Turdiyev, 1991).

A missionary and a great-power chauvinist, an active opponent of reformist movements among the colonial peoples of the Russian Empire, N. Ilminsky (1822-1891), in a letter to Pobedonostsev to his student in Russia, argued that they should be wary of the Jadids and suppress their various activities. In his letter, he wrote: *«Beware of scientists and educated mudaris (teachers), as well as their training and care for ordinary citizens»* (Bendrikov, 1960: 260).

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| Among the archival materials, there are letters from N.P. Ostroumov, a student of Ilminsky. When he worked in Turkestan, in a personal statement he sent a letter to the Russian Ministry of Internal Affairs on December 31, 1900. In this letter, the colonial missionary called on local tsarist administrations to establish control over the mektebs and madrassas in colonial Turkestan. To intensify control over the activities of Jadid leaders, their leaders and teachers, the distribution of books and letters of Jadids, as well as a thorough study of Turkestan Jadid Tatars, Young Turks and other Muslim reformers and progressives (Alimova, 2009: 16). The security guard (observers and scouts) of the Russian Empire, especially in 1905-1917, sought to go deep into the activities of the Jadids of Turkestan. They carefully and systematically monitored and investigated their main goals, the ideological and political course of aspirations, their attitude towards Russia and Muslim states (Turkey, Iran, Afghanistan), as well | Картинки по запросу ильминский фото |

as Jadid leaders in the Crimea, the Volga, the Caucasus, and Turkey. We studied the relationship with the leading Jadids I.Gaspyraly, A.Ibragimov, G.Kariev, K.Mutigi, J. Mamakulizade. In addition, the Samarkand city police chief instructed the head of the Turkestan District Security Directorate, Colonel Sizykh, to send a secret letter to the Muslim newspaper Samarkand and its publisher on October 25, 1915, in order to establish its editor and send information about its members (Andreev, 1915). The task was timely completed, and on January 9, 1913, a response letter was delivered to the head of the Samarkand police department, stating that he was a Muslim editor and that the newspaper would not be published on September 17.

**Research Results. The Policy of the Tsarist Administration Against the Consolidation of Kazakh Jadids.** N.I. Ilminsky considered the activities of the Tatar Jadids in the Kazakh steppes dangerous. He promoted the idea of combating the Tatars by dividing the Turkic language into national languages based on the Cyrillic alphabet or the Arabic alphabet adapted to the Kazakh language. In his opinion, the development of national literary languages should be avoided by the idea of the Turkic language in order to resort to forced linguistic and cultural Russification and allow the Turkic-Muslim peoples to integrate peacefully into Russian society (CSA RU, 2178: 23). Orthodox missionaries and scholars called on the Kazakhs to actively promote Russian education in the empire in order to free themselves from the influence of more developed Muslim peoples. N.I. Ilminsky traveled a lot along the Kazakh steppes and noted the natural interest of the Kazakhs, who knew the languages ​​and lifestyle of the nomads of the Kazakhs, and their thirst for education, which undoubtedly forced them to study the Russian language, which would open the door to European civilization. «Natives» (nomads of the Kazakhs) N.I. Ilminsky suggested holding closer to Russian culture, teaching the Russian language in order to get acquainted with the life of the Russian people and adapt to its *«Russian language, nationality, education and culture»* (CSA RU, 2107: 43-44).

