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The Idea of the Jadid Press is Freedom

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ABSTRACT

The article highlights the activities of the Jadid movement for the liberation of Turkestan from colonialism at the beginning of the 20th century through the press, analyzes articles published in newspapers and magazines, the reasons for the sad fate of journalists and editors are revealed.

KEYWORDS: *Turkestan, colonialism, Islamism, Turkism, Jadidism, movement, nation, press, newspaper, magazine, ignorance, progress, report, reportage.*

Based on the documents that are being opened today, we can say that Jadid is a political, social and educational movement. Jadid movement embodies the idea of struggle against colonialism like Islamism and Turkism movements, but the way to achieve national liberation is new compared to the above movements.

The Jadids knew full well that freedom cannot be achieved by itself. After gaining independence, it was necessary to manage the state, raise production to the level of developed European countries, establish equal relations with the countries of the world, and know foreign languages. To this end, the issues of opening new schools, increasing attention to individual subjects, writing textbooks, training teachers, and sending young people to study abroad were put on the agenda.

Only free-thinking people who have learned new sciences can take the country out of the swamp of decline, that is, "time is renewed every day. New science and innovation requires people who have changed the world. From now on, if ten to twenty children are given to government schools every day from each city, after fifteen days, 4-5 modern people will be ready in every city and will benefit us by entering government positions, modern circles, commercial and industrial premises. The time to come is different... Now, instead of weddings and parades and many more, let the above-mentioned deeds be a practice - an ideal - a wish - a promise. Well, without you, we will not be alive from day to day and we will be poor"».¹

The Jadids used all their strength, knowledge and means to achieve great goals. One of these tools, according to Haji Muin, one of the journalists of that time, is the press: "The press is the first factor that awakens the nation"² and "... the newspaper is a mirror of the world, and the people of knowledge know all the movements and conditions with the help of these tools. The person who reads them and history knows how the progress or crisis of the nation will end."³

One of the main goals of the early modern newspaper editorials was "who were we, where did we end up, why did it happen?" like searching for answers to painful questions, studying history, analyzing the events that caused chaos, encouraging people to think and fight in the future.

At first, the Jadids tried to answer these questions in the only Uzbek publication "Turkestan region's newspaper" ("TRN"), which was considered to be the task of promoting the colonial policy of Tsarist Russia. According to the rule of authoritarian theory, the publication should praise the ruler and not write against his policy. That's why the articles were first read by a very cunning and vigilant

¹ Махмудхўжа Бехбудий. Аъмолимиз ёинки муродимиз// "Ойина". – 1913. – 6-7 сонлар.

² Ҳожи Муин. Самарқанд матбуотининг тарихи // "Зарафшон" газетаси, 1923 йил 5 май

³ Ҳожи Муин. Газета ўқумоқ манфаати // ТВГ. 1911 йил, 24 ноябрь

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missionary, editor-in-chief of the newspaper, N.Ostroumov, and then passed the control of military censorship. Nevertheless, Jadid representatives looked for ways to convey their ideas. As evidence, it is appropriate to cite the article "History and Geography" by Mahmudhoja Behbudi, who was active in the struggle for freedom. It clearly states that the Islamic world, Turkestan, which is a part of it, was conquered and divided by the European powers. An excerpt from the end of this article: "In conclusion, the Islamic state in the South-West of Europe was destroyed and nopadid (invisible, ineffective - H.S.). Some of the people of Islam were expelled. Sometimes they were captured, sometimes they were persecuted, and to this day there is no name or sign of them. If you look at the middle of Europe, the Serbian, Bulgarian, Crimean, Kurdish, Cypriot, Greek, and Romanian lands (country, land - H.S.) have gone and are still going. Let's take a look at the map of Africa. Tanja has gone, Taroblis, Tunisia, Zanzibar, Sudan, Madagascar Islam has partially gone and is partially going...

My dear, I'm asking you, do you understand? There are up to 600 Muslims in the entire Asian continent, of which ten million live in Asia and Jazirat-ul-Arabga and are subject to the Ottoman government, 9 million in Iran, 6 million in Afghanistan, 2 million in Bukhara, 1 million in Khiva, 1 million in Baluchistan, 12 1 million of them belong to Hyderabad, 1 million belong to Oman and less than 1 million belong to the Islamic government of the Republic, the remaining 50 million belong to China and 50 million to England, and 50 million to 40 million to Algeria, Bahri Kabir Muslims to England, France, Canada, Spain, Russia and other countries. davli (states - H.S.) subject to Christianity. We are directly subordinated to the Russian state from Central and Northern Asia..."⁴

In this article, Behbudi wrote "Khayhot", the pain of Turkestan was raised against the background of the problems of the Islamic world. But the reaction against him after such articles was deliberately organized by the editors.

