



JADID REPRESENTATIVES' TO FOREIGN POLICY VIEWS

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Article history:	Abstract:
Received: 17 th August 2021 Accepted: 17 th September 2021 Published: 19 th October 2021	In the current difficult conditions of globalization, in defining the peculiar position of the foreign policy of our country, it is necessary to thoroughly and deeply study the advanced views of the thinkers and educators of our country in the 20th century. Since with a deep study of the scientific heritage of educators on foreign policy and international diplomacy, we will be able to receive the necessary recommendations and proposals. In this article, taking into account this topical issue, the most advanced views and activities of famous Jadid thinkers of the twentieth century regarding foreign policy, which have left an indelible mark on the memory of our people, are highlighted.

Keywords: Jadid movement, foreign policy, Mahmudkhuja Behbudi, "What happened to the muhorab?", "Patriotism is needed", "Help is needed", Abdullah Avlony, "Afghan politics", Mirmukhsin, "Square of idleness", Fitrat, "Politics of the East".

Today, the Jadid movement is seen as the most important event and process in the history of the development of political thinking of nations. The national liberation movement, which emerged as a result of the occupation of Turkestan, reached a new level in the early twentieth century. This was primarily due to the enlightenment ideas put forward by the representatives of the Jadid movement, which emerged as a political movement. In particular, the progressive ideas of the enlightened Jadids on foreign policy and diplomatic relations have not lost their relevance today, which leads to repeated references to their scientific heritage.

The political and economic subordination of the Bukhara Emirate and the Khiva Khanate to Russia, the transformation of the territory of the khanates into an open market for Russian goods, the export of raw materials and natural resources from the region also affected the social life of the country. Under such conditions, the Jadid movement, which emerged in the Turkestan region, developed rapidly and began to rise to the level of political demands from the Enlightenment.¹ Such political demands of the Jadids included the Russian government's unjust political games, its goal of overthrowing the rigid regime of international relations and cultural ties.

According to the Jadids, political and legal freedom could not be achieved without ensuring the economic independence of the country. To do this, first of all, it was necessary to declare land, subsoil and surface resources, water as the common wealth of the peoples of Turkestan, to train local personnel capable of developing all industries, to build factories and plants to produce products in the country.²

The Jadids sought to convey that the understanding of education as a value should be the supreme duty of every citizen, and that no nation can be independent without knowledge. In this regard, Haji Mu'in said: "With the development and support of science and science, every condition of the various nations of the world is before the eyes of civilized Europeans. Since this world is a battlefield of life, one power crushes and swallows the weak. This law is becoming general and valid about every inanimate and animate thing in nature. This is because the governments of our time are often confronted with new developments, and governments that are not armed with these weapons are losing their country and their independence",³ - this idea is a clear example. One of the main directions of the reform of the education system of the Jadids was the education of talented boys and girls in developed foreign countries.

Muhammad Khoja Behbudi, a well-known enlightener, also made a significant contribution to the political movement in Turkestan. His views on foreign policy were dominated by the idea of radical socio-economic, political and cultural change. Behbudi argued that in order for a state to be independent in foreign policy, it must first establish internal independence. Throughout his career, he repeatedly stressed the need for Turkestan to secede from Tsarist

¹ <http://www.e-tarix.uz/vatan-tarixi>.

² Karimov N. The historical situation in the early twentieth century and the emergence of the Jadid movement. /Jadidism: the struggle for reform, renewal, independence and development. (New sketches on the history of Turkestan and Bukhara Jadidism) Periodical collection No.1. - Tashkent: "Universitet" 1999, 36-p

³ Hoji Muin. Anxiety of the future. "Oyina" magazine, 1913. Number 2.

Russia as an independent state, to pursue a free domestic and foreign policy, and to establish socio-political order in Turkestan, as in Turkey.

