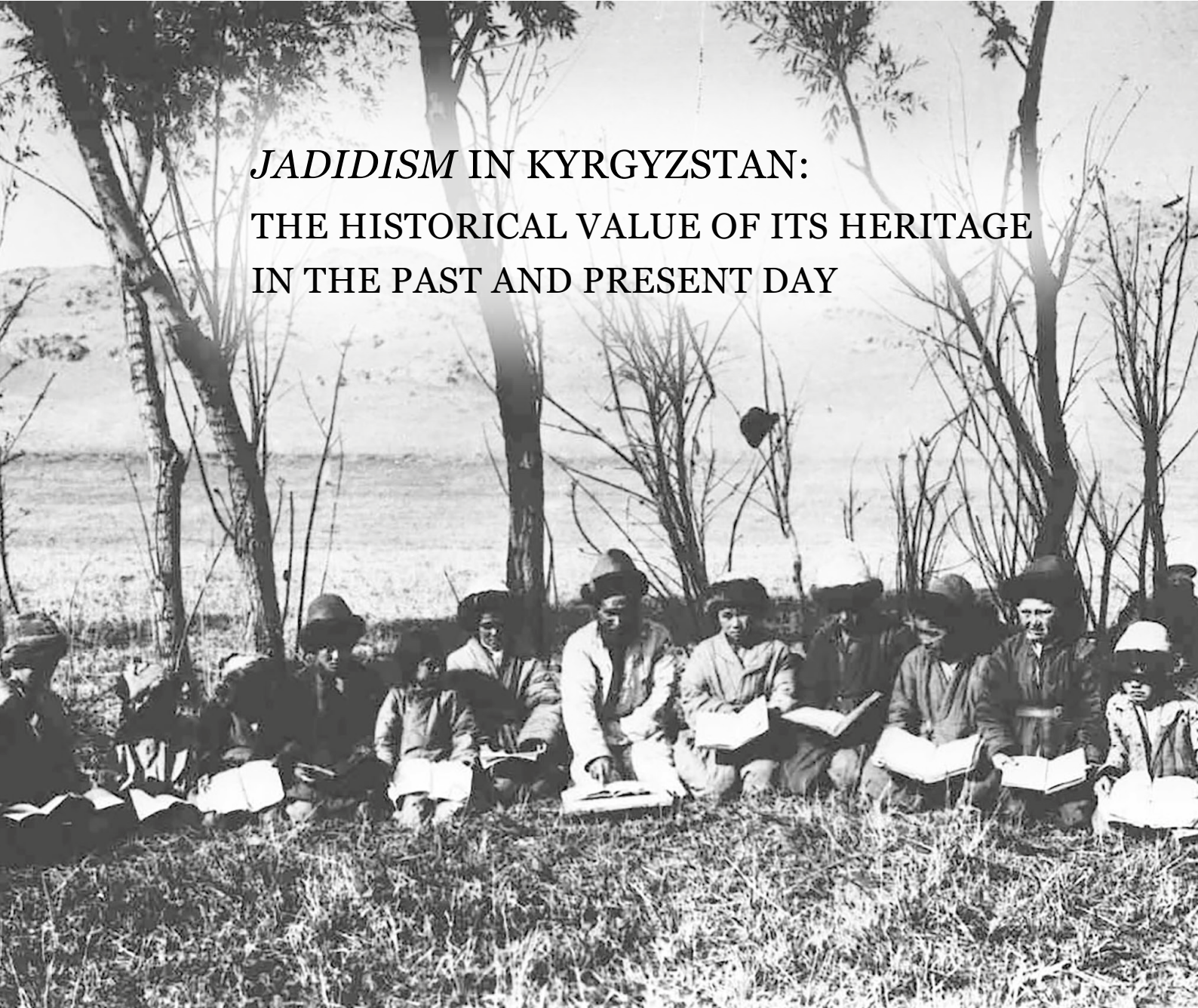




UNIVERSITY OF CENTRAL ASIA  
GRADUATE SCHOOL OF DEVELOPMENT  
Cultural Heritage and Humanities Unit

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*JADIDISM* IN KYRGYZSTAN:  
THE HISTORICAL VALUE OF ITS HERITAGE  
IN THE PAST AND PRESENT DAY



Ayida Kubatova



## **Cultural Heritage and Humanities Unit's Research Paper #6**

### ***JADIDISM* IN KYRGYZSTAN: the historical value of its heritage in the past and present day**

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#### **Abstract:**

The archive materials, scientific studies and manuscripts reflect the spread of Jadid movement in Kyrgyzstan, which originated at the end of the 19th – beginning of the 20th centuries, opening of new-method schools on the territory of the country, the social and political work of *Jadid* scholars, who stood at the root of Kyrgyz national intelligentsia, education and culture. The article also details their close partnership with Tatar, Bashkir educators and fellow scholars of Turkestan in general.

**Keywords:** scholars, intelligentsia, Shabdan, Talyp, Jadidism, Turkestan, madrasah, Arabaev, new-method schools.

#### **About the author:**

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## Introduction

An objective reflection of history is the key factor in the formation of independence, national unity and cultivation of patriotism in modern Kyrgyzstan. One of the most important issues facing the Kyrgyz people today is spiritual revival. The *Jadid* movement, which merged at the end of the 19th – beginning of 20th century among the Muslim population in Russia and the Central Asia, including the area which now constitutes modern Kyrgyzstan, was aimed at changing the social order, life and identity of the people, as well as the preservation of the national spiritual heritage in line with the process of modernization.

The political events in Russia in the second half of the 19th century, such as the abolition of serfdom and other reforms of 1860-70s, created the conditions for acceleration of capitalism and modernization of the economy. All these processes, in turn, affected the political, social and economic development of Central Asia. The infiltration of capitalistic elements and new forms of political and ideological fight brought about the spread of innovative ideas from Russia and Western Europe, which then morphed into a specific and complicated struggle between local power players. After the annexation by Russia and the creation of the General Government of Turkestan, the Imperial administration tried to promote Christianity in the region, but such attempts proved to be futile. So, to avoid inter-religious conflicts, the administration started to support Islam. The Tatar and Bashkir officials served not only as the link between the local population and the colonial power, but also as the transmitters of new, transformative enlightenment ideas, which then assisted in further development of the national identity of the local population.

With the consolidation of Russian colonial domination in the eastern extremities of the Russian Empire, by the end of the 19th – beginning of the 20th century a certain spiritual strength has emerged in the society – the national intelligentsia, which could unite all Muslim peoples into a single anticolonial front line. The national intelligentsia of Turkestan was the one leading the masses toward progressive changes, as a part of society, which was dedicated to independent thinking, serving the people and the country's interests.<sup>1</sup>

Before we go any further, I would like to clarify the term “Turkestan”. It is well known that the General Government of Turkestan, which was created in 1867, in the beginning of the 20th century consisted of five regions: Zacaspii area with the center in Ashgabad (modern Ashkhabad), Samarkand area with the center in Samarkand, Fergana with the center in Skobelev (modern Fergana city), Syr-Darya with the center in Tashkent, which simultaneously was the center of all the General Government of Turkestan, Semirechye with the center Vernyi (modern Almaty). In today's context these are the following territories: Zacaspiian region – the Republic of Turkmenistan, western part of the Republic of Kazakhstan; Samarkand region – central part of the Republic of Uzbekistan, northern part of the Republic of Tajikistan, south-western part of the Kyrgyz Republic; Fergana region – southern part of the Kyrgyz Republic, eastern part of the Republic of Uzbekistan and the Republic of Tajikistan; Syr-Darya region – north-eastern part of the Republic of Uzbekistan, southern and south-western part of the Republic of Kazakhstan, Karakalpak, north-western part of the Kyrgyz Republic; Semirechye region – south-eastern part of the Republic of Kazakhstan, northern and north-eastern part of the Kyrgyz Republic.

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<sup>1</sup> Kurmanov Z. *Politicheskaya bor'ba v Kyrgyzstane: 20-e gody* (The Political Struggle in Kyrgyzstan in 1920s), Bishkek, 1997, p. 12.