The matter will become clearer if we get acquainted with the characterization that Abdullah Avlani gave to TRN. Writing that this publication is "...the historical newspaper of the black group that led the people of the earth to poverty and misery", it emphasizes that it tried to sow prejudice among the local population, and it was forcibly distributed to all Muslim officials"⁵.

Therefore, the Jadids were concerned about publishing their own newspapers and magazines. "Taraqqiy", whose first issue was published on June 27, 1906, went down in history as the first national newspaper. Even though it was published under censorship control, every issue of it was eagerly read by the people. The content of the given articles and messages is completely different from that of "TRN".

"The scope of the newspaper was diverse: to show the reason why the nation is drowned in the mire of ignorance and backwardness, to wake it up from the sleep of ignorance, to explain to it what national oppression is, to reveal the authoritarian policy of tsarist Russia, and weak areas of the supposedly powerful empire to show that there is... All this was united by a single idea - the idea of national freedom, independence"⁶, wrote the researcher of the history of the Uzbek press, professor Boybota Dostkoraev.

In the first two issues of "Taraqqiy", Munavvarqori Abdurashidkhanov's article "Our ignorance is complicated" is presented, which openly criticizes the traditional school education system. In the 16th issue, it is revealed that the administrators appointed by the rulers of Tsarist Russia conspired with the local rich people to rob people of their husbands, property, and themselves, and that the population fell into poverty due to the bribery of the officials. Therefore, the article concludes that the citizens themselves should elect the administrators.

In addition, scholars, judges, and mudarris are also criticized for being indifferent to the existing situation and subservient to the authoritarian government.

⁴ Махмудхўжа Бехбудий. Таърих ва жуғрофия // "Туркистон вилоятининг газети", 1908 йил, 30 ноябрь

⁵ Абдулла Авлоний. Бурунги ўзбек вақтли матбуотининг тарихи // "Туркистон" газетаси, 1924 йил 24 июнь

⁶ Дўсткораев Б. Ўзбекистон журналистикаси тарихи. Т.: Ғафур Ғулум номидаги НМИУ, 2009. 380 б.

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Those criticized consider "Taraqqiy" to be their enemy, and with the help of N.Ostroumov, the editor of "Turkestan region's newspaper", the next (20) issue prepared in the editorial office on August 21, 1906 is confiscated, the editor of the newspaper is imprisoned...

In an interview with the Russian missionary reporter S.Andreev, the leader of the Jadidlar caravan, Mahmudhoja Behbudi, said, "Magazines are inventions of mankind that develop the nation."

After "Taraqqiy" was closed, the Jadids, who received the hadith of publishing a newspaper, started publishing "Khurshid" as soon as possible, that is, from September 6, 1906. Munavvarqori Abdurashidkhanov will be the head of the newspaper.

Mahmudhoja Behbudi's article entitled "Khairul umuru avsatukho" was published in the October 11, 1906 issue of the newspaper. It gives local residents an understanding of the state-sanctioned parties that emerged after the October 17 manifesto. In the article entitled "Tashkand, November 12" in the 10th issue of "Khurshid", Fansurulobek talks about the problem of electing representatives to the 2nd State Duma, and discusses the issue of which people from Turkestan should be elected to the State Duma. The expression of such an opinion by the representatives of the people condemned to muteness confuses the colonists. Due to such performances, it was stopped on November 16, 1906, when the 10th issue of "Khurshid" was published with the "description" of the "TVG" editor.

One of the intellectuals of the time, Siddiqui Ajziy, explains the advantages of newspapers and magazines infused with the ideas of the moderns who fought for the freedom like this: "Look at the articles that recommend you to claim your internal pains and sufferings, discuss about the ointment for your wounds, the remedy for your pains and the correction of your shortcomings, and it is a must-read for us. are journals"⁷.

After these newspapers until the coup d'état of Tsarist Russia in 1917, the newspapers "Shukhrat", "Asiyo", "Tujjor", "Bukharai Sharif", "Turon", "Samarkand", "Sadoi Turkistan", "Sadoi Fergana", "Oyina", "Al-Islah" magazines were also published, and according to Abdulla Avlani, "... it was able to open the eyes of the people"⁸.

We can conclude with the words of Ismail Obidi, the editor-in-chief of "Taraqqi" newspaper, about the opinion about the freedom of the press during the colonial period of Tsarist Russia: "At present, the hurriyats devoted to society, speech, and the press are like a seriously ill person lying on the bed with water dripping from their mouths, even dumb and blind doctors confirm."⁹

Nevertheless, the news of events in the modern press was not "wrapped" in abstract and general words like the publications of the tsarist government, but was based on the principles of the libertarian theory of Western journalism, but tried to deliver it to the clients without forgetting the national interests.

