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## **ПРОСВЕТИТЕЛЬСКОЕ ДВИЖЕНИЕ И ФОРМИРОВАНИЕ МЕСТНОЙ ИНТЕЛЛИГЕНЦИИ В ВОСТОЧНОМ ТУРКЕСТАНЕ В ПЕРВОЙ ПОЛОВИНЕ XX ВЕКА**

**Аннотация.** В данной статье освещается просветительское движение, сформировавшееся в Восточном Туркестане в первой половине XX века, а также роль местной интеллигенции в этом процессе. Анализируется значение джадидского движения в социально-политической и культурной жизни региона, а также деятельность представителей интеллигенции по пробуждению народа, реформированию системы образования и воспитания, развитию национального самосознания. Просветительское движение, начавшееся в соседних регионах, особенно в Туркестане в конце XIX века, не оставило равнодушными и представителей интеллигенции, проживавших в этом крае. Они стремились к просвещению народа и развитию государства. Интеллигенция прилагала усилия к реформированию школьного образования, формированию нового мировоззрения в сфере просвещения и созданию слоя местных просветителей. Особую роль в этом процессе сыграли такие просветители, как братья Мусабоевы и Абдукодир домла. Статья подготовлена на основе исторических источников и научной литературы и направлена на всесторонний анализ процессов просветительского движения в Восточном Туркестане.

**Ключевые слова:** Восточный Туркестан, джадидизм, просветительское движение, местная интеллигенция, реформа образования, национальное самосознание, культурное пробуждение, Маариф, братья Мусабоевы, Абдукодир домла

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## **THE ENLIGHTENMENT MOVEMENT AND THE FORMATION OF THE LOCAL INTELLIGENTSIA IN EASTERN TURKESTAN IN THE FIRST HALF OF THE 20TH CENTURY**

**Abstract.** This article highlights the Enlightenment movement that emerged in Eastern Turkestan during the first half of the 20th century and the role of the local intelligentsia in its development. It also analyzes the significance of the Jadid movement in the socio-political and cultural life of the region, as well as the efforts of intellectuals to awaken the public, reform the educational system, and foster national consciousness. The Enlightenment movement, which began in the late 19th century in neighboring regions - particularly in Turkestan - did not leave the local intelligentsia of Eastern Turkestan indifferent. These intellectuals took active steps to educate the population and contribute to the development of the state. They worked toward reforming school education, shaping a new worldview in the field of education, and establishing a local intellectual class. Enlightenment figures such as the Musaboyev brothers and Abduqodir Domla played an important role in this process. The article is based on historical sources and scholarly literature, and aims to provide an in-depth analysis of the Enlightenment movement in Eastern Turkestan.

**Key words:** Eastern Turkestan, Jadidism, enlightenment movement, local intelligentsia, educational reform, national consciousness, cultural awakening, Maarif (education), Musaboyev brothers, Abduqodir Domla

**Introduction.** The majority of the world's Uyghur population resides in the Xinjiang Uyghur Autonomous Region. This region is multiethnic and is home to 13 different ethnic groups. The Uyghur language serves as the primary language and functions as both a means of communication and a vehicle of cultural expression. The population is predominantly Muslim and follows the Islamic faith. During the Qing Dynasty (1885–1911), the Republican period (1911–1949), and the Communist era (from 1949 onward), significant changes began to occur in the spheres of education and culture in Eastern Turkestan. In the first half of the 20th century, the “Jadidism” movement—widely known throughout Turkestan—started to spread rapidly. The emergence of a network of schools, including model schools (na'muna schools), and the involvement of the wealthy merchant class in educational efforts played an important role in fostering an educated society. The merchant brothers, the Musaboyevs, notably contributed to the enlightenment of the local population by selecting and supporting a group of young intellectuals to pursue education abroad and later assist in educating the youth of the region.

**Literature review.** We have analyzed several sources related to the topic. In particular, the article written by Dr. Mettursun Biydulla discusses the education system in Eastern Turkestan and provides important information about the Jadidist movement. Additionally, Jamil Hasanli's work “The Soviet Union's Policy in Xinjiang” [1, p.10] offers insights into the Uyghur homeland and the developments of the first half of the 20th century.

