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THE ACTIVITIES OF TATAR-BASHKIR ENLIGHTENERS IN THE SOCIO-POLITICAL AND CULTURAL LIFE OF TURKESTAN IN THE LATE XIX TH AND EARLY XX TH CENTURIES

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Abstract. This thesis analyzes the role and activities of Tatar and Bashkir enlighteners in the socio-political and cultural life of Turkestan in the late XIX th and early XX th centuries. The study examines the initiative of these enlighteners in organizing usul-i jadid schools, their contribution to the establishment of national press and publishing, and the essence of their cooperation with local intellectuals. The article pays special attention to the role of the Tatar-Bashkir ambassadors in the spread of Ismail Gasprinsky's ideas to Turkestan. Their activities are also evaluated from the point of view of their strategic importance in the process of preserving and modernizing national identity in the conditions of the colonial policy of Tsarist Russia. Periodicals, archival documents, and works of contemporary authors were used as research sources.

Keywords: Jadidism, tatar enlighteners, bashkir intellectuals, Turkestan, usul-e jaded, national press, Ismail Gasprinsky, Colonial period, cultural revival, reform movement.

As we turn the pages of history, we see that behind the spiritual awakening of each nation stood great personalities and movements. By the end of the 19th and beginning of the 20th centuries, the Turkestan region, despite being under the colonial yoke of Tsarist Russia, began to experience a process of socio-political and cultural renewal. It was during this difficult and conflicting period that Tatar and Bashkir enlighteners set foot on the land of Turkestan and gave a significant impetus to the intellectual and spiritual life of the local people.

After the colonization of the Turkestan region, the local population experienced a deep crisis not only politically, but also culturally and educationally. The traditional education system became outdated, and schools, far from modern knowledge, could not prepare young people for life. The gap between religious and secular knowledge was widening. Meanwhile, the Tatar-Bashkir intelligentsia, formed on the Volga-Urals, had already begun to look for solutions to these problems, having studied the experience of European education and adapted it to the Islamic world, had already managed to establish new schools. Their arrival in Turkestan was not a coincidence, but a natural product of the idea of all-Turkic unity and common sorrows and worries. To fully understand the activities of Tatar enlighteners in Turkestan, we must first of all recall the movement that formed around the name of Ismail Gasprinsky and his newspaper "Tarjuman". The slogan "unity in language, thought, work" put forward by Gasprinsky became a spiritual roadmap not only for the Tatars, but also for all Turkic peoples. These ideas reached Turkestan precisely through Tatar and Bashkir enlighteners. They worked in various areas, such as teaching, publishing, and public activities, and actively participated in building the foundation of Turkestan Jadidism[2].

The relevance of this study is that often the Turkestan Jadidism movement is studied only in connection with the names of local intellectuals - Mahmudkhodja Behbudiy, Abdulla Avloniy, Munavvarqori Abdurashidkhanov, and others. However, the contribution of Tatar-Bashkir intellectuals to the formation of this movement is an independent scientific issue that requires separate

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study. The pedagogical reforms they carried out, the schools and libraries they established, the books and pamphlets they published breathed new life into the cultural life of Turkestan.

At the same time, this activity did not take place in ordinary conditions. The restrictive policy of the tsarist government towards education and the press, the resistance of local conservative forces to innovations, and financial difficulties - all these were serious obstacles for the enlighteners. However, they overcame these obstacles with ideological confidence and a sense of national duty and continued their activities.

This thesis is devoted to shedding light on this rich and complex historical process, to scientifically assess the unique contribution of Tatar-Bashkir enlighteners to the socio-cultural environment of Turkestan, and to reconsider their activities from the point of view of the achievements of modern historical science. The research creates a basis not only for understanding the past, but also for looking at the issues of intercultural dialogue and cooperation that are still relevant today with new eyes.