Many Russian schools were opened in the Kazakh steppes to keep Kazakhstanis away from the Jadid movement and the ideas of unity of the Turkic peoples. They fought for juddist schools, controlling the Kazakhs' desire for Muslim education. In the Kazakh steppe, the Russian administration, using the zeal of the Kazakhs for modern achievements in the field of education and science, created Russian-Kazakh mixed secondary schools, district schools and colleges, as well as rural schools. These institutions did not differ from elementary schools of Russian educational institutions and provided general primary education. Special agricultural schools, craft classes, and technical schools have been created in the Kazakh steppes to train Kazakh personnel who will work for the benefit of the Russian administration (Jadidizm i Problemy..., 2010: 80-87). From 1868 to 1896, there were 24 Russian-Kazakh schools in the Ural region. Not only mixed schools were formed for boys, but also for girls, which was a breakthrough for the nomadic Kazakh society. In the Turgai region in 1888, a female boarding school for Russian girls was opened in Irgiz. Two years later, 15 Russians and 20 Kazakh girls studied at the boarding school (Alektorov, 1891: 2). In 1914, in the Turgai region, there were 604 educational institutions, four of which belong to secondary schools. There were 14 Russian and Kazakh schools for boys and three boarding schools for girls. In total, 10849 boys and 4705 Russian Orthodox, 3612 boys and 375 Muslim Turkic women studied in the region (Obzor Turgayskoy..., 1915: 206-209).

After the development of the South Kazakhstan region as part of the Turkestan governor-general, the Turkic-Muslim population here had a high degree of adherence to Islam. According to statistics, in the Turkestan department of the Chimkent district of the Syr Darya region, there were only 1000 Muslim schools, and in the Steppe Territory there were only 157 Russian-Kazakh schools, while the colonial administration complained that in most of them there were no more than 50 students. In this regard, there are researchers who studied the activities of Sh. Ualikhanov and his role in the Kazakh society, who claim that he was closely connected with Russian culture. However, the Russian scientist G.N. Potanin recalls that S. Ualikhanov was a true patriot of his people and said: «He was the Kazakh people first, then Siberia, and then he loved Russia» (Potanin, 1884). However, recent studies have shown that Sh. Ualikhanov’s interest in the Turkic peoples is high, and that he fulfilled his military duty to cooperate with the Turkic peoples and fight against colonial oppression. Ualikhanov *«Turkic patriotism (or nationalism) has grown significantly due to mass killings by the troops of the tsarist administration of Muslims in the Aulie-Ata region. The emergence of Turkic patriotism there has largely changed due to his view of the suffering of his people»* said Hostler in his usual research work (Hostler, 2006: 288).

In general, the beginning of the Kazakh national movement was associated with the socio-economic crisis of the nomadic society at the turn of the 19th and 20th centuries, as well as with the beginning of the movement of the Jadids in Crimea, Volga-Uralsk and Turkestan. Researcher M. Hroch equates the movement of Jadids in the Kazakh steppes with the *«classic national movement»* and identifies three important groups: Firstly, it is the development of national culture based on local culture and its normal use in educational, managerial and economic life; secondly, civil rights and political self-government, first, in the context of autonomy and a long-term future (which usually lags behind when necessary) and the desire for independence; thirdly, to create an integrated social structure that encompasses the entire ethnic group and includes educated elites, classes of officials and entrepreneurs, as well as free peasants and organized workers, if necessary (Hroch, 2002: 126). These three groups in Kazakh society have every reason to believe that they began with national liberation uprisings and, naturally, merged with the Turkic peoples at the beginning of the Jadid movement.

Therefore, in the light of the fact that the national unity of the Turkic peoples can be withdrawn from the Jadid movement, important chronological aspects of its development can be divided into three main stages: activists of the national movement are the first stage in which they carefully study, refine and introduce the features of national identity in the historical, cultural and linguistic development of the ethnic group of Turkic peoples; the second stage, when the next generation of Jadid activists secretly «awakens» their supporters to implement the state-building plan; the third period is the period of colonial oppression of the national idea uniting the Jadids. “Only in this last period,” writes M. Hroch, «a complete social structure was formed, and the movement was divided into conservative-clerical, liberal and democratic wings, and each of the (Jadis) had their own program» (Hroch, 1985). The success of Jadid national construction can be explained by the existence of «original» resources, including the common written Turkic language, the memory of statehood in history and the existence of a fairly free and influential elite.

