

Emergence of Political-Ideological Party Movements in Turkestan

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Abstract: It is known from history that the Bolsheviks seized power by force in order to establish the Soviet regime in the Turkestan region. For this reason, representatives of the local intelligentsia, who were supporters of the national state, were completely excluded from political governance. As a result, underground organizations opposed to the Soviet regime began to emerge. At the same time, the widespread illiteracy in society, the lack of knowledge and culture made it difficult to understand the processes taking place in the political arena, to participate in them proportionately, and, moreover, to restore national statehood. At a time when ruthless struggles for power were taking place throughout Tsarist Russia, the desire to seize power through peaceful parliamentary means was nothing more than political expediency. The strengthening of the influence of such factors led to the emergence of political parties.

Keywords: Turkestan, Jadidism, new generation, February Revolution, October Revolution, national liberation, political party, "Hurriyat" magazine, Shura-i-Islamiya, Central Asia.



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Introduction. The emergence of party movements requires a scientific analysis of political history, its perception, assessment of a certain social reality, the study of the mentality of the people of each era, spiritual and moral criteria, events and phenomena of the era. In this sense, the study of the activities of political movements and party associations that created the national liberation movements of our people in their time and their study within the framework of modern political science is of great importance in serving to reveal the national nature of political reality. However, in political science textbooks or in studies prepared during the period of independence, the history of political parties is studied only in connection with Western political history or only with parties that emerged during the period of independence. However, the continued isolation of such an approach from national-historical processes does not reveal the evolution of political parties that represented national liberation movements in the territory of Uzbekistan. After all, our people have always struggled for national freedom, liberty, and liberty. Therefore, the time has long come to study the past in connection with the present and future, to study and draw lessons based on the teachings of our national statehood history.

As our President emphasized, although numerous studies have been conducted in a number of countries around the world on the formation and development of the idea of newness, which is a unique socio-political phenomenon in its essence, a comprehensive study of the great contribution of the representatives of this movement to the development of national statehood and regional identity in Central Asia, as well as to the development of civil society, on a conceptual and systematic basis, remains an urgent issue[1].

Of course, although the emergence of the party system is a product of the development of global science, it has national and spiritual roots - political history. When were the political movements and organizations of the nation organized? What ideas are their political roots and roots based on? Who are the political leaders of the people and how were their programs formed? What disagreements were at the heart of the political conflicts that occurred in our recent history? What ideological ties are the activities of modern parties connected with our past heritage? And what lessons should we learn from our political history today? As you can see, there are more questions than answers! The goal of studying history and our past heritage is to clearly see our current political steps and our future prospects. Therefore, the science of political science requires that the activities of modern political parties be connected and harmoniously studied with our historical and cultural heritage. After all, politics is a product of national thinking.

This scientific problem lies in the fact that the Jadid movement that emerged in Turkestan in the late 19th and early 20th centuries, the formation of political parties, the political situation that emerged in the country, social conditions, the programmatic foundations of the activities of political leaders, the cooperative activities of political forces, the political culture of the people, the level of mobilization, and religious and social factors have been studied only within the framework of literary studies and historical sciences. While literary studies interpret the activities of the Jadids through writers and their works, historians reveal reality in chronological detail, based on archival and historical sources, and this approach is more effective and correct from the point of view of historical methodology. However, the presence of political aspects of the issue requires a more holistic view of these methods.

Methods

This study employs a historical-political analysis to examine the emergence of political-ideological party movements in Turkestan. The research is based on archival documents, historical records, and scholarly works that explore the socio-political landscape of the late 19th and early 20th centuries. By adopting a qualitative approach, the study evaluates the influence of key historical events such as the February and October Revolutions and their impact on the formation of national movements and political parties. The methodology integrates an interdisciplinary perspective, combining historical inquiry with political science to analyze the ideological foundations and strategic objectives of the Jadid movement and other political organizations. Special attention is given to primary sources such as periodicals, speeches, and congress records to reconstruct the political thought and aspirations of party leaders. Comparative analysis is used to assess the evolution of political strategies within the broader context of global ideological transformations. This methodological framework allows for a nuanced understanding of how national identity, political consciousness, and ideological movements shaped the trajectory of political parties in Turkestan. Jadidism is a political and social phenomenon, an object of political science. The word "jadid" is at the heart of "jadidism". The meaning of "jadid" is "new". It does not simply mean "new" or "supporter of innovation". Rather, it embodies such broad meanings as "new thinking", "new generation"[2]. Thus, its doctrine is a policy that armed the nation with philosophical ideas leading to freedom and liberty. Since such a movement fights for the foundations of human freedom and independent power, it cannot be separated from political processes. Therefore, studying the history of national political parties and the doctrines they created from the point of view of political science requires the harmonization of the

methodologies achieved by the disciplines of history and literary studies. Only in such a harmonization is the holistic political image of history embodied.

The national independence movement that emerged in Turkestan at the time, Jadidism, shows that it was precisely the political movement that led to the acceleration of political processes with the awakening of national consciousness.