In the second half of the 19th century, a new intellectual movement, the Jadid movement, began to take shape among the Turkic peoples of the Russian Empire. This movement, in its essence, was based on the ideas of combining traditional Islamic education with modern knowledge, developing the national language and culture, and awakening the people through enlightenment in colonial conditions. The intellectual foundation of the Jadid movement is largely associated with the name of the great Crimean Tatar enlightener Ismail Gasprinsky (1851–1914), whose newspaper "Tarjumon" (1883) and usul-i jadid schools blew the wind of renewal throughout the Turkic world. Gasprinsky's main idea was that Muslim peoples could catch up with European civilization only through modern education and science. He lived in the dream of uniting all Turkic peoples in a single cultural and educational space under the slogan "unity in language, thought, and work." This idea was widely accepted among the Tatar and Bashkir intelligentsia of the Volga-Urals. Because, on the one hand, they were close to the cultural influence of the Russian Empire, and on the other hand, they sought to preserve Islamic traditions and national identity. It was in the process of searching for a balance between these two poles that the Tatar-Bashkir intelligentsia created a unique synthesis: without rejecting religious values, they found a practical way to assimilate modern knowledge. Among the Tatar intelligentsia of the Volga-Urals, the "Muhammediya" and "Qasimia" madrasas operating in Kazan occupied a special place. These institutions educated a new generation of intellectuals, supplementing traditional religious education with modern sciences. Many teachers and thinkers who graduated from these institutions later came to Turkestan and shared their knowledge and experience with the local people. The Bashkir intelligentsia was not left out of this process: the cities of Ufa, Orenburg and Troitsk became important centers of Tatar-Bashkir intellectual life, and the enlighteners who came from these cities formed a caravan on the way to Turkestan.[1]

The desire of Tatar-Bashkir enlighteners to Turkestan can be explained by several factors. First, the policy of increased persecution and restriction of the tsarist government in the Volga-Ural region forced many intellectuals to seek new areas of activity. Secondly, the large gap that arose in the field of education and enlightenment in the Turkestan region attracted them as a favorable ground for the application of their knowledge. Thirdly, the idea of pan-Turkic and pan-Muslim unity awakened in these intellectuals a sense of responsibility to help the people of Turkestan.

Starting from the 80s-90s of the 19th century, Tatar merchants and intellectuals began to appear more and more in the cities of Turkestan - Tashkent, Samarkand, Bukhara, Kokand and Fergana. Although some of them were engaged in trade and commerce, many immediately took up cultural and educational work. Here they quickly established contacts with the local intelligentsia and together they devoted themselves to opening new schools, building libraries and organizing press publications.

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The most important and visible activity of the Tatar-Bashkir enlighteners in Turkestan was manifested in the field of education. The usul-i jadid - the new method of education they introduced was fundamentally different from the traditional school-madrasahs. In old schools, children were often forced to memorize the Quran without understanding its meaning, and secular subjects such as arithmetic, history, and geography were not taught at all.

In Usul-i Jadid schools, instead of reading aloud, a scientific method of literacy was used, lessons were conducted in the native language, and natural sciences, mathematics, and history were included in the program.

Tatar teachers brought to Turkestan not only new pedagogical methods, but also new textbooks and study guides. Tatar-language textbooks printed in Kazan, Ufa, and Orenburg were initially widely used in Turkestan. Later, local intellectuals, together with their Tatar colleagues, began to create new textbooks in Uzbek, Tajik, and Kazakh. This process of cooperation laid an important foundation for the independent formation of Turkestan Jadidism[4].

For example, in Tashkent, in the early 1900s, several new Usul schools were opened with the direct participation of Tatar teachers. At first, these schools operated in private homes and merchant buildings, since the tsarist administration refused to issue official permits. However, the need for education was so strong that parents did not hesitate to send their children to these informal schools. A similar picture was observed in Samarkand and Fergana: Tatar-Bashkir teachers, shoulder to shoulder with local colleagues, opened the doors of modern knowledge to the new generation.

After education, the second important area of activity of Tatar-Bashkir educators was the press and publishing sector. It is known that at the end of the 19th century, the number of newspapers published in the local language in Turkestan was very limited. The "Turkiston Region Gazette", established by the tsarist administration in 1870, was published mainly in Russian, and its pages in Uzbek consisted mostly of administrative announcements.

To fill this gap, Tatar intellectuals played an active role in involving local intellectuals in Turkestan in press work. The publishing experience that already existed in Tatarstan and Bashkiria was transferred to Turkestan. Tatar intellectuals provided practical assistance in the distribution of the newspaper "Tarjuman" in Turkestan and the application of its ideas to local conditions. They taught not only the techniques of publishing, but also methods of organizing an editorial board, attracting authors, and financing the newspaper.