Mahmudhoja Behbudiy admits that the khanates were separated from the world 50 years ago and did not benefit from the achievements of the world, and this was one of the reasons for the loss of national statehood and colonialism, which forced the peoples of Turkestan to live under European law. But they do not know these laws. It is necessary to know the rights, to have the knowledge to be able to protect them.⁴

It is noteworthy that Behbudiy's views on foreign policy and interethnic relations are reflected in a number of scientific and educational articles. In particular, his "What happened to the war?" (1913), "Patriotism is needed" (1914), "Ionat is needed, a volunteer soldier is needed" (1914), "Help is needed" (1915) are noteworthy.

Behbudiy's "What happened to the war?"⁵ In his article he expressed his attitude to the first Balkan war. It is known that the first Balkan War (October 9, 1912 - May 30, 1913) was a war between the Balkan Union (Bulgaria, Serbia, Greece, Montenegro) and Turkey. "These four governments are at war with the current Turkish state, the caliph," he said. Greece, Bulgaria, Serbia, Karatag (Montenegro) ... four secret alliances attacked and attacked from all sides and sent up to a million troops ... "Behbudiy wrote, expressing his support for Turkey in his position. It is known that in the first Balkan war, Turkey was defeated and, according to the London peace treaty, part of Istanbul and Eastern Thrace renounced all its property in the Balkans".

Behbudiy believes that Turkey's readiness for the First Balkan War was low. "French states promised Turkey that there would be no war ... Although most of Turkey's territory is the sea, there are fewer warships than others ... At that time, there were no 18 steamships in the Turkish treasury ... There are Turks today and they could not finish the finished product, and they turned out to be an incompetent generation. They live in France and have no knowledge of the French scientific instrument. It is impossible to work with the old dagger and dry size, we need new tools, new knowledge and new profession, effort and diligence".⁶

The article assesses the foreign policy and military capabilities of the Greek government. "Greece is one of the four Christian governments currently at war, with a population of two and a half million and Christians themselves," he said. "Even if the Turkish state is worth 30 million, the warships are not equal to the Greeks."

Although Behbudiy's article "We Need Patriotism" is devoted to ideological issues, it shows the attitude of the famous Uzbek intellectual to the First World War. It is known that the assassination of Franz Ferdinand, the heir to the Austrian throne, and his wife by the Serbian nationalist Gavrilo Princip in Sarajevo on June 24, 1914, triggered a series of events that led to World War I within six weeks. Within a few days, the Austro-Hungarian (Hungarian) Empire, with the support of Germany (Germany), imposed a temporary condition on Serbia, then declared war, and the catastrophe was widespread and lasted for the next four years.

"In the area of four thousand miles from Turkestan, two Christian states of German and Austrian origin and of German descent have declared war on Russia. The countries of the alliance with Russia, namely France and Britain, have also declared war on these enemies of Russia,"⁷ - Behbudiy wrote in the article "Patriotism Needs".

Behbudiy writes in his article "Need Help": "Everyone knows that the current world war is violent, horrible, brutal and brutal, burning countries and cities, countless villages and hamlets, destroying the rest of the population ... Almost before the war began. will be a year. Think of the poor families who have lost their fathers, brothers and sisters, dear sons and loving husbands for a year, and who have always struggled for their lives, for their lives, for their lives, for their lives, for their lives, for their lives, for their lives, for their lives."⁸

The First World War was the first military conflict in the world, and 38 of the 59 countries that were independent at the time were involved in the war. During the war, 70 million people were mobilized into the ranks of the armies, 10 million of whom were killed or wounded. The biggest casualties were in Germany, Russia, France and Austria-Hungary (67% of all victims). During the war, the number of refugees in Eastern Europe, especially in Russia, rose sharply, and the situation worsened after the 1917 revolution. The situation of ethnic minorities in the war was aggravated. In this sense, Behbudiy's reaction to this war is extremely valuable from a scientific point of view.

Abdullah Avloni was another prominent Jadid figure who made a significant contribution to the formation of Central Asian thinkers' foreign policy views as a result of his professional activities.