Results and Discussion

The Jadid movement is still interpreted as an enlightenment movement. Indeed, the Jadids opened schools, created textbooks, and taught children in a new way. The main emphasis in their journalistic research was also placed on their articles on educational topics. More precisely, not studying the Jadids as individuals and not deeply analyzing the facts limits their activities as political figures. For example, the Jadid leaders such as Mahmudkhoj Behbudi, Munavvarqori Abdurashidkhanov, Abdurauf Fitrat, and Ashurali Zohiri were, first of all, political figures who developed a program of struggle against colonialism[3].

With the growth of the political culture of the peoples of Turkestan in the late 19th and early 20th centuries, the emergence of movements for autonomy, freedom, liberty, Jadidism, and independence in the country and their consolidation around common ideological goals, as well as the intensification of the struggle for the freedom of the country, created the basis for the emergence of various political parties. One of the main reasons that prompted the rise of political movements in Turkestan during this period was the February Revolution in Russia in 1917, which initiated important political changes in Turkestan, the struggle of the peoples for autonomy, the Jadidism movement in Turkestan, which initially had strong spiritual and ideological foundations, and later the activities of organized national political parties.

The political situation that arose in Turkestan in the late 19th and early 20th centuries was conducive to the Jadids. Their participation in the All-Russian Congress of Muslims in 1905-1906 marked a new stage in their political development. It should also be noted that the Muslims of Russia realized that in order to escape from the oppression of a powerful and evil empire, they first of all needed to act together. As a result, the Muslim peoples, bound by the chains of national tyranny, launched a movement to hold an All-Russian Congress of Muslims in order to unite around a single society.

After the February Revolution, two interrelated issues were put on the agenda: one - what should be the future state system of Russia; the other - what should be the form of administration of Turkestan? These two issues were also widely discussed at the congresses of Turkestan Muslims. They saw two different state systems in this matter: one is the restoration of the monarchy, and the other is the establishment of a republican system of government.

The 1st Congress of Muslims of All Turkestan was held in Tashkent on April 16-17, 1917. It discussed the following forms of government: the first proposal: a democratic republic, the second - a federal republic, and if the second method of government is adopted, it is envisaged to grant autonomy to Turkestan. Among the deputies, Zaki Validi Tugan and Mahmudkhodja Behbudi Afandi insisted: "...we must use the current freedom and secure our own autonomy! If we give up the present time, we will suffer many losses and shed a lot of blood, thinking that we will get autonomy for the second time," wrote journalist Mirmuhsin Shermukhammedov, who prepared a report on the congress[4]. In addition, among the deputies, it was premature to grant autonomy to Turkestan, for now we should work for the people's republic, let's not get lost by getting autonomy, even if Turkestan is granted autonomy, there are still no local cadres to manage it. Therefore, there were also third parties who said that the existing situation should be reckoned with. In conclusion, those who demanded national-territorial autonomy did not envisage independence at all. The debate said that issues such as war, peace, railways, the monetary system, customs service, foreign trade would be resolved by the central government. This, in turn,

meant that the independence that the oppressed nations (peoples) demanded from Russia at that time was not complete, but semi-independence. Their greatest dream was to have a special territory for themselves and achieve the right to independently resolve local, national, and cultural issues related to this territory.

During this period, the newspaper "Hurriyat" published by the Jadids published the following thoughts: "...finally, the revolution we dreamed of and waited for has happened in Russia. The old government has fallen. We have been given freedom, now we have freedom of speech, freedom of the press. We will not be silent when we write and tell the truth. If we demand our rights, they will listen to us," [5] political ideas were put forward.

In the 19th century, as feudal backwardness led the East to become dependent on Western tyrants, the struggle for freedom from national oppression became the main political and social program of the Jadids.

The idea of establishing national autonomy among the Jadids took on an official form during the activities of the "Shuroi Islamiya" (Muslim Council), which was formed on March 14, 1917[6].

At the first congress held in Tashkent on April 16-23, 1917, the idea of forming Turkestan autonomy within the framework of democratic Russia was put forward. This idea was the first step of the peoples of Turkestan towards the restoration of national statehood. At the last meeting of the congress, it was decided to create a central governing body - the Turkestan Regional Muslim Council. The purpose of its formation was to unite various, unrelated Muslim societies, committees and trade unions in order to give the national movement an organized character.

The October events of 1917 further accelerated the efforts of the Turkestan Jadids to build national statehood. Legal documents such as the statute and the memorandum prepared by them served as the ideological basis for the official formation of the Turkestan Autonomy. While Behbudi's "Project for the Cultural Autonomy of Turkestan" demanded autonomy in regulating the affairs of the judiciary and resolving educational issues, the Provisional Law of the "Shoroyi Islamiya" prepared in 1917, Shoislom Shoakhmedov's "Project for the Federation of Turkestan", and the memorandum of the "Turkish Man of Centrality" faction fully embodied the laws and regulations of a national democratic autonomous state administration.