In the 19th – beginning of the 20th century historical and geographical works used terms such as “Turkestan”, “Western Turkestan” or “Russian Turkestan” (A. I. Maksheev, I. I. Geyer, V. P. Voshinin and others). “Turkestan” was divided into Western and Eastern parts. The Western portion of Turkestan consisted of lands conquered by the Russian army, hence its name “Western Turkestan” or “Russian Turkestan”. As an administrative unit of the Russian Empire, the territory was given the title of the General Government of Turkestan in the middle of the 19th century. Upon the approval of the “Order of the government of Turkestan region” in 1886, another official name was adopted – Turkestan region. After the national delimitation in 1920-30s, these terms were abandoned.

During the same period members of the national intelligentsia of Turkestan began engaging in improved methods of education of the younger generation. With that goal they started reorganizing madrasah and *maktab* schools, which later had a major role in the formation of the future national intelligentsia. The *Jadid* movement, particularly, played a special role in the political and cultural life of the region. The ideology took root among Crimean Tatars, expanded to the Volga region, then spread to the territory of Turkestan, including modern Kyrgyzstan. The main goal of the movement was educational reform, one of the objectives of which was accustoming Muslims to European science and culture. Jadids advocated for educational reforms, opened new method schools, which along with religious studies provided secular knowledge. Thanks to intensive work by some Jadids, enlightenment ideas became widely accepted and continued to develop during the Soviet period. The Jadid movement began with calls for educational reform, but slowly evolved into a political movement aiming for radical societal reconfiguration.

Jadidism turned out to be a progressive element in the local intelligentsia’s objective desire to achieve independence of the region, and resolve its social, economic and cultural backwardness. The movement attempted to synthesize established traditions and new ideas and using experiences of Muslim and Christian worlds find the optimal solution for the development of the peoples living in Turkestan.<sup>2</sup>

Introduction to Russian culture and dissemination of the printing press in Kyrgyzstan was done largely through works of Tatar educators like S. Mardjani, I. Gasprinsky, and K. Nasyri. With increased links with Russia, Kyrgyz people were able to receive Islamic books from the printing houses of Chirkova and University of Kazan, Gasprinsky printing house in Bakhchisaray, Kamenskih and Lahtin press in Tashkent.<sup>3</sup>

Neighboring cities in the Fergana Valley, such as Margelan, Kokand, Andijan, Namangan, were administrative economic and cultural centers, serving as gateways for periodical press to Kyrgyzstan, where they were consumed by educated Muslim members of Kyrgyz society, who eagerly read books and newspapers in the Tatar, Uzbek and Kazakh languages.

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2 Djumanaliev A. *Politicheskaya istoriya Kyrgyzstana* (Political History of Kyrgyzstan). Bishkek: Ilim, 2005. p. 90.

3 Smirnov V. *Musul'manskiye pechatnye izdaniya v Rossii za 1893 god* (Islamic Press in Russia in 1893). Moscow, 1914, p. 392.

## The Spread of the Islamic Printing in Kyrgyzstan in the Beginning of the 20th Century

Introduction to Russian and European culture occurred largely via the dissemination of the printing press and literature in and largely through works of Tatar educators such as Sh. Mardjani, I. Gasprinsky, and K. Nasyri. Periodical press published in Kazan – *Yulduz* (Star), in Orenburg – *Vakyt* (Time) and *Maglyumat* (Knowledge), in Astrakhan – *Idel*, in Crimea – *Tardjiman* (Translator), in Saint-Petersburg – *Ulfet* (Friend), and others were quite popular in Kyrgyzstan.<sup>4</sup> The formal report of the head of Atbashi Russian-Kyrgyz school in Przhevalsky district dated September 30, 1909 stated that Atbashi village (the most remote district located on the border with China, 360 km away from Bishkek) was receiving *Vakyt* newspaper.<sup>5</sup>

Even earlier, in 1905, Tokmak Muslims subscribed to Islamic periodical press, such as *Tardjiman*, *Yulduz*, *Idel*, *Bayanulhak Sibiria*, *Iktisad*, *Aykap*, *Shuro*, and *Yalt-Yult*.<sup>6</sup>



Talyp Baybolot uulu.  
(Cinematic documents 8-2078  
Central State Archive of the KR).

In that period one of the most prominent Kyrgyz educators was Talyp Baybolot uulu (1849-1949) commonly known as Talyp Moldo from Chyrak village, Przhevalsky district. He received Islamic education in Samarkand and Bukhara, and spoke Persian, Arabic and Russian. After returning home, Talyp Moldo opened a school. In his lessons he used a globe, conducted chemical experiments, which were still new to Kyrgyz people, and taught eastern poetry. According to contemporary accounts, he was often visited by Kyrgyz residents of nearby, and sometimes remote settlements, for news of events occurring abroad. Talyp Moldo regularly received newspapers, journals, and books from Kazan, Ufa and other places. The Kyrgyz people therefore were able to learn from him about the Russo-Japanese and Russo-German wars, as well as about the internal situation in the Russian Empire.<sup>7</sup>

In the same Przhevalsky district in Djetei-Oguz also lived Jeenikeev Aldash (known as Aldash Moldo), who after graduating from a new method school too subscribed to Islamic newspapers and journals.<sup>8</sup>

Kayum Nasyri's table calendars and educational literature, published in Kazan, became very popular in Turkestan.<sup>9</sup>

For instance, before the revolution Jeerenbay Urdoletov, who like Aldash graduated from a new method school in Przhevalsk, worked as a teacher in Saruu village of Przhevalsky district. He was acquainted with outstanding educator and Kazakh activist Ahmet Baytursunov, who lived in Orenburg. At the request of J. Urdoletov, A. Baytursunov regularly sent him textbooks, manuals, newspapers and other literature in the Tatar and Kazakh languages to distribute among Kyrgyz schools. Urdoletov was a

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4 Aytmambetov D. *Kul'tura kirgizskogo naroda vo vtoroy polovine XIX – nachale XX veka* (Kyrgyz Culture in The Second Half of the 19th – Beginning of the 20th Century). Frunze: Ilim, 1967, p. 266.

5 Central State Archive of the Republic of Kazakhstan. f.90, op.1, d.494, l.84-86.

6 Aytmambetov D. *Ukaz* (Ordinance). Manuscript Archive, Academy of Sciences of the Kyrgyz Republic, inv. 5167, folder 2. p. 267.

7 Manuscript Archive, Academy of Sciences of the Kyrgyz Republic, inv. 396 (185), pp. 6-7-6.

8 Manuscript Archive, Academy of Sciences of the Kyrgyz Republic, inv. 1543, p.117.

9 Bogdanova M. I., editor. *Istoriya literatur narodov Srednei Azii i Kazakhstana* (History of folk literature of Central Asia and Kazakhstan). Moscow University Press, 1969, p. 8.





The fragment from the exhibition collection of books, published before the establishment of the Soviet Union, organized by M. Jumaliev (From the author's personal archive).

constant reader of *Aykap* journal<sup>10</sup>, which was mostly devoted to covering the political situations in Russia and Kazakhstan. By Urdoletov's own account, he once found among publications received from Orenburg *Zaman Kalendari* (Calendar of Time) in Tatar, which discussed an upcoming lunar eclipse. He shared the news with his village. When the mullahs of Saruu learned about this, Urdoletov was threatened with murder for impermissible prediction. The mullahs interrogated him as to how he had become privy to information that they were not. When the lunar eclipse occurred as predicted, J. Urdoletov's life was no longer in danger.<sup>11</sup>

Kazakh folk literature books, like heroic tales *Alpamis*<sup>12</sup>, *Kyz-Jibek*<sup>13</sup> and *Kozu Korpesh – Bayan suluu*<sup>14</sup> were well known in Kyrgyzstan. Famous *komuz* players Karamoldo Orozov, Chalagyz Imankulov and Tolonbay Shabdanov since a young age knew and performed the epic *Alpamis*.<sup>15</sup>

10 *Aykap* ("Mirror") Kazakh-language journal was published between 1911 and 1915 (with 88 issues of 1000 copies) in Troitsk city, modern Chelyabinsk region. The head editor was Muhamedjan Seralin, famous poet and prose writer, journalist.