Abdullah Avloni's fluency in Persian, Russian, Azerbaijani, and Arabic helped him to serve as the RSFSR's deputy ambassador to Afghanistan in 1919-1920. Avloni later served as consul general. In turn, the Uzbek poet Muhammad Sharif Sofizoda, who lived in Afghanistan in those years, served as the consul of Afghanistan in the Turkestan ASSR on the appointment of the Afghan Emir Amanullah. Miyon Buzruk Solisov from Tashkent will accompany Jamal Pasha from Turkey on his way to Afghanistan via Tashkent. They serve to improve the socio-political and cultural ties between the

⁴ Ashurova X. Socio-political views of Samarkand Jadids (first quarter of the XX century), abstract of the dissertation for the degree of Doctor of Philosophy (PhD), Camarkand - 2020. 16-p.

⁵ Turkestan Regional Newspaper, April 25, 1913.

⁶ Behbudiy M. What happened to the war? // "Turkistan viloyat Gazeti", April 25, 1913.

⁷ Behbudiy M. We need patriotism // "Oyina" - August 16, 1914.

⁸ Behbudiy M. Need help // "Mirror" - June 15, 1915.

Uzbek and Afghan countries. In this regard, over the years, Abdullah Avloni has been working effectively as an active diplomat.⁹

In his memoirs, *Afghan Politics*, he recounts the first days of his trip from Turkestan to Afghanistan, the leaders and staff of the Soviet embassy who accompanied him at the time: "On June 15, 1919, at 6:00 pm, we set out from Tashkent for Afghanistan. Comrade Brovin was with us. Comrade Brovin was fluent in several European languages, as well as in perfect Persian. Along with us were the military commissar of the Republic of Turkestan, Comrade Ivanuf, the Commissar of Trade and Commerce, Comrade Kulikof, and the political commissar, Comrade Ziboruf. was. In addition, Abduraimkhan, a member of the Afghan delegation from Afghanistan to Turkestan, was accompanied by 50 Afghan soldiers and a barber. Apart from these, Mr. Z.H. Zikriyo from the Indian revolutionary sect was our companion. Comrade Zikriyo was fluent in Persian, fluent in English, and fluent in Russian. In this diary, he describes the embassy services he carried out during his visit to Afghanistan as a deputy commissioner of foreign affairs of the RSFSR, N.Z. Brovin lamented that he had declared himself a "Chornoil general" after crossing into Afghanistan, and that his actions did not go unnoticed by former Tsarist generals. loaded on me. From the village of Parvona, near Herat, there was a division between our goods. The reason for the disunity was that Comrade Brovin had declared himself a general-chorneil after he had crossed into Afghan territory, and that the whole tactic he had followed was in keeping with the conduct of Nicholas's generals. This action was hard on our other comrades, and it was said during a meeting in Parvon ... Comrade Brovin looked at me and said a few words in a heavy word. However, from the time I left Tashkent until this mother, I did not say a word that no one was tired of, I did not work hard. ".¹⁰

Mirmukhsin, one of the representatives of the Jadid movement, in his article "Square of Unemployment" speaks about the economy of the people of Turkestan, their labor activities and expresses his sad thoughts. The author wrote this article in 1915, emphasizing that Turkestan was the most peaceful region in the world that year, during which time there were fierce wars in other parts of the world. In particular, the author suffers from these conditions and calls on the people to be enlightened, to change the worldview of the population through new thinking, to use the achievements of science and technology.¹¹

Mirmuhsin: "There is no science, no development, no culture. There is no thought and no purpose. The only thing that matters is animal life. Spring comes, nature comes to life, fruits and crops grow. "Muslims in Turkestan gather food for a year, gather in samovars and markets, and spend the winter in idleness. Samovars are the only way for all Turkestans to spend their lives in idleness," he said.¹²

In his position, Mirmukhsin said that in order to get rid of economic and political problems in Turkestan, it is necessary to increase the number of enlightened, educated, professional, talented, patriotic, selfless people who care about the future of the nation.