The Japanese scholar Oishi Shinichiro, in his article “The Jadid Movement in Kashgar”, also examines the establishment of Jadid schools in Eastern Turkestan and interprets the 1930 revolution as being influenced by the Jadidists [2, p.20]. Scholars such as Nabijan Tursun, Sh. Quldoshev, and Rustam Sadri have also addressed the Enlightenment movement in the Uyghur region and the efforts of local intellectuals in forming a new school system. Furthermore, articles and theses published in newspapers and journals have contributed to a broader analysis of the subject. Works dedicated to the lives and contributions of local intellectuals such as the Musaboyev brothers [3, p. 76] and Abduqodir Domla [4, p.10], and their efforts to promote science and education, have also played an important role in this research.

**Research Methodology.** In addressing the issue presented in this article, a methodological approach was employed through the systematic content analysis of scholarly works authored by both local and foreign researchers, as well as by Uyghur intellectuals. Additionally, an interdisciplinary approach was extensively applied throughout the article, and the key questions related to the topic were thoroughly analyzed.

**Results.** At the end of the 19th and the beginning of the 20th centuries, the Uyghurs were influenced by changes occurring both in neighboring regions and around the world. This process led to the establishment of schools based on the “usuli-jadid” (new method) approach to education. These schools emphasized not only religious knowledge but also the acquisition of secular subjects. The Jadidist movement, which began in the Turkestan region in the late 19th century, inevitably extended its influence to Eastern Turkestan as well. Islamic education in Eastern Turkestan emerged during the 1880s and 1890s, inspired by the Jadidist movements in Central Asia and Crimea. The curriculum in these schools was primarily religious in nature, but sometimes also included the study of works by classical poets such as Navoi and Hafez [5, p. 1751].

In the cultural developments of Eastern Turkestan, the contribution of progressive intellectuals was significant. The Jadidists set the advancement of science and, above all, the implementation of reforms in the field of education as their primary objective. Local intellectuals in Eastern Turkestan actively participated in efforts to reform the education system, particularly school activities.

A new system of education—namely, Jadid schools—was introduced in Eastern Turkestan in the early years of the 20th century [6, p. 93]. Merchants who had studied abroad or traveled to foreign countries for trade opened new-method Jadid schools in the region. For instance, the merchant brothers Musaboyev, in 1909, established a school next to the factory they had opened, specifically for their workers. They invited teachers and created the necessary conditions for education. This practical initiative had a positive impact, as it inspired other wealthy local officials to awaken and follow suit. Consequently, they began sending their children to study in countries such as Turkey, Egypt, the Soviet Union, and Germany. Among those who had gone abroad and returned with an education were figures like Ma'sum Afandi, Abdurahmon Afandi, Abdulla Afandi, and Sobit Musaboyev. Some members of the upper class, along with a segment of progressive merchants, viewed the Tatar-style *usuli-jadid* (new-method) education as the most effective path toward enlightening the nation. Based on information preserved through the *Tarjimon* newspaper, edited by Ismail Gasprinski, it is evident that the first *usuli-jadid* schools in the Uyghur region were opened between 1899 and 1900, as a result of the initiative and support of the Musaboyev brothers [7, p. 24]. According to the research of the Tatar intellectual Mirqasim G'usmanov, the development of modern education in the Uyghur homeland began in the early 20th century under the direct influence of Tatar Jadidists [8, p. 18]. Japanese scholar Oishi Shinichiro, relying on reports published in the *Vaqt* newspaper, asserts that *usuli-jadid* schools were opened in the Uyghur homeland between 1907 and 1908, and that some Uyghur youth began receiving education in these schools [9, p. 23]. A special report about this was published in the June 23, 1909, issue of *Vaqt*.