After the Russian Revolution of 1905 brought relative freedom to the press, a number of new newspapers appeared in Turkestan. The indirect influence of Tatar-Bashkir journalists is clearly felt in the emergence of such publications as "Taraqqiy" (1906), "Khurshid" (1906), "Shuhrat" (1907). The style, structure and ideological orientation of these newspapers in many ways resembled the Tatar Jadid press. This was not a coincidence, but the result of a consciously studied and adapted experience[3].

In the field of literature, the Tatar-Bashkir intelligentsia also contributed to the enrichment of the literary environment of Turkestan. The new literary genres they brought - the story, the novel, the dramatic work - gave impetus to the development of local literature. Along with traditional poetic forms - the ghazal, the ode - prose works began to be written, which ensured the spread of literature among the broad masses of the people.

The Tatar-Bashkir enlighteners played an important role not only in the field of education and culture, but also in socio-political life. They sought to awaken in the peoples of Turkestan a sense of national identity and pan-Turkic solidarity. This activity required caution, as it was carried out under the direct supervision of the tsarist administration, and therefore was often carried out under the guise of cultural and educational activities.

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Tatar merchants and intellectuals helped to organize various societies and associations in the cities of Turkestan. Although these organizations were officially charitable or cultural in nature, they actually became important social platforms for the dissemination of ideas of national revival. They created favorable conditions for communication, exchange of ideas, and unity among representatives of different nationalities.

During the revolutionary wave of 1905–1907, the Tatar-Bashkir intelligentsia began to participate more actively in the political processes of Turkestan. They played a role in strengthening ties with the Muslim faction in the Russian State Duma, in the emergence of Turkestan representatives on the all-Russian political arena. Cooperation during this period later — on the eve of the 1917 revolution — acquired even greater significance.

Chapter III. Interaction of Tatar-Bashkir Enlightenment Leaders with Turkestan Jadidism

The relationship between the Tatar-Bashkir and Turkestan intelligentsia was not just a one-sided influence, but a full-fledged two-way cultural and intellectual dialogue. The direct and indirect influence of Tatar-Bashkir enlighteners on the formation of Turkestan Jadidism, such as Mahmudkhodja Behbudiy, Abdulla Avloniy, and Munavvarqori Abdurashidkhanov, was great. They corresponded with their Tatar colleagues, read their works, and sometimes not only met them directly, but also went to Kazan, Ufa, and Orenburg to see the cultural and educational environment there with their own eyes[2].

If we look at Behbudi's travelogues, we see that during his trips to the Volga-Ural region, he got acquainted with Tatar schools, theaters, and libraries, and these experiences made a strong impression on him and further strengthened his desire to establish such institutions in Turkestan. These mutual trips and exchanges of ideas made a significant contribution to the intellectual development of both sides.

However, this cooperation did not always proceed in complete harmony. Sometimes ideological and cultural differences were also evident between the Tatar-Bashkir enlighteners and the Turkestan intelligentsia. The Tatar intelligentsia, being closer to Russian culture, sometimes advocated accelerating the process of renewal, while the Turkestan Jadids preferred to pay more attention to Islamic traditions and local identity. These differences were sometimes manifested in clear disputes.

Over time, Turkestan Jadidism found its own independent path and gradually became independent of Tatar-Bashkir influence. This was a healthy process: the learned experience was adapted to local conditions, a new intellectual tradition was formed based on the unique history, language and culture of the Uzbek, Tajik and Kazakh peoples. The Tatar-Bashkir enlighteners watched this process of growth and independence with satisfaction, because it was precisely the seed they had sown that bore fruit[3].

The activity of Tatar-Bashkir enlighteners in Turkestan yielded several important historical results. Firstly, their contribution to the expansion of the network of usul-i jadid schools was incomparable, and these schools later laid the foundation for the modern Central Asian educational system. Secondly, their activity in the field of the press and literature gave impetus to the formation of an independent national intelligentsia class in Turkestan. Thirdly, their socio-political activity played an important role in awakening national consciousness and a sense of pan-Turkic solidarity among the peoples of Turkestan.

By the second decade of the XX th century, Turkestan Jadidism had already formed as an independent movement with its own mature representatives and independent ideology. The basis of this movement, undoubtedly, was the lessons learned from the Tatar-Bashkir enlighteners, the contacts established with them, and the joint activities carried out. During the 1917 revolution and the subsequent period, the fate of Turkestan changed dramatically, but the seeds of enlightenment sown

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by the Jadids did not completely disappear - they left their mark on the hearts and minds of subsequent generations.

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