At this point, it should be noted that in the eyes of the Jadids, spreading real information to the people is equivalent to promoting the idea of freedom. There is no doubt that the attitude and practice of Jadid editors to information serves as a basis for our national democratic journalism in a certain sense.

When talking about the national press between the February coup of 1917 and the bloodbath of Turkestan autonomy, "Najot", "Kengash", "Shurai Islam", "Turon", "Turk Eli", "Ulug Turkistan", "Hurriyat", "El Bairoghi", "Ideas and opinions from the pages of "Ravnaqul-Islam", "Azod", "Al-Islah", "Izhar-ul-Haq", "Yurt", "Kengash", "Workers' World", "Chayon", "Sadoq" magazines we see that it is completely different from the policy of the Bolsheviks.

On this occasion, political information and analytical articles increased in the national press. New ones were founded to replace the old newspapers and they began to spread information based on the interests of their founders. For example, "Najot" newspaper published the decisions made at the meetings of the "Sho'rai Islam" party, events reflecting political enthusiasm. In particular, there are reports that

⁷ Сиддикий Ажзий. Идорадан // "Ойна". – 1914. – 49-сон

⁸ Ҳожи Муин. Самарканд матбуотининг тарихи // "Зарафшон" газетаси, 1923 йил 5 май

⁹ Дўстқораев Б. Ўзбекистон журналистикаси тарихи. Т.: Ғафур Ғуллом номидаги НМИУ, 2009. 380 б

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organizations and societies are being formed in different regions of the country. For example, it was reported that on April 18, 1917, the residents of Tashkent organized a demonstration, during which "Turon", "Ittifaqi Muslimiyn" society, "Students' society" and school groups gathered in front of the "House of Freedom" ("Дом свободы") raising flags and giving speeches.

It is noted in the researches that there were reports and reportage genres even during Tsarist Russia¹⁰. Modern intellectuals also made good use of this mixture of genres. As an example, we will analyze the report "Autonomy of Turkistan" by Mahmudhoja Behbudi.

This journalistic work is dedicated to the events that took place in Kokand in November 1917. In the words of the author, "On November 27, the autonomy of Turkestan was announced in Kokand at the General Muslim Diet. Be blessed and happy! Kamina is also proud to be at the meeting. Long live the autonomy of Turkestan!"¹¹

Although the size of the text is similar to that of a report, the salutation and author's sentiment suggest that it belongs to the reportage genre rather than a report. Such excitement is also understood when the author refers to the history of this event. However, the people, who did not forget the massacre as a result of the Dukchi Eshan uprising eighteen years ago, were worried about autonomy. Behbudi writes: "I would like to write a brief history of our autonomy, giving some information from our knowledge in this chapter to our families. Because there are some who are afraid of autonomy (that there will be a war). Hey, dear Muslim brothers! Oh Europe, oh compatriots! Please know that on this date in April, members of the Russian and Muslim executive committee of Turkestan met in Tashkent and made this decision together."

In the report, the author mentions the events that took place before the declaration of Turkestan autonomy, the meetings and consultations, the differences between the Bolsheviks and the autonomists and their reasons, and concludes: "... I found out that the Bolsheviks do not care about this decision at all. We came to the 4th Muslim parliament, the 4th emergency parliament of Turkestan lasted from November 25 to November 29. The decision divided into the above siezdlar and the said words were spoken and posted openly and in detail. The autonomies announced to each part of Russia were slandered, and finally the "autonomy of Turkestan" was announced.

This reportage of Behbudi is one of the journalistic works based on the libertarian theory of the press, giving the breath of the times and at the same time serving the development of information genres.

After the Bolsheviks took power, press releases against the policies of the Bolshevik party were closed based on the decree "On the Press"¹² signed by their leader V.Ulyanov (Lenin). During the period of I.Stalin, who came to power after V.Lenin, the intellectuals who worked in the modern press were imprisoned and physically executed.

In short, Jadids fought for freedom as much as possible until they were executed. It is the phenomenon of the struggle for freedom that is characteristic of modern press and its writers. That is why it is necessary to study the history of the modernist movement and the press until 1938, despite the fact that it was the "Soviet period".

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2. Декреты Советской власти. – Т.І. М., Гос.изд-во полит.литературы, 1957. – С. 230.

¹⁰ See: Прудкогляд Т.В. автореферат дис. "Периодическая печать и ее роль в социально-экономическом и культурном развитии Дальнего Востока России, 1865-1917 гг." <https://www.dissercat.com/content/periodicheskaya-pechat-i-ee-rol-v-sotsialno-ekonomicheskom-i-kulturnom-razviti-dalnego-vost>.

¹¹ Махмудхўжа Бехбудий. Туркистон мухторияти // "Хуррият" газетаси, 1917 йил 19 декабрь

¹² Декреты Советской власти. – Т.І. М., Гос.изд-во полит.литературы, 1957. – С. 230

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