11 Aytmambetov D. *Ukaz* (Ordinance). Manuscript Archive, Academy of Sciences of the Kyrgyz Republic, inv. 5167, folder 2. p.154-155.

12 The epic "Alpamis batyr" opens with the story of a childless rich man Baybori from Konrats clan. He adopts Ultan – the son of his relative Kultay. When he grew up, Ultan cruelly insulted his adoptive father calling him "kubash", i.e. childless. Humiliated, Baybori gave away his wealth and together with his wife left the village. After traveling through deserted steppes and suffering many hardships, the old couple finally got a son and named him Alpamis. The miracle child grows up remarkably strong and tall. What follows is the story of Alpamis competing for the hand of beautiful Gulbarshin. Alpamis overcomes his opponents in wrestling and archery, and his horse wins the race. As the winner Alpamis marries Gulbarshin.

13 A young warrior Tulegen, wise and provident, from Jagal-baylin clan chooses Jibek, a girl from the neighboring tribe and the daughter of the head of Syrlybay clan, to be his wife, despite his father's disapproval. However, the evil forces work against the young heroes. The feudal order stands in the way of their love. Tulegen dies at the hand of ruffian Bekejan, and Jibek flings herself into Yaik river.

14 The old legend about the tragic love between Kozy Korpesh and Bayan Suluu: childhood friends Saribay and Karabay promised to marry their children to each other even before they were born. Saribay dies during a hunt without having a chance to witness the birth of his son. Grown up Kozy and Bayan, bound by the marriage pact, end up falling in love. However, Karanbay changes his decision and promises his daughter to the local hero Kodar, who once had saved his flock of sheep. The love triangle is resolved by jealous Kodar, who kills Kozy. Grieving Bayan vows to avenge her lover. She tells Kodar she will marry him, if he digs a well with spring water for her. Kodar accepts the challenge. As he descends lower and lower, holding himself with Bayan's long hair, the girl suddenly cut it leaving Kodar to die in the well. At Kozy's grave Bayan stabs herself with a dagger. ibirzha.kz.

15 Zakirov S. *Kol jeegindegi eldik oozeki chygarmalar* (Folk Oral Stories on the Lake's Shore). Newspaper "Sovetnik Kyrgyzstan", 22 August 1965.

Occasionally the publications included articles about life of Kyrgyz people and letters from Kyrgyz readers. For instance, the social political and cultural educational journal *Aykap* published the article by Ismagul Makin titled “Pishpek Uezdinen” (“From Pishpek District”), where the authors shared his frustration over the lack of educational work among Kyrgyz, at the same time noting his pride for the compatriots studying at the Galiya Madrasah in Ufa city: Ishak Kanat uulu, Narynkul Kabirov, Niyazaly and Jakyp.

Another article in the journal deserves a special mention too. The author Nuraldin Malagazin recognizes the achievement of opening of new method madrasah schools among the Kazakh and Kyrgyz population by Abdulla Aziret Dushpanov, Temir Moldogazy Halmuhamedov, Mamanov and others. Malagazin also talks about the new method *madrasah* of Shabdan Batyr, which educates 200 students and employs two teachers, who were invited by Shabdan Batyr himself. He paid them a thousand rubles a year (big money at that time) out of his own pocket. Kanat Ybykeev also spent between four and five thousand rubles to build a new method school, which had 100 graduates, and paid an invited teacher 600 rubles. The author of the articles was well informed about the work of new method schools, the reputation of which had reached beyond the borders of Kyrgyzstan. Another noteworthy article is by Uzbek educator and member of the Jadid Chulpan, published in *Shura* magazine (1908-1917). It is dedicated to Osh city and highlights the work of Russian indigenous school, as well as two new method schools and the city library.<sup>16</sup>

Kyrgyz people have always searched for knowledge and treated educated persons with great respect calling them “*moldoke*”. In the beginning of the 20th century under Jadid influence Kyrgyz began to send their children to study in Ufa, Orenburg, Kazan, Troitsk and Almaty. Upon returning the graduates of new method schools stayed in contact, writing each other letters, sending newspapers and journals. Educated persons were often visited or invited by their fellow villagers or people from far regions to learn about news. Famous artist B. V. Smirnov, who came to Kyrgyzstan in 1903, writes about that: “... the host moves on to the news of the day, which he wants to hear about from his guest or would like to share himself. Kyrgyz take news with enthusiasm, anyone spreads around the steppe like a telegraph.”<sup>17</sup> Educated youth opened their own schools hoping to increase literacy among their people, raise quality of life and culture, keep in close contact with Jadids in Russia, so they regularly read books, newspapers and journals from Ufa, Kazan, Tashkent and other cities. Every new issue from sellers was anticipated with major excitement. Content of publication was transmitted through word of mouth as Kyrgyz people famously have phenomenal memory, trained by reciting oral folk tales from generation to generation. The preservation of the great epic *Manas*, which consists of 500,000 lines is a vivid example of that. Thus, periodical publications transmitted by local educators had a major influence on the formation of national intelligence of Kyrgyz people.

### **The Origins of the National Intelligentsia, the First Works of the Jadids of Kyrgyzstan**

In the beginning of the 20th century the number of young people in Kyrgyzstan wishing to receive education in secular schools of Kazan, Orenburg and Ufa rose dramatically. Amongst the notable

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16 *Ala-Too*. Special Issue, 2000, pp. 59-61.

17 Smirnov B. V. *V step'yah Turkestana* (On the Steppes of Turkestan). Moscow, 1914. pp. 20-21.

alumni of Galiya Madrasah in Ufa are Mambetaly, Nadyrkul, Toktonaly Chyngyshev, Iskhak Kanatov, I. Arabaev, and O. Sydykov, K. Shabdanov.<sup>18</sup> Many famous Tatar, Bashkir, Kyrgyz and Kazakh writers graduated from Galiya, such as M. Gafuri, S. Baich, G. Ibragimov, I. Arabaev and others. *Shakirds* (students) organized literature and musical evenings and published their own newspapers and journals, such as *Parlak* (shining) published by the Tatar-Bashkir association, as well as *Sadak* (horseback archer's bow) published by the Kazakh-Kyrgyz association.<sup>19</sup>

After the October Revolution the majority of graduates worked as teachers in the first Soviet schools.

The best representatives of the educated Kyrgyz youth – alumni of the Galiya Madrasah – began translating and publishing books in their native language. “In 1911 Kyrgyz young man (djigit) Ishenaly Arabaev, while still studying in *Galiya*, composed the first Kyrgyz ABC book and published it through Vostok press in Ufa,” writes Saifi Kudash, reminiscing about his classmates, who were among first educators of Turkestan.<sup>20</sup>

In 1911, thanks to the efforts of I. Arabaev and other Kyrgyz pupils (shakirds) “Kyssa-i-zilzala” (earthquake), a poem by Moldo Kylych was published in Kazan as a separate book. It was dedicated to the earthquake, which shook Kyrgyzstan on December 22, 1910.<sup>21</sup>

The preface, written by I. Arabaev, notes that “Moldo Kilich wrote so that events he witnessed were preserved in history.”<sup>22</sup>

In this period many educators and poets of nomadic peoples in Russia through their work encouraged their compatriots to seek education like other developed countries do. For instance, educator and Bashkir poet Miftahetdin Akmolla (1831–1895) wrote: “Башкорттарым, укыу кэрэк!” (My fellow Bashkirs, we must study!)