In this regard, A. Bokeikhanov drew attention to the formation of two socio-political trends in the Kazakh steppe and spoke about various models of civilizational transformation of Kazakhstani society. The first movement sought to introduce religious principles and energize an ethnic group by updating its social and cultural values ​​and Islamic norms. In his work S.D. Asfendiyarov notes that in the late XIX - early XX centuries, the Jadid movement in Kazakhstan grew into Turkism and absorbed the influence of the Tatar bourgeoisie and clergy (Asfendiyarov, 1936: 149-152). S. Lemercier-Quelquejay does not exclude the fact that the Jadid movement contributed to the formation of a new ethno-regional unity of Turkestan at the end of the 19’th century, but influenced Turkic identity only among the elite and did not have a sufficient impact on the rural population. The connection with Russian colonial politics and the emergence of the Jadid movement is characterized by the understanding that mutual understanding of the Turkic peoples in the context of ethnic and political unity is the only instrument of the national vitality of the people. All pre-revolutionary Turkestan politicians called themselves Turkic (Lemercier-Quelquejay, 1984: 10-28). Some Muslim leaders proposed uniting the Turkestan, Khiva and Bukhara Turkic, Iranian peoples into the *«Chatay nation»* (Bergne, 2003: 29-47).

At the beginning of the 20’th century, the movement of the Jadids of the Turkic peoples in the Kazakh steppe and Turkestan region was compared with the national liberation movement led by intellectuals of Alash. Among them, a modern researcher N.D. Nurtazina, according to a number of Western scholars, views the Alash movement as a national version of the Muslim Jadid movement, but contradicts her opinion even more and argues that the actions of «Jadid thinkers» are not considered reformist (Nurtazina, 2008: 74, 141). The author, despite the fact that the term «Jadidism» is very common in the Kazakhstan periodical, claims that *«in the history of Kazakhstan, representatives of the educational movement were often not called «Jadids».* They considered them *«educated», «innovators», or «intellectual»*. However, the meaning of the *«Jadid movement»* does not change here, since the Muslim world is rightfully considered a *«renewal movement»*, starting from Egypt and Turkey to Bukhara and Kazakhstan, this movement was directed against the colonial policy of the Russian Empire. Because of this, the national version of Muslim Jadidism is considered a mistake that separated the Kazakh intelligentsia and the Alash movement.

**Conclusion.**

With the intensification of the reform movement of the Jadids in the system of public education, the tsarist administration takes urgent measures. It pursues a policy of persecution of Muslim ulama, imams and mudaris. In the late nineteenth and early twentieth centuries, a large number of Turkic-Muslim youth studied at leading universities in Eastern countries. They see colonial oppression and assimilation policies. In this regard, under the influence of the world national liberation system, the Jadids of Turkestan come to unifying actions. The tsarist administration and the Bolshevik party seeks to divide the Turkic-Muslim peoples. Despite this, during the period under review, the Jadids became the basis for the idea of ​​unity of the Turkic-Muslim peoples both in theory and.

In our opinion, the Kazakh national movement was influenced by the Jadid movement and presented its concept of self-development. The Alash intelligentsia did not hide their disagreements with the Turkic Jadids. However, the Kazakh intelligentsia did not hide the cooperation of ordinary Turkic peoples, associated the future of their people with the liberalization of the political system of the empire, the equality of the Kazakh people, the cessation of the resettlement of Russian peasants, which would damage the Kazakh nomadic economy, prevent Russian politics and even unjust colonization in each area. The Jadid movement made the same demands.

On October 17, 1905, after the publication of the manifesto, the leaders of the Turkic movement began to create a program for the Ittifak al-Muslimlin party. Among the Kazakhs, S.Kosshygulov and S.Zhanturin participated in two subsequent Muslim congresses in Nizhny Novgorod. The program documents of the Third Congress set out the rules for supporting elementary schools for Muslim children studying their native language in Arabic. Learning Russian was an essential element in elementary school with a priority of the Turkish language (Tretiy Vserossiyskiy Musulmanskiy Syezd, 1906: 2, 3, 6).

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