



STAGES OF FORMATION AND DEVELOPMENT OF THE JADID MOVEMENT

Isomiddinov Yuldosh Yusubboyevich – Acting Associate
Professor, Uzbekistan-Finland Pedagogical Institute
Phone: +998 93 334-71-88

Email: isomiddinov.1986@mail.ru

Toshmaxamatov Sardor Olimjon ogli – Master's Student,
Department of History, Uzbekistan-Finland Pedagogical
Institute

Phone: +998 93 310-27-71

Email: toshmuhammadovsardor1@gmail.com

ANNOTATION *This article analyzes the formation and stages of development of the Jadid movement that emerged in the Turkestan region at the end of the 19th and beginning of the 20th centuries, as well as its role in socio-political and cultural life. The Jadid movement was initiated by progressive intellectuals and served to reform Muslim society, provide education in a new way, and promote the ideas of national awakening and independence. The study examines the initial stage of formation of Jadidism, its widespread dissemination, newspaper and magazine publications, school reform, the development of national theater and the press, as well as the period of restrictions on the activities of the Jadids and repressions in the 20-30s of the 20th century. Based on historical sources, it is substantiated that this movement played an important role in the formation of Uzbek national identity, spiritual awakening, and the transition to modernity.*

Keywords: *Jadidism, reform, new-method schools, national awakening, Uzbek intellectuals, press, theatre, enlightenment, repression, Turkestan, late 19th century, early 20th-century reforms.*

Jadidism movement emerged in the late 19th - early 20th century in Turkestan and more broadly across Central Asia. It was an intellectual, progressive-reformist movement that had a profound impact on the political, cultural, and spiritual renewal of Muslim societies. The emergence, formation, and development stages of Jadidism

are closely tied to radical transformations in social life, worldview changes, and efforts to introduce modern knowledge.

Several socio-economic, political, and cultural factors contributed to the formation of the Jadidism movement:

- In the second half of the 19th century, with Turkestan's incorporation into the Russian Empire, European and Russian influences began entering the region. New industries and technologies, modern educational systems, printing presses and newspapers, and scientific innovations motivated local educated elites toward change.

- Traditional medieval schools and madrasahs focused solely on religious instruction. Lack of awareness of modern sciences caused societies to lag behind in progress.

- Reforms in Turkey, Egypt, India, Tatarstan, and Europe inspired modernized Muslims in Central Asia to renew themselves.

Undoubtedly, Jadidism remains one of the most outstanding events in our recent history. Our President has consistently emphasized its contemporary relevance. This is not by chance. Recently, at a prestigious international conference on Jadidism held in our capital, the Head of State highlighted the movement's place in Turkestan's history and its importance for today's world.

To what extent has Jadidism been studied, and what pressing issues still await solutions from scholars today? Under what themes and criteria should the literary-scientific legacy of enlightenment-minded Jadids be researched? Which ideas from their works should be used in the education of today's generation? These questions are also vital for setting systematic and strategic directions to study Jadidism and Jadid literature.

Reviving Buried Truths

First, we need to closely review the substantial work done on Jadidism so far and then consider how to continue it with due respect. In fact, Uzbek and world

scholars began researching Jadidism and Jadid literature back in the early decades of the 20th century. Notable among them are Abdurauf Fitrat, Abdulhamid Cholpon, Abdurahmon Sadiy, Olim Sharafiddinov, Otajon Hoshim, Vadud Mahmud, Ahmad Shukriy - Uzbek scholars - and kindred intellectuals such as Ismoilbek Gasprali, Zarif Bashiriy, Jalil Mamatqul-zoda; as well as Russian scholars V. Bartold, A. Samoylovich, and A. Pyaskovsky.

Scientific truth-especially if suppressed by the ruling system-does not surface by itself. Unearthing it, cleaning the dust covering it, requires needle-sharp precision, vast patience, and exceptional intellectual potential. A scholar who embarks on this path must be ready for hard work, difficulty, and suffering. In our national literary scholarship, the systematic and criterion-based study of Jadid literature began during the Soviet era, led by academician G'ulom Karimov. His student, Begali Qosimov, initially took Mirmuhsin Fikriy's creative heritage from the Tashkent Jadids as his candidate dissertation topic and was later recommended to study early 20th-century Jadid poetry for his doctoral dissertation.

Naturally, during that period it was impossible to research Jadidism by name-the totalitarian communist ideology would not allow it. As the proverb goes, "once you find the spark, the snow will melt," and thus the scholar found a way studying Jadid poetry under the title "Revolutionary Uzbek poetry of the early 20th century". At that time, educational programs from schools to universities taught that early 20th-century Uzbek literature consisted of only four writers—Zavqiy, Avaz Otar, Hamza, and Sadriddin Ayniy-all of whom had suffered persecution from local rulers ("class enemies"). According to Begali Qosimov, "Ayni was punished by Amir Sayid Olim Khan, Avaz by Isfandiyor Khan, Zavqiy by Ergasch burgomaster ... this norm now seems absurd, of course. But history forced this." Through meticulous archival work with manuscripts, stone prints, and documents, he established that early Turkestan had a vibrant creative environment with over 100 poets and writers.

His monograph *Izlay-izlay topganim* (“What I Found by Searching”) came into being in this manner.

When analyzing so-called “revolutionary” poetry (in fact, Jadid poetry), Qosimov wrote: “The topic is national freedom, independence-living freely by one’s own will.” These statements appeared in a 1983 publication, implying the work was conducted years earlier-despite the political climate of the time when such words would have required unwavering courage.