This report was sent from Ghulja and contained the following statement: “An examination was conducted for 27 students studying at the school opened by the Musaboyev Society. As in the previous year, Teacher Sora Khanim provided them with good instruction in various crafts, arts, arithmetic, geography, grammar, and lessons from the Holy Qur'an. The local wealthy individuals also established a shelter for the poor called *Dorulshafqat*, where children were taught arithmetic and geography.” According to recent research, under the efforts of the Musaboyev Society, the first *usuli-jadid* school built in a place called *Eksoq* near Artush was not, as previously claimed in early Uyghur articles, constructed in 1885, but rather in the autumn of 1899 [5, p.136]. In addition, Uzbek reformers also made notable contributions to the advancement of science and education in Eastern Turkestan. Among them was Bilol Azizy, who was born in Andijan and moved with his family to Kashgar in 1931, later settling in Khotan. Bilol Azizy began writing poetry at the age of 16, and his poems were published in newspapers in Khotan, Ürümqi, and Aksu [10, p.9].

Nasr Okhun Domulla, originally a merchant, frequently traveled to neighboring regions and, having witnessed the Uzbek and Tatar reformers' passion for knowledge, was inspired to enlighten and educate his own people. Using his own resources, he established the first school in 1873. Due to a shortage of qualified teachers capable of providing modern education, he arranged for educators to study in other regions and created the necessary conditions for them to spread knowledge upon returning. For example, in 1887, Nasr Okhun Domulla sent Karim Okhun Domulla to study at the *Dorilfunun* (university) in Kazan. After acquiring the required knowledge there, Karim Okhun returned and began teaching to educate the youth of Eastern Turkestan. In the early years, the number of students receiving education at the school reached 105, including 25 girls. At this school, subjects such as arithmetic, linguistics, literature, Persian language, geography, and *tajwid* (rules of Qur'anic recitation) were taught [11, pp. 52]. In addition, Uzbek reformers also made efforts to advance education in Eastern Turkestan. For instance, in 1906, Uzbek intellectuals opened the first Jadid school named *Na'muna* in Gulcha [12, p. 364]. Starting from 1934, this school was headed by Ahmad Bahkili. During his tenure, several schools, including *Husayniya*, *Rovshan*, and *Gulshan*, were renovated. Ahmad Bahkili introduced the teaching of language and literature, history, physics, and chemistry at these institutions [13, p.46]. In 1912, Abduqodir Domulla established a Jadid school where students were sent to Istanbul, Kazan, and Ufa for higher education. Abduqodir Domulla was among the intellectuals who aspired toward modern knowledge and progress. Furthermore, in 1908, Tatar merchants in Ghulja opened a school for girls where instruction was

provided in the Turkish language [14, p.23]. The Turkestan region also played a role in enhancing education and culture in Eastern Turkestan. Starting from 1905, Jadid newspapers and journals published in Turkestan began to spread into this region [15, p.93]. In 1909, another Jadid school began operating in the region. To enhance their academic development, prominent Uyghur scholars pursued education in Bukhara madrasas. Among them were Abdulqadir Domulla, Sobit Domulla Abdulbaqi, and Maqsud Muhiti from Turpan. Merchants who had studied abroad and engaged in trade opened new-method Jadid schools in the homeland upon returning. One of the earliest progressive primary schools in southern Eastern Turkestan was established in the village of Ekisok near Artush, not far from Kashgar. In 1914 or 1915, the first pedagogical college in Kashgar was established, and Habib's son Ahmat Kamol, who had studied in Istanbul, was appointed as its director. He developed the curriculum based on the Ottoman model. The 1910s and 1920s witnessed an expansion of schools as a result of these reforms [6, p. 1392].

In 1933, teachers who had studied abroad—especially in Turkey—mobilized students from Jadid schools in Artush to support the Eastern Turkestan independence movement. These events demonstrate the links between Uyghur intellectuals who had traveled to Ottoman Turkey and the Eastern Turkestan Independence Movement. According to Oishi Shinichiro, Abduqadir Domulla was one of the leading figures of the Jadidist movement in Eastern Turkestan. As noted earlier, Abduqadir Domulla founded the first Jadid school in Kashgaria, as documented in the newspapers *Vaqt* and *Sho'ro*.