*Bashkirs, we all need enlightenment!  
Many are ignorant, education is rare  
Illiteracy is more terrifying than a bear  
Let's strengthen, brothers, desire for knowledge.*

Poems with similar sentiment were also written by Sabir Gabdelmanov (1879–1917), a poet and an educator, who taught local children in Islamic school in Karakol, and later in Tokmak:

*Wake up, my dear ones, wake up!  
The rabbit you call happiness ran away.  
Other nations left this place of mud,  
Prepare for a journey!  
Let's leave too, let's go!”<sup>23</sup>*

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18 Bogdanova M. *Kirgizskie akyny XIX i nachala XX vv.* (Kyrgyz Poets of the 19th and Beginning of the 20th Centuries). Frunze: Kirgosizdat, 1946. p. 150.

19 Kakishev T. *Sadak. Essay*, 1986, pp. 61-62.

20 Kudash S. *Yash'lek ezlere builap* (Memories from the youth). Kazan, 1964. p. 79.

21 Mamytov S. A. *Kyrgyzsko-tatarskie literaturnye svyazi vtoroi poloviny XIX-nach. XX vv.* (Kyrgyz-Tatar Literary Connections in the Second Half of the 19th – Beginning of the 20th Centuries). Bishkek: Muras, 1999. p.72.

22 Kubatova A. *Kyrgyzstandagy jadidchilik kyimyly* (The Jadid Movement in Kyrgyzstan). Bishkek, 2012. p. 173.

23 Mamytov S. A., p. 129.

Famous poet and Kazakh educator Magjan Jumabaev (1883-1938) studied at the Galiya Madrasah in 1910–1913, at the same time as the future Kyrgyz educators I. Arabaev, Iskhak Kanat uulu, Nadyrkul Abirov, folk writer Kayum Miftakov and others. They all were familiar with each other's work and kept in contact since the graduation. In his poem of 1913 titled "Karegim menin" ("My eye") Jumabaev also calls for education:

*My eye, read, don't move idly all morning,  
Empty play teaches nothing...  
... Work tirelessly, till there's sweat on your brow.  
Science and wisdom know no limit...<sup>24</sup>*

"Oyan, kazak!" published in 1090 by Kazakh poet and prominent member of the Alash Party, Mirjakyp Dulatov, was well known among the Kazakh, Uzbek and Kyrgyz peoples. All these examples prove yet again unity and similarity of issues the Muslims in the Central Asia faced in the beginning of the 20th century. The lines about nomads in "Zilzala" poem published in 1911 by Kyrgyz writer and philosopher Moldo Kylych Shamyrgan uulu (1866-1917) touch on that:

*My people – Kyrgyz and Uzbek  
My language is Turkic – it is mighty.  
Nomads in their essence,  
Kyrgyz and Kazakhs  
unity of their traditions.*

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*Элим – кыргыз, өзбек,  
Тилим түрк урматы,  
Калкы менен көчмөн го.  
Кыргыз, казак адаты.<sup>25</sup>*

In his poem "Aldamchy" he writes:

*...cursed be deception,  
science will be your weapon...  
I bequeath you to study,  
attain skills and knowledge, my little light...»  
cursed be deception,  
science will be your weapon...*

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*Алдамчылык курусун,  
Илим болсун жарагын...*

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24 Janguttin B., *Magjan Jumabaev "Moi kazak, nenast'ya chas nastal"* (Magjan Jumabaev "My Kazakh, Time of Misfortune has Come"). Translated by Chernova N. Almaty: Dastur, 2016. p.81.

25 *Muras* (Heritage). Frunze: Kirgosizdat, 1990, p. 47 (translated by the author).

*Окуп өнөр, акыл тап,  
Насыятым чырагым...*<sup>26</sup>

For centuries history in Central Asia had been transmitted through generation to generation in the oral form, but in the beginning of the 20th century with an increasing number of educated people, important events and facts of the past were transported onto pages of history books. For instance, in 1911 in Orenburg a book titled *Shejire* (“Family Tree”) was published. Written by the Kazakh poet and historian Shakarim Kudayberdi uulu (1858–1931), it was devoted to the history of the Kazakh people.

Prominent scholar and philosopher, one of the outstanding figures of Uzbek and Tajik literature and drama Mahmudhodja Behbudi in his article “History and Geography” wrote:

What gives an opportunity for self-affirmation and progress? To know that we must learn history, because everything, general and personal, nature and origin is discovered through history. History explains everything: the reasons behind rise and fall of states, how religious people are, degradation of Islam, distortion of canonical foundations of Islam. To be wise and fair, one must know his history, as no knowledge is complete without knowledge of history.<sup>27</sup>

Two years after *Shejire* was published, O. Sydykov introduced his books to the world. In his work, such as *Muhtasar tarih Kyrgyziya* (1913) and *Taryh Kyrgyz Shadmaniya*, effectively the first Kyrgyz historian, Sydykov (1879-1940) recorded the history of Kyrgyz tribes. These books are an evidence of growth in self-consciousness of Kyrgyz people.<sup>28</sup> They detail Kyrgyz genealogy from ancient times to the beginning of the 20th century, while also touching on Kazakh and Dungan family trees and encouraging education. In promoting science and enlightenment, Sydykov criticized the backwardness, ignorance and laziness of the Kyrgyz people, calling for the building of cities and for the people to seek education. He dreamed about absolute literacy of Kyrgyz people, asked them to learn writing, to open schools and madrasahs, publishing houses and libraries; he noted with regret that the Kyrgyz, due to their internal disunity, had fallen behind other nations in their development and, therefore, deserve nothing but pity. Sydykov compared successes of Russia and Europe in education, science and technology and calls for people to wake up, to rise up and work toward the same prosperity.

*Билүүгө Европанын магрифатын,  
Талаптангын илимге, адил затым!...  
Ар кыл түрдүү илимден билүү үчүн,  
Окугун колдо дөөлөт, болсо күчүң!*<sup>29</sup>

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*To attain the enlightenment of Europe,  
Reach to science, my true friends!  
To learn various fields of science,  
Study every time you have a chance and will!*

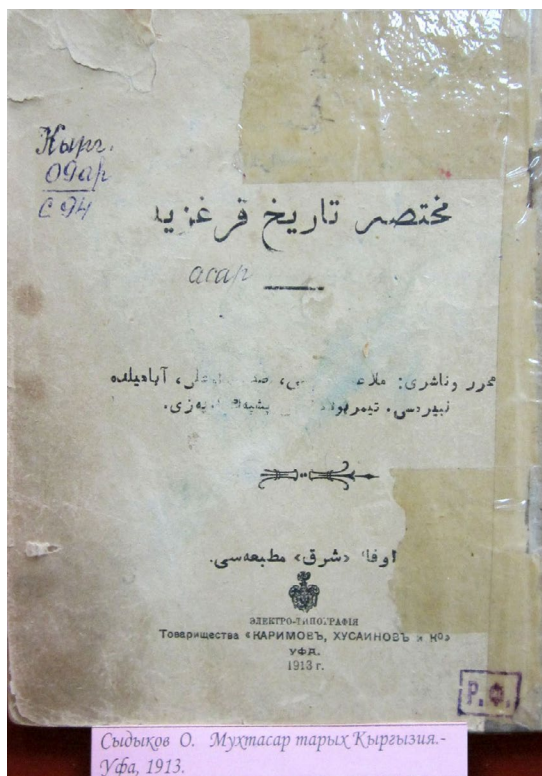
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26 Ibid., p. 47.

27 Alimova D. A. *Jadidism v Srednei Azii* (Jadidism in Central Asia). Tashkent: Uzbekistan, 2000.

28 Mamytov, p. 72.

29 Sydykov O. *Taryh Kyrgyz Shadmaniya. Kyrgyz sanjyrazy* (Taryh Kyrgyz Shadmaniya. Kyrgyz Genealogy) Ufa: Vostochnaya pechat', 1914.



The cover of O. Sydykov's book, 1913.  
(From the author's personal archive –  
photo from an exhibition).

*Taryh Kyrgyz Shadmaniya* highlights teachers, educated people and mullahs from every clan and tribe. The author refers to them as the best representatives and servants of the nation (“*ulut uchun kyzmat kylgan adam, ulut raisi*”). This notable work by O. Sydykov not only provides information on the history of Kyrgyz people, but also explains the enlightenment movement in general.