The author also tells the people of Turkestan about the reforms and achievements of the United States, one of the most developed countries in the field of science and technology, and the need to eliminate unemployment, unemployment and neglect of science. Emphasizes the importance of educating the younger generation in accordance with modern requirements, making them scientific and professional.¹³

Despite the extreme political pressures of the time, the Central Asian national elites and intellectuals continued their struggle for state sovereignty and independent foreign policy. One of such selfless people was the first Uzbek professor Abdurauf Fitrat (1886-1938). It is difficult to imagine the history of Turkestan in the early twentieth century without Abdurauf Fitrat, the ideas of Jadidism and statehood of that time. The main idea of Fitrat's works is that "Turkistan is now in a state of stagnation, and it must follow the example of Europe and carry out economic reforms".

In 1909, Fitrat published a book in Persian in Istanbul entitled "A discussion of a teacher from Bukhara with a Frenchman on several issues and methods in India". "Why should Islamic countries be left in ruins?", "What is the reason for this? ", "Why don't these poor people have bread to eat ".

Fitrat's main views on interethnic relations and foreign policy are set out in *Oriental Politics*. We can see that Fitrat's scientific and ideological legacy is still relevant today. In his speeches, President Shavkat Miziyojev acknowledged Fitrat's legacy of Jadidism, enlightenment, youth education, statehood, international relations and the formation of interethnic relations. Let's take a look at the work "Oriental Policy", written almost 100 years ago, and the ideas and views put forward in it on issues of interethnic relations and foreign policy.

According to Fitrat, the most visible vectors of Western colonial policy are related to China, Iran, Central Asia, the Middle East and India: "The East has sunk into the deepest depths of poverty. China, Iran, Turan, Arabia and India have all been burnt by the fire of ignorance and ignorance".

Fitrat writes: "There is no equality between the indigenous people who are the owners of India and the two or three worthless Englishmen who have been guests," Fitrat writes. "In India, there are different courts for the natives

⁹ Abdullah, Avloni. Selected works: 2 volumes / A.Avloni; (Editorial Board: O.Sharafiddinov, N.Aminov, N.Karimov and others: Collector: B.Kasimov; Comments and dictionary by O.Tulabaev). Volume 1: Poems, examples. - Tashkent: "Manaviyat", 2006, 78-p.

¹⁰ Jo'raev M., Nurillin R., Kamolov S. and others. New history of Uzbekistan, book 2. Uzbekistan during the Soviet colonial period. - Tashkent, "Sharq", 2000, 411-p.

¹¹ Tursunov R. The newspaper "Sadoi Turkiston" as an important historical source in the coverage of socio-economic processes in Turkestan in the early twentieth century. Bulletin of Khorezm Mamun Academy. Khiva, 2019, №3 / 2, 63-p.

¹² Mirmuhsin. Idle area. // Sadoi Turkiston. March 20, 1915. Number 5.

¹³ That work.

and different courts for the British," he said. There are separate prisons for the natives and separate prisons for the British. The court, made for the British, the prisons were lawful, fair, in accordance with the rules of hygiene (hygiene), and peaceful. The courts and prisons built for the natives are built in a chaotic, corrupt, oppressive, dark and horrible form. The laws of "punishment" for the natives are very different from the laws for the British. If a man is caught carrying a knife, throwing stones at an English dog, and stealing a chicken, he is sentenced to several months in a dark and dirty prison. The Englishman who kills an Indian and hits a bank will be given the most convenient, the least punishment or pardon. In India, there is a local man who throws a stone at an English dog and is sentenced to six months in prison, but no Englishman is found who is responsible under the law for killing a hundred Indians. The British pylons in India are to kill the people of India, leaving them naked and without money."¹⁴

In the early twentieth century, a movement of young Algerians began. Participants in the movement demanded that Algerians be granted the political rights of French citizens. During the First World War, Algerians were mobilized into the French army, which further intensified local discontent. The colonial government, under pressure from the liberation movement, allowed some Algerians (investors, officials, and landowners) to participate in local government elections (1919). In 1861, the first constitution (Program) was adopted at the initiative of the Tunisian liberal reformer Hayriddin at-Tunisi.