Another notable researcher of the Uyghur Jadidist movement was Dr. Abdurashit Qarluq Afandi. In his writings, he discussed the emergence of modern education and the spread of Jadidism to various parts of the Uyghur region. Qaysar Korhonchi's book *The Musaboyev Brothers* highlights the activities of these merchant brothers [9, p. 41], emphasizing their businesses, sponsorship of science and education, and efforts toward societal progress. The book *The Immortal Stars of Uyghur Educational History* also includes a chapter titled *The First Founders of Modern Uyghur Education: The Musaboyev Brothers*. Musaynboy and Bahoviddinboy Musaboyev (1851–1928, 1844–1926) are recognized as pioneering founders and enlightenment figures in modern Uyghur education [7, p.115]. During the 1930s and 1940s, Uyghur education in Eastern Turkestan continued to develop, resulting in the emergence of a significant number of Uyghur intellectuals. Central Asia became a primary source of academic advancement for them, and many were educated in the arts and sciences at universities across the region. Between 1934 and 1937, under pressure from the national independence movement and with support from the Soviet Union, Sheng Shicai sent over 400 students to the Central Asian University in Tashkent, as well as to higher educational institutions in Uzbekistan and Kazakhstan. At the same time, secondary schools, teacher-training institutes, and the Xinjiang Institute were established in Ürümchi. A Union for Cultural Development was formed to represent all ethnic groups in the province. This became the largest cultural organization in Xinjiang, encompassing 1,883 schools and 180,000 students [11, p.49]. As previously discussed, the educational and scientific progress in Eastern Turkestan was directly influenced by the Jadidist movement in Turkestan. For this reason, many Uyghur intellectuals visited Turkestan not only for trade and social purposes but also to pursue academic and technical knowledge. A considerable number of Uyghur intellectuals studied in major cities across Turkestan. Some reform-minded individuals from Turkestan also held high-ranking positions in Eastern Turkestan. For example, four Uzbek ministers of the Republic—Zarif Qori (Secretary of Justice), Abdulla Khani (Secretary of Health), Sultanbek (Secretary of Military Affairs), and Yusufjan (Chief of Staff)—had all been educated in Turkestan. Obul Hasan Haji, who served as the Secretary of Trade and Agriculture, had studied in Tashkent, Ufa, St. Petersburg, and Moscow [16, p.293]. Another prominent Uyghur intellectual, Mahmut Muhiti, was an active participant in the Uyghur enlightenment movement in Turpan. He was the younger brother of Maqsud Muhit, a leading Uyghur figure in trade and education. Mahmut Muhiti supported cultural and educational development and the promotion of Uyghur national consciousness in the Kashgar–Artush region. He established 24 European-style elementary schools and teacher-training institutions and educated

the youth in the ideas of enlightenment. Another significant figure was Abdukhaliq, who had studied in Russia and adopted the name “Uyghur” as his pen name—Abdukhalik Uyghur. He was among the first local Turkic intellectuals in Xinjiang to deeply consider Uyghur national interests [17, p.107].

**Conclusion/Recommendations.** In conclusion, the enlightenment movement played a vital role in elevating society, expanding the intellectual class, and educating the younger generation. The reformist movement that began in the first half of the 20th century in Eastern Turkestan gradually gained significant influence in the socio-cultural life of the region. As can be seen, even wealthy officials began to change their way of thinking, sending their children and relatives to study abroad in order to raise them as educated and virtuous individuals. A considerable number of Uyghur intellectuals emerged during this period, many of whom set the preservation of Uyghur independence and the establishment of an independent Uyghuristan as their primary goal. Among these figures were Abdulla Rozibaqiyev, Ismail Tahirov, Burhan Qasimov, Nazarxoja Abdusemetov, and Ershidin Hidayetov. The people of Eastern Turkestan faced numerous hardships and obstacles in their pursuit of enlightenment. Despite various forms of oppression, restrictions, and suffering, they consistently moved toward progress. The main idea was to connect the people with science and knowledge through educational reforms, the development of culture and art, and the proliferation of modern schools. As a recommendation, it is essential to expand research on the Jadidist movement and to analyze articles and scholarly works published in foreign countries. A comprehensive academic study should be undertaken to synthesize this knowledge. The people of Eastern Turkestan historically lived as one with the people of Turkestan, sharing close ties in terms of culture, tradition, and religion. Therefore, a holistic and comparative approach to studying these intertwined histories would contribute significantly to Central Asian scholarship.

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