For example, Sydykov mentions some prominent members of the Kyrgyz intelligentsia, including: mullahs Bayserke uulu Abdykadyr, Bozumbay uulu Mansur and Baytemir uulu Kambar from the Tastar clan; from the Abyl clan – mullahs Doolot, Akmat and others; from the Chyny clan – Tynaaly uulu Cholponkul aji, who built a school in Sokuluk, Kenensary uulu Jantay, who was first to build a village. The author christens these notables the “nation’s servants.” He describes Abdykerim Sydykov from the Kanay clan (later one of the organizers of “Alash” party branch in Kyrgyzstan and an active member, an author of the project of Kyrgyz Mountain region in 1922) as the person, who was well educated and fluent in Russian.

The period in question gave rise to many great scholars, poets and teachers. Notable were Moldo Kylych Shamyrgan uulu (1866-1917), Moldo Niyaz, (1823-1896), Baiymbet Abdrahman uulu (Togolok Moldo) (1860-1942), Aldash moldo Jeenike uulu (1874–1930) amongst others, who wrote and published their works. They held high authority in the society and people respectfully referred to them “*moldo, moldoke*”.

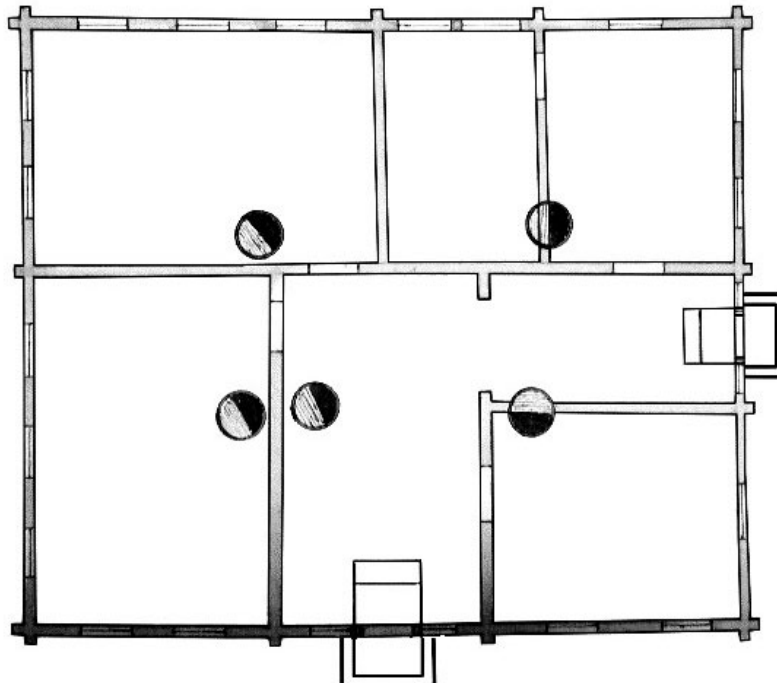
### **The Jadid (New Method) Madrasah Schools – the Cradle of the National Identity**

On the territory of Kyrgyzstan new method schools began to emerge at the end of the 19th century. First schools (*usuli-jadid*) were established in Pishpek (modern Bishkek), Tokmak and Przhevalsk (modern Karakol) in 1901-1902, and later in more remote regions. The organizers and the first teachers were members of the Tatar intelligentsia, who taught mostly in Tatar. It should be noted that one of the new method schools in Karakol was named after prominent teacher, reformist of Islamic education Ismail Gasprinsky while he was still alive at the time.

Muslim clergy members viewed these schools as dangerous competition to their old method (*kadimi*) schools. Such sentiment was common wherever new method schools opened. For instance, in Tatarstan, where the movement originated, attempts by the Jadids to adapt the Arabic alphabet to the local language by adding new letters or removing unnecessary ones were met with furious opposition from

traditionalists, who argued that the Arabic letters, like the Koran, were gifts from heaven. However, in Kyrgyzstan, unlike other regions of Turkestan, new method schools were supported by the majority of the population and were established through the resources of the local aristocracy. For example, in 1909 in Chon-Kemin local nobleman Shabdan Baatyr Jantai uulu built the Shabdaniya Madrasah and another one was built Kalpa aiy in 1914 in Kurtka village; Chynybai uulu Barakan founded a school in Le-Kol Jiydebai in the Issyk-Kul valley in 1909, Sagaaly Manap Maly established the “Kurman school” – in 1911 in the Jungal valley, as well as one in Tuura-Suu in Ton district, amongst others.<sup>30</sup> This could be explained by the fact that Kyrgyz people have long had a culture of seeking out new knowledge and education. This quality remains evident to this day as Kyrgyz citizens strive to learn new languages, familiarise themselves with new cultures, sending their children to private schools and universities, despite the often heavy financial burdens.

Shabdaniya Madrasah had more than 200 enrolled students from different regions of northern Kyrgyzstan. Among them were many mullahs from old-method schools, seeking to improve their literacy and receive a secular education. It should be noted that a great number of teachers and graduates of new-method schools were a part of the emerging national intelligentsia, who strove to bring the light of knowledge to masses. As an Honored Teacher of the Kyrgyz SSR and holder of the Order of Lenin A. Chunkelev recalls: ...two young mullahs arrived in Kemin. One of them is Tatar, the other is Kazakh. They were among 200 people, who gathered there, eager to learn. We were given book holders, laid adobe and began our classes. The teachers divided students by grade and along with religion taught us math, geography, physical education and singing. It was the first time I saw a globe. The lessons were taught in our native language.<sup>31</sup>



The map of Gasprinsky school in Karakol (Issy-Kul regional archive).

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<sup>30</sup> The Manuscript Foundation, Academy of Sciences of the Kyrgyz Republic, inv. 129, pp. 67-68.

<sup>31</sup> *Shabdan baatyrдын medresesine 100 jyl* (100 Years for Shabdan baatyr's Madrasah). Bishkek: Uchkun, 2009, p. 261.



Madrasah Shabdan Jantay uulu.  
(Photo from the book “Shabdan baatyrdyn medresesine 100 jyl”).

Ekjaliya (Progress), a typical new-method school, operated in Tokmak, where migrants from across Turkestan and the Volga provinces resided, in addition to Kyrgyz from Pishpek and Vernen districts. There were even immigrants from Chinese province of Xinjiang. Despite enduring persecution by the government, prominent Tatar teachers G. Rafiki, S. Gabdelmanov, N. Mulla Gazin, Z. Vagapov, K. Miftakov, N. Mamin made major contributions to youth education while working in Kyrgyzstan. After the establishment of the Soviet Union many of them continued their careers in schools, going on to teach thousands of children.



Madrasah students (1910–1911).  
(Cinematic photo documents of the Central State Archive of the Kyrgyz Republic).



Thus, the national intelligentsia of Kyrgyzstan originated in Islamic schools, which were heavily influenced by both European and eastern culture. Many graduates of the Islamic schools and *madrassahs* went on to either become teachers themselves or continued their education in Russian secular institutions. Later they constituted an educated force in society, pushing for improvements in the lives of their people. These facts prove that a significant part of the population on the territory of Kyrgyzstan was educated even before the Soviet times. These people then continued their social and political activities to aid the development of their country. According to researcher A. Jamangaraev 7.8 % of the Kyrgyz population was literate before the revolution in 1917 – a figure, which contradicts Soviet researchers' claims that 99.6% of the Kyrgyz population was unable to read.<sup>32</sup> Jamangaraev is supported by the work of prominent state and political activist J. Abdrahmanov, who published “Kyrgyzstan” in 1928 in the Kyrgyz language using the Arabic alphabet.<sup>33</sup>

### **The Social and Political Work of the National Elite in the Beginning of the 20th Century**

The Jadids attempted to modernize life in Turkestan, sharing their ideas on the need for societal change in accordance with the new reality of the region. This important process in resolving national political issues by Turkestan's intelligentsia is highlighted in the years of the first Russian revolution and several that follow. This period saw an increased number of petitions to state agencies expressing frustration over issues of national interest, especially from the more remote regions of the empire. In 1905-1906 the central government received over 500 petitions. One such appeal was made to the Chairman of the Ministries Committee Lord M. Y. Vitte in 1905 from the Kyrgyz and Kazakh population in Semirechensk region, requesting assistance in issues of faith, education, agriculture and so on. The appeal later became known as “the petition of Shabdan Jantaev”. It included 11 points related to the issues of the organization religion management (muftiate), provision of endowment lands, publication of books, newspapers, journals in Kyrgyz, Tatar and other eastern languages and their free distribution to the population. The petition also contained an intercession against the relocation of Russian farmers to Kyrgyz lands.<sup>34</sup>

In 1905 the Kyrgyz and Kazakhs of Vernyi, Kopal, Jarkent, Lepsins, Prezhevskiy and Pishpek provinces of Jeti-Suu region signed a letter of trust for Shabdan Jantaev to petition on their behalf before the Russian Emperor and his government for consideration of the indigenous population's needs in Semirechye related to issues of faith, land use and other.<sup>35</sup>

This letter of trust proves that the local population made serious appeals to state officials and solidifies the authority Shabdan Jantaev held among his peers.