The project "Cultural Autonomy of Turkestan" developed by Mahmudhoja Behbudi in 1907 is an expression of the interests of the peoples of the region, and it was determined to conduct state affairs in the Turkish language, establish national offices and elect members from intellectuals belonging to the Turkish nation. It was emphasized that the State Duma should not act on behalf of the colonial peoples of the Russian Empire, and that laws should be passed based on the natural, social and cultural conditions of each country[7]. He says: "...you should know that money is taken, but not given. Also, it is taken in autonomy, but not given. In other words, the children of Turkestan will get their autonomy by uniting and working hard. Of course, it will not be given by others. They won't give it to others[8]. " The issue is about calling for national freedom and establishing national statehood. Such ideas formed the main essence of political struggles and found expression in programmatic teachings.

In particular, the program of the Jadidchilar progressive party consisted of 19 points, and its summary was as follows:

- 1) Our goal is to achieve independence for Turkestan and form a national government. The nation should be based on the unity of language, religion, literature, traditions and customs.
- 2) The form of government and administration in Free Turkestan should be republican, and the basis of power should be democratically elected "National Assembly", and in the regions and cities - regional and city assemblies (zemstvos).

3) Members of the Central Government are appointed by the Head of the Republic (President) with the consent of the National Assembly, and governors are appointed by the Central Government.

5) The national government of Turkestan relies on the national army, service in the army is compulsory for everyone.

6) The regional government should create a police force to ensure internal security.

8) Freedom of speech and the press, and personal freedom are guaranteed by the Basic Law of the state.

10) The basis of land policy is the transformation of land, mineral and terrestrial natural resources, forests and water resources into state property. Land is given to farmers in private ownership.

16) Full independence and equal rights of all citizens before the law, regardless of religion, are ensured in the activities of judicial bodies.

17) In the field of education, everyone will have the opportunity to receive free primary education. Mainly vocational schools will be established in Turkestan and measures have been taken to send students to study in Europe.

These programmatic statements show that our forefathers deeply understood the foundations of statehood regarding the national democratic and republican form of government and outlined specific plans for its implementation. Such political views were considered among the most progressive ideas of their time.

Thus, the general situation that arose drew Turkestanis to the forefront of the political struggle that was approaching. During this period, in order to unite the people and mobilize them for freedom, the Jadidists succeeded in establishing the "Shoroi Islamiya" (Islamic Council) organization in 1917. First, Abdulvohidkhan Abduraufqori ugli, and later Ubaidulla Khojaev were elected as the chairman of the organization. Enlightenment figures such as Munavvarqori Abdurashidkhanov, Sadriddinkhan Sharifkhujaev, Mahmudkhuja Behbudi, Mustafa Chokai, Ahmad Zaki Validi, and Islam Sultan Norbutabekov actively participated in the organization's activities[9]. As mentioned above, in April 1917, the first congress of Muslims of All Turkestan was held on the initiative of the "Shoroi Islamiya". The organization's program adopted at the congress set the task of spreading the ideas of reform among the Muslims of the region, uniting all Muslims in the region on the basis of a single opinion and opinion and striving for the granting of autonomy to Turkestan. Branches were established in Samarkand, Kokand, Namangan, Andijan, Margilan, Skobelev (Fergana), Merv, Turkestan, Akmachit, Osh and other cities, and the newspaper "Shoroi Islam" was founded[10]. During the year of political activity, party branches were opened not only in the regions of Central Asia (Shymkent, Jalalabad, Uzgen, Osh, Turkestan, Akmasjid), but also in the cities of Russia.

At the First Congress of Muslims of All Turkestan, held in Tashkent from April 16 to 23, 1917, the "Shoroyi Islamiya" society was formed.

1) The purpose of "Shorayi Islamiya"; 2) members; 3) Finance of "Shorayi Islamiya"; 4) A four-part program consisting of services and tasks of "Shorayi Islamiya" was adopted.

One of the main political demands of the organization was the creation of a national-religious autonomy for Turkestan within Russia. The organization supported the preservation of private property, including land. On April 16-23, 1917, the Congress of the "Shura'i Islamiya" was held, which was attended by delegates from 42 of its branches. The congress adopted a resolution on self-government for Turkestan in the cultural and political front and expressed confidence in the provisional government. The "Regional Council of Turkestan Muslims" was elected at the

congress. Under the influence of such processes, the factors of the formation of political parties in the Turkestan region were highlighted.

Conclusion. This article examines the development and doctrine of political parties in Turkestan from a political and historical perspective, focusing on the emergence of national parties that waged uncompromising struggles for independence before independence, their political history, and the content and essence of the ideological doctrines they created. It also examines the contradictions of political struggles, the realities of the socio-spiritual environment, and the causes and consequences of external and internal contradictions.

The research assessed the development of reforms related to the political and legal foundations of the development of the activities of political parties that fought for national liberation, directly related to the creation of the foundations of statehood. The consistent political and ideological teachings of political parties in the conditions of independence were studied.

Today, Uzbekistan, which is undergoing national upsurge and development, and at the same time, in the context of social renewal, studying the political history of the Democratic Party of the Republic of Uzbekistan, the importance and role of the political ideas put forward by this movement, and its place in the socio-political life of the country, is important.

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