The laws of France, the cradle of freedom, equality and human rights, did not allow Algeria and Tunisia to live together, and the Muslims living in Tunisia and Algeria were the patrons of freedom and humanity. "rights" and "justice" are not caught. When the rulers and centurions of France come to Tunisia and Algeria, they will have a son like a snake, as evil as the devil, as light as straw, and as rich as the Korunga. They play with the honor of the people of Tunisia and Algeria and trade with their souls. Tunisia's arable land was confiscated from the Muslims and given to the French rich, the land was left in the hands of the local people, all of whom were deceived, intimidated and beaten by the French rich. On this day, all Tunisian peasants work as the most worthless servants of the French. The whole idea of the French is to lose the Muslims of Tunisia and Algeria by working and to own their lands,"¹⁵ - Fitrat wrote.

Fitrat highlights Iran's role in world politics and international relations. It is known that in 1860-1900, Iran became mainly a semi-colony of Great Britain and Russia. The intensification of oppression and social conflict since the end of the 19th century paved the way for the beginning of the Iranian revolution of 1905-1911 - as a result, the constitution was promulgated and the parliament (Majlis) was convened. At the end of 1911, the Iranian revolution was suppressed by Britain and Russia. During the First World War (1914-1918), Iran became a battleground for war-torn countries. In 1919, Iran was occupied by Great Britain. The national liberation struggle in the country intensified.

"In that five-year war, the Iranian government did a lot of good for its British comrades," he said. He did not join the Turks, who were his followers, he treated the joined tribes as "yogiy" and treated them as enemies. He gave way to the British army. When the war was over, the accursed British did not give him a whip. The fact that the Iranian representative was not included in the truce means that they did not accept Iran's independence. The king of Iran was summoned to Londira. The king will go to Londira and probably sign the death certificate of Iran's independence under British rule,"¹⁶ - Fitrat wrote.

Part of Eastern Policy is devoted to the Russo-Japanese War. In this regard, Fitrat said: "The British approached Japan. Japan was pushed over Russia. After the Russian warriors ate the appropriate stick from Japan and made a truce, they knew they had to come to terms with and agree with the British. They talked to the British and made observations," - he said.

Fitrat's work also mentions the Entente (an alliance of Great Britain, France, and Russia against Germany, Austria-Hungary, and Italy; in the author's language, the "alliance of musallas"). Fitrat writes about the two military blocs and their goals: "Russia, Britain, and France merged to become the "three states" ("allied musallas")." Germany, Italy, and Austria-Hungary united to form an "organized state." Although these states were made only to maintain a general peace, to pave the way for a general war, they were in fact preparing for this great and unconditional war. With the help of knowledge and skill, they built city-like ships, ball-shaped cannons, and mountain-pilots. All this was not for the development of the world, but to crush the weak, to conquer the East."¹⁷

In the early twentieth century, through the centers of enlightenment created by Central Asian intellectuals, the national values of the people were passed down from generation to generation. The educated cadres who grew up in these enlightenment institutions led the society to socio-economic maturity and political and legal development. They acquaint the indigenous people with the formation of democratic processes abroad, the development of capitalism, the importance of industrial and scientific achievements, rapidly changing world politics, bringing useful innovations, promoting the universal values of developing countries, all the ideas that serve the socio-political welfare of the people. they widely promoted good deeds such as introductions.

¹⁴ Fitrat A. Eastern politics. - Tashkent, 1919, 7-p.

¹⁵ Fitrat A. Eastern politics. - Tashkent, 1919, 9-p.

¹⁶ Fitrat A. Eastern politics. - Tashkent, 1919, 13-p.

¹⁷ That work. 23-p.

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