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32 Jamankaraev A. “Kyrgyz eli tutash sabatsyz bele?” (Were All the Kyrgyz Illiterate?) in Sydykov Osmonaaly, *Taryh jana sanjyra*. Bishkek: Turar, 2014, p. 242.

33 Abdrahmanov J. *Kyrgyzstan 1928. Olkonun abaly jana kelechegi jonundogu oy-chabyttar* (Kyrgyzstan 1928. Thoughts About the Current State and Future of the Country). Compiled by A. Kubatova. Bishkek: Gulchinar, 2018. p. 57.

34 Central State Archive of the Kyrgyz Republic, f. 44, op. 1, d. 8815, l.7 – 8 ob.

35 *Ibid.*, l.3-4.



Members of Muslim intelligentsia: Dyur Sooronbaev (the first row, second left); The second row from left to right: Choko (first), the second is Muhamedjan Tynyshpaev, Shabdan Jantaev (third), Maksymkojo (fourth); Kanat Ybykeev (fifth) and others. (The Central State Archive of the Kyrgyz Republic, Cinematic photo documents, 60978).



Dyur Sooronbaev.

Another prominent representative of Kyrgyzstan's Jadids was Dyur Sooronbaev, who built a school in Sailyk village in Tokmok province, where the students were taught using the new method of I. Gasprinsky (later the school instituted a Russian-Kyrgyz bilingual system). At the Uzun-Agach convention in 1910, where representatives from Kyrgyz and Kazakh communities gathered, Sooronbaev and B. Syrtanov were trusted to travel to Saint-Petersburg for a meeting with members of the State Duma to discuss the dispossession from Kyrgyz lands and growing dissatisfaction with the way the Relocation Management Administration had handled it. But upon learning about the convention, local officials took measures to stop Dyur Sooronbaev from travelling to Saint-Petersburg.<sup>36</sup>

Muslim population in Kyrgyzstan actively participated in the social and political life of Turkestan. For instance, at the first convention of Jeti-Suu region's Muslims held in 1906 with 300 participants in Vernyi city, the representatives from Kyrgyzstan were teachers from Ekbaliya Madrasah in Tokmak Zakir Vagapov (the Chairman of Presidium of the convention)<sup>37</sup>, Pishpek lawyer Akmatbek Koybagarov and others.

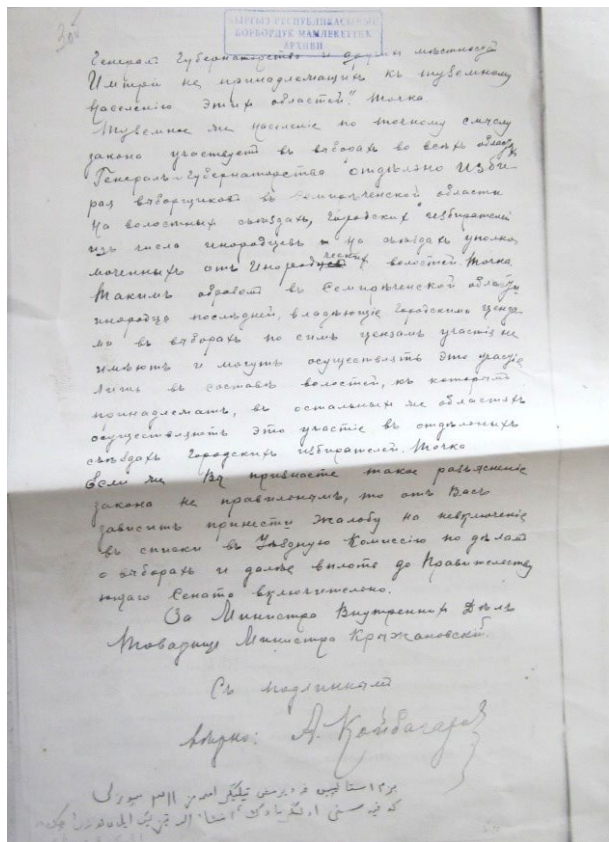
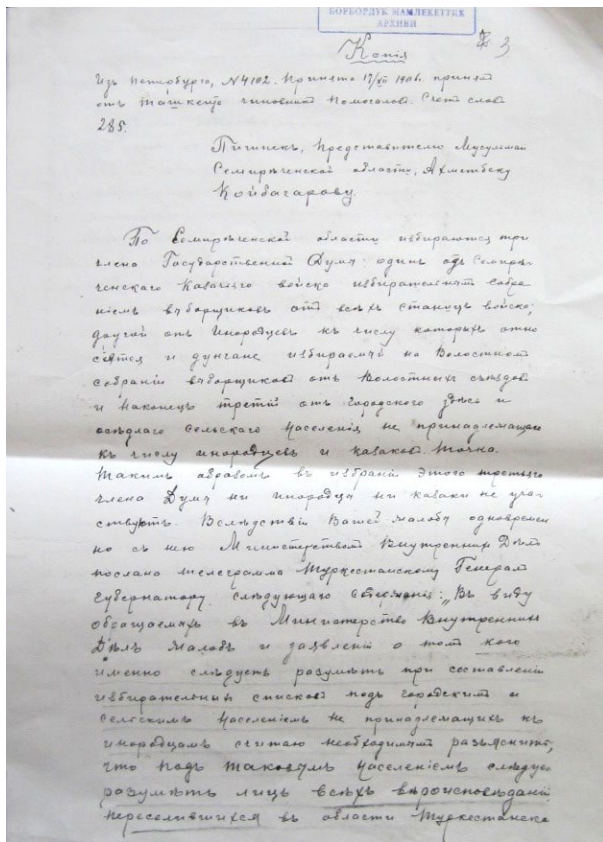
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<sup>36</sup> Central State Archive, f-i. 461, op. 1, d. 1023-1.17.

<sup>37</sup> Three deputies were elected to the Presidium: the chairman Zakir Vagapov, the assistant Akbar Yuldashev, the secretary of Akmatbek Koybagarov.

The convention ended with the resolution, which noted the need to petition for the establishment of an Islamic spiritual assembly that would have authority over all of Turkestan. According to the resolution the assembly “must include representatives from all of the Muslim national communities of Turkestan. Issues relating to a specific nation must be resolved based on the report of that nation’s representatives. In case of the establishment of the head Islamic spiritual assembly managing issues of all Muslims in Russia, Turkestan’s spiritual assembly would have to abide by its authority. *Muftis, Shaykh al-Islām, qadi, imams, muezzins* and others clergy must be elected by people and approved by the spiritual assembly, not the administration. If necessary, new madrasahs should be built. The writing of the resolution indicates reformative intentions of the convention’s participants.

The role of prominent social activist and member of the Jadid movement in Pishpek province Akmatbek Koybagarov deserves special attention here. A. Koybagarov worked as a translator in the Russian Imperial Administration, protecting the interests of the local population in the courts. He translated the text of the petition into Russian and was Shabdan’s confidential clerk. The Russian Administration was aware of Koybagarov’s strong authority among the local population, so they engaged in surveillance of him, which is corroborated in many reports by the secret service agency of the gendarmery committee of Turkestan. After the first convention of Jetti-Suu region’s Muslims (March 1906) happened, Koybagarov received a letter from Krizhanovskii, the Minister of Internal Affairs of the Russian Empire about the provisions of the local population’s voting participation for the State Duma.<sup>38</sup>



A copy of the letter from Krizhanovskii, the Minister of Internal Affairs of the Russian Empire (from the author’s personal archive).

38 Central State Archive of the Kyrgyz Republic, i-f 92, op. 1, d. 13, 13-4.



Dyur Sooronbaev's new-method school in Sailyk village  
(From the author's personal archive).

The report to the Governor General of Turkestan in 1914 detailed weekly secret parties, referred to as “*gap*” or “*mashrab*” by the local population, with 15 to 30 participants. They were organized in Jeti-Suu and Fergana regions, and in Vernyi there were more than ten of them. The Jadids, who were meeting there, discussed political issues, problems of the new-method schools and the organization of charity events. Among the known participants of *gaps* in Tashkent were Munavvar Kari, brothers Ubaydulla and Bashirulla Hodjaev, Abdulla Avloni and others.

Such *gap* and *mashrab* groups also existed on the territory of Kyrgyzstan. According to the secret data of the Imperial Security Service, the leader of a *gap* group in Tokmak was Gali Toktarov, and the total number of members was 41: Aziz and Yakub Sadyrbaev, Sydyk Kenjetaev, Shamen Davletov, Galiya Uzbekov, Ibragim Murzabaev, Abduaziz Igamberdiev, Zakir Vagapov and others. They sought permission from the administration to organize “charity events” in Pishpek and Tokmak cities. Zakir Vagapov, for instance, made a significant contribution to the Taraki-Islam society in Istanbul. The members of the group started to participate in Russian Islamic movements too. According to the secret agents of the Russian Imperial Administration, most active members were the representatives of the national elite in the Jeti-Suu region. Thus, special attention in the secret documents of the gendarmerie branch of Turkestan's protection agency was devoted to the convention that was held on November 22, 1910, in Uzun-Agach. The participants included representatives from Vernyi, Pishpek, Kopal and Przhevsk of Jeti-Suu region: Barlybek Syrطانov, Nogoibay Dolotbakov, Shabdan Jantaev, Dyur Sooronbaev, Mirkasym Suleymanov, Apsemet Stambekov, Idris Sardymbekov, Bular Moguev and others. The convention was dedicated to the aftermath of the relocation policy of the Imperial Administration of the General Government of Turkestan. Suggestions to stop the immigration of Russian farmers were discussed, as well as establishment of Islamic spiritual assembly in Turkestan and election of Kazakh and Kyrgyz officials to the State Duma. The convention decided to send a delegation with the demands to Saint-Petersburg made of two respected members – Barlybek Syrطانov

and Dyur Sooronbaev.<sup>39</sup> B. Syrtanov departed first, then D. Sooronbaev made arrangements to leave but was detained after the officials learned of his planned travels.

A year later, in 1911, another convention was held in Korday, with participants including D. Sooronbaev, Mokush Shabdanov, (from Tynai province of Pishpek district), M. Izmaylov (from Chymalghan province), B. Achkeev (from Chonalmatin province), A. Kozukeev (from Korday province) amongst others. The discussion was about the results of B. Syrtanov's trip, as well as unity of all Turkic Muslim peoples and their common activities on the Russian territory. The convention participants each received a copy of the second edition of the book *Oyan, Kazak* by M. Dulatov.<sup>40</sup>

The secret reports of "Kara" agent listed active members of the political movement of the local intelligentsia – Kara Kyrgyz and Kyrgyz from Jeti-Suu region: Tymbay Serikbaev, Nayzabek Tulin, Dyur Sooronbaev, Mambetaaly Muratalin, Ibragim Jaynakov, Eshmuhammed Ablayhanov and others.<sup>41</sup> The facts presented above demonstrate the close partnership and cooperation in resolving important social and political issues of all Muslim peoples in Turkestan. For instance, in Tashkent in 1909 the charity society "Jamiyati Hayriya" founded, followed by the "Shuro and Islamiya" society founded in 1917, as well as other organizations, which served as social and political institutes, which brought together all Muslims of Turkestan.

### **The Emergence of the National Educational System and Scholars' Heritage (the example of the life and work of I. Arabaev)**

During the first two decades after the establishment of the Soviet regime in Kyrgyzstan, the Kyrgyz nation took back a significant part of their original ethno-territory, many adopted a settled lifestyle and reached a certain level of literacy. But most importantly, the Kyrgyz nation achieved statehood. A valuable contribution in addressing these important issues and developments of the nomadic civilization was made by many talented political and social activists, best representatives of the national intelligentsia, like A. Sydykov, I. Aydarbekov, A. Orozbekov, J. Abdrahmanov, B. Isakeev, K. Tynystanov, T. Aytmatov and others. These gifted and outstanding individuals are the best sons and leaders of our people. A special place among them holds a prominent member of Jadid movement, distinguished educator and political leader – Ishenaaly Arabaev<sup>42</sup>. By setting his life and work as an example, I would like to tell you about Jadids' activities after the establishment of the Soviet regime. Arabaev was born in 1882<sup>43</sup> in Pishpek district, Kyzyltuu province. He was from the Katagan clan. His father died when Arabaev was just two years old. His mother raised him until he was ten, after that Arabaev was employed for two and a half years by a wealthy Kyrgyz man. Then he worked for and studied under a local mullah. At 18, he realized that he could not receive a proper education from the mullah, so he left for Karakol. First, he studied at an old-method madrasah, later in *Usuli Jadid* (new-method) school. A year later after consulting his teacher Zair Tairov, Arabaev travelled to the city of Orenburg in Russia. Unfortunately, upon his arrival there he failed his entrance exam to the Hussaniya Madrasah, so he moved to Constantinople and entered the third grade of a Turkish secondary school. He wrote that after spending six months there, he travelled to the city of

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39 Central State Archive of Uzbekistan, f-I 461, op. 1, d. 1026-1.67.

40 Ibid., 1.117.

41 Central State Archive of Uzbekistan, f-I.461, op. 1, d. 1172-1.41.

42 His name in Kyrgyz was Eshenaaly.

43 Political documents of CSA of KR, f.10, op.15, d.188, l. 8-9.

Izmir, followed by Beirut, Mecca, Medina in Arabia, amongst other places. He eventually returned to Constantinople to complete his studies. Upon learning this information, the author became curious as to how a young man, an orphan, could afford all of this travelling. By chance, the author met Arabaev's relative Abdyldaeva Tursun eje (his cousin-in-law). According to her, when her father Abdylda and his brother Kaibylda performed the Haj pilgrimage to Mecca, they took a young educated Kyrgyz man with them, who then continued his studies there. When Arabaev graduated from Galiya Madrasah in Ufa, he was invited by Manap Sagaaly (Maliev) to teach in the new-method school in Tort-Kul village, Tonsk district. He accepted the offer and while working as a teacher married Kadiche, the daughter of Kaibylda ajy.

When Arabaev was studying in Constantinople, Turkish officials discovered that he had received banned newspapers from Russia and began surveilling him. This prompted Arabaev's return to Orenburg, where he enrolled in the Husainiya Madrasah. A year later he was admitted to the famous Galiya Madrasah, where he studied for three years. While still a student there, he co-authored and published with a Kazakh educator, H. Sarsekeev, a book titled *Alifba jaki toto okuu*. He also assisted in the publication of *Kyssa-i Zilzala* by Moldo Kylych, the first Kyrgyz book written in Arabic script. A year later, his textbook on spelling *Jazuu ornoktoru* was released in Orenburg. After graduating from the madrasah Arabaev returned home. He actively participated in the rebellion of 1916. When the revolt was suppressed, he, like many of his peers fled to China and remained there until 1907. After the February Revolution, he returned and actively participated in working on bringing the refugees back home. On June 17th, 1917, his article titled "Bechara kyrgyz boorungardy unutupagyla" ("Don't forget your poor Kyrgyz relatives") was published in the *Kazakh* newspaper. Upon the publication many members of Kazakh intelligentsia provided valuable assistance to the issues of refugees. After the establishment of the Soviet regime Kyrgyzstan, Arabaev was one of the organizers of the Alash-Orda party branch in Pishpek along with A. Sydykov, D. Sooronbaev, S. Chukin, K. Tynystanov and others.

His career took off in 1922, when he was elected as the Chairman of Semirechensk Union – *Koshchu*. He was a delegate of the 19th All-Russian Congress of Soviets in Moscow, worked as a member of the editorial board of Kazakh journal *Sholpan*, and also became the head of the Scientific Commission of Education Department of Turkestan ASSR. In 1924 Arabaev participated in the first convention of scientists in Orenburg along with intelligentsia members, such as A. Baytursunov, A. Bukeyhanov, M. Dulatov, N. Torokulov and others.

An objective history analysis of the formation of Soviet republics, including the Kyrgyz one, demonstrates how complicated that process was. In March 1922, at the initiative of A. Sydykov (1889–1938), I. Arabaev (1882–1933) and J. Abdrahmanov (1901–1938) the proposition to create a separate Mountain province for Kyrgyz districts was raised. However, the suggestion was met with negativity, and the project was accused of being anti-national. After many attempts and convictions with efforts by members of the first national intelligentsia J. Abdrahmanov, A. Sydykov, I. Arabaev, I. Aydarbekov and others, on October 14th, 1924, the Kara-Kyrgyz Autonomous province was created as part of RSFSR. Finally, the Kyrgyz people and most of their original territories were reunited as an autonomous state. The historical significance of the Act of October 14th, 1924 is that it became the first step in the Kyrgyz nation's historical journey and was used as the legal basis for the declaration of full sovereignty and independence of Kyrgyzstan in 1991.

Since 1922 I. Arabaev was the head of the Kazakh-Kyrgyz scientific commission, which was later transformed into the Academic Center (chairman I. Arabaev, vice-chairman K. Tynystanov, academic secretary P. K. Yudahin, members: B. Daniyarov, O. Aliev, Ivanov). Through the efforts of members of the center school textbooks were published, and oral folk literature was collected and written. Thanks to the work of these seminal scholars we can enjoy today the rich heritage of our folklore, including different versions of epic trilogy “Manas,” minor epics such as “Kojojash,” “Janyl Myrza,” “Er Toshtuk,” the history and traditions of Kyrgyz people, and many other manuscripts, which are stored in the Manuscript Foundation of the National Academy of Sciences of the Kyrgyz Republic. The first folklore manuscripts, collected by enthusiasts of the pre-revolution period, are dated back to 1916. In 1920-1921 the first folk literature clubs were organized, the objective of which was focused on collecting and publishing the oral folk tales. In 1922 at the initiative of the Kazakh-Kyrgyz scientific commission (I. Arabaev, K. Tynystanov) a folklore expedition (K. Miftakov, S. Sooronbaev, Y. Abdrahmanov and others) was conducted with the goal of writing down epics, tales, proverbs and legends in Naryn province. In 1922-1925 epic “Manas” performed by distinguished *manaschy* Sagymbay Orozbekov was recorded. It is difficult to overestimate the significance of this, not only for Kyrgyz culture, but in terms of shared global cultural heritage. Currently, the fund contains roughly 4,500 manuscripts, one third of which was collected by the early Jadid scholars. The source materials from the 19th and the beginning of the 20th centuries are especially valuable, as many of them relate to Talyp Baybolot uulu,<sup>44</sup> Aldash moldo Jeenikeev, Kanat Ybyke uulu,<sup>45</sup> Osmonaaly Sydykov,<sup>46</sup> 1911 and others.

Despite their enormous contributions to the socio-political and cultural life of the country, many of the Jadids faced oppression by the Soviet regime from 1920 to 1930. Active member of the movement and one of the organizers of the Alash party branch Dyur Sooronbaev<sup>47</sup> was shot dead in 1918. Many of the national intelligentsia representatives, such as Abydykerim Sydykov, Ishenaaly Arabaev, Satarkul and Sadyk Djangarachev,<sup>48</sup> Seydahmat Chukin, Asankul Cholponov, Akmatbek Koybagarov, Dauletbek Kobyllov, Azimbek Sagymbaev and Sadybakas Jandaev were charged with “anti-revolutionary activities” for their involvement in the Alash party. Karypbek and Japar Kanatov,<sup>49</sup> Kasym Abukin, Kurman Lepesov, Mambetaly Muratalin, Aaly Berdigulov, Narynkul Abirov and many others were imprisoned, I. Arabaev died in Tashkent prison in 1933 under suspicious circumstances; in 1938 A. Sydykov, I. Aydarbekov, K. Tynystanov, S. Chukin and N. Tulin were also shot.

Educator, prominent scientist and poet Kasym Tynystanov was accused for his series of plays “Academic Evenings” (“Manas,” “Shabdan”) of “spreading of anti-revolutionary bourgeois-nationalistic ideas of “Alashorda” in Kyrgyz literature” and “reflecting *bay-manap* ideology” and so on.

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44 Manuscript Foundation. Academy Sciences of the Kyrgyz Republic. Inv. 396 (185). pp. 6-7.

45 Manuscript Foundation. Academy Sciences of the Kyrgyz Republic. Inv. 396. pp. 185

46 Sydykov O. Taryh Kyrgyz Shadmaniya. Ufa, 1911. Manuscript Foundation. Academy Sciences of the Kyrgyz Republic. Inv. № 1589.

47 Dyur Sooronbay uulu, a prominent social activist, scholar, graduated from the Military Gymnasium of Vernyi with a silver medal. A school in Sailyk village of Chuy region is named after him.

48 Djangarachev Satarkul was exiled to Ukraine. In 1938 he was charged with creation of an anti-revolutionary organization together with S. Jangarachev. A total of eight people were executed – Abdulaziz Kadyrbaev, Sagyn Kondubaev, Bopoy Sataev, Kojogul Baybosunov, Niyazaly Ashirov, Beishe Baktygulov, Isak Djanuzakov, Japan Sultanov. Arun Baybosunov and Israil Djanuzakov were imprisoned for ten years. The materials are provided by Z. Altyмышova, professor of Kyrgyz-Turkish University “Manas”.

49 The sons of a prominent nobleman Kanat Ybyke uulu, one of the leaders of the rebellion of 1916 in the Kochkor valley.

Other poets, writers and dramatists, such as S. Karachev (1900–1937), O. Lipesov (1891–1937), B. Kenensarin (1896–1964), S. Kokenov (1894–1954), B. Kalpakov (1883–1941) were also accused of being “Pan-Turkists” and “nationalists.”

After many decades, historical justice was restored to recognize the incredible contribution of those, who were repressed in the 1930s. Today the scholars of Kyrgyzstan face an important task of studying and preserving their legacy for future generations, and teaching the youth based on the example set by the Jadids of patriotism, justice, internationalism and love for their country. There can be no doubt that the ideas, experience and heritage of multidimensional work of the national intelligentsia during the late nineteenth and early twentieth centuries are a vivid example of service to one’s country and people. The development of contemporary Kyrgyz identity and culture is the direct result of the work undertaken by the first national intelligentsia to emerge in the region, and it must therefore be included in the history of the first national intelligentsia of Turkestan. Its leaders, such as A. Bukeyhanov, M. Dulatov, A. Kary, U. Hodjaev, M. Behbudi, I. Arabaev, O. Sydykov and others, left an ideological political legacy in the history of the Muslim peoples, which remains relevant in the modern geopolitical processes of the countries which now comprise the Commonwealth of Independent States (CIS).



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