During independence, Qosimov continued his research with renewed vigor. He established and taught Jadidism studies at the National University’s “National Awakening Period Uzbek Literature” department, mentoring doctoral students in this field. He integrated the works of Jadid poets and writers into secondary, vocational, and higher education curricula. He published *Milliy uygʻonish: jasorat, maʼrifat, fidoyilik* (“National Awakening: Courage, Enlightenment, Dedication”), and oversaw the publication of the university-level textbook *Milliy uygʻonish davri oʻzbek adabiyoti* (“Uzbek Literature of the National Awakening Period”). He also initiated scholarly collaboration with international researchers such as German Ingeborg Baldauf, Japanese Hisao Komatsu, American Adib Khalid, and scholars from Turkey, Tatarstan, and other countries.

Another devoted scholar, academician Naim Karimov, conducted major research on Jadidism and Jadid literature. Drawing on archival materials, he brought to light the heritage of hundreds of poets and writers who had been repressed. His many books-*XX asr adabiyoti manzaralari*, *Adabiyot va ijtimoiy hayot*, *Uch buyuk siymo*-and hundreds of articles shed light on previously obscured truths in our history and literature.

Additionally, scholars like Boybota Dostqorayev and Sherali Turdiyev made meaningful contributions to Jadidism studies. We owe a debt of gratitude to them for their efforts and achievements. We are obliged to continue the work they began at a high quality.

Today, many Uzbek literary critics and historians are studying Jadidism, and while much remains ahead, the path forward is now clearer.

The Need for New Research

In our modern era, Jadid studies now cover nearly all social sciences—across disciplines. Literary scholarship leads, but linguists, historians, education-methodology specialists, and even economists and philosophers are working in this field. Nonetheless, many essential topics require deeper exploration:

1. The foundational concept of “new-method schools.” The textbooks Jadids produced, their structural design, text selection for different ages, and pedagogical methods need thorough research. All these texts were printed in Arabic script, and require expertise not just in script but in literary and methodological analysis and contextual understanding of that era. Among specialists, **Professor Ulug‘bek Dolimov** stands out—he defended a doctoral dissertation titled “New-method schools: theoretical and practical foundations of teaching mother tongue and literature,” and published monographs *Ma‘rifat darg‘alari*, *Turkistonda jadid maktablari*, and *Milliy uyg‘onish pedagogikasi*.

True, today dozens of dissertations are being defended in the field of Jadid pedagogy—but often not based on primary sources, rather on reinterpretations of existing information. A study done merely to earn a degree is never justified. The researcher must live within the subject. Considering that Jadids saw children’s education as national education, the importance of this direction is clear.

2. Jadid-established charitable societies and their financing. These societies, such as “Turon” in Tashkent, “Tarbiyai atfol” in Bukhara, “G‘ayrat” in Kokand, and some ten others (“shirkat”), functioned with public and wealthy donors’ contributions, primarily to improve new-method school operations. They also supported the poor and needy, built orphanages (called “Doru-l-aytom”), hospitals, and ambulatory centers. They aimed to educate the nation’s youth in schools and send the most talented abroad for higher studies. Publishing houses initiated by

Jadids were also financed by these charitable societies. For example, Abdulla Avloniy notes in his autobiography that the “Turon” society included “Nashriyot” and “Maktab” companies; he served as chairman and continued supporting schools and orphans until independence. The Tashkent Jadid leader Munavvarqori Abdurashidkhanov highlighted that, thanks to these societies, they “sent students abroad in impossible times ... schools were funded to mid-level, and newspapers sold 3–4 thousand copies ... the government reformed, knowing that Russian-native schools could not compete with usuli jadid schools.”

Abdurauf Fitrat and colleagues established the Istanbul branch of the “Tarbiyai atfol” society in 1909 under the name “Bukhara General Education” society. It supported Turkestani students in Turkey and abroad. Clearly, these societies made immense contributions to national education and enlightenment-yet remain systemically unexplored. Detailed research into their structure, archives, and societal impact is an urgent need.

3. Analysis of early 20th-century national press founded by Jadids-within journalism, linguistics, literature, history, and other social science contexts. Boybota Dostqorayev’s textbook *O‘zbekiston jurnalistikasi tarixi* and numerous articles have provided important insights. He supervised dissertations on the editorial and journalistic work of Mahmudhoja Behbudiy and Hoji Mu’in. Some studies exist on *Al-Isloh*, *Oyna*, *Maorif va o‘qitg‘uchi*, and *Sadoi Turkiston*. However, most periodicals have not been researched monographically. A page-by-page, line-by-line scholarly review of early Turkic press such as Bukhara’s *Tarjimon*, Orenburg’s *Sho‘ro*, Fotih Karimiy’s *Vaqt*, Jalil Mamatqul-zoda’s satirical *Molla Nasreddin*-investigating Turkestan-related themes from literary, journalistic, historical, and Turkic world interrelations angles is still a critical requirement.

4. Research into Jadids’ political ambitions, such as national liberation and raising the nation to the level of progressive nations. One example: Mahmudhoja Behbudiy, in 1907-ten years before the declaration of Turkestani autonomy-drew up

the “Turkestan cultural autonomy project” and presented it to the Muslim faction of the Russian State Duma. It was first published in 2001 in a Haarlem anthology and included in Uzbek academic journal *Jahon adabiyoti* in 2003 by Professor Begali Qosimov. Behbudiy wrote, “Those who doubt the capacity of our nation for internal administration and autonomy are mistaken. Turkestanis far more capable than Russian Muslims in Europe. Even Russians are more desirous of autonomy than we are yet. ...” Presenting such an autonomy proposal to the Duma, under authoritarian conditions, was a remarkable act of patriotism.

While presented as “cultural autonomy,” the program had major political significance. The initial clause demanded “...Muslim representation in the Duma proportional to population.” In the 1907 Duma elections, out of five and a half million indigenous, only six deputies were elected—while 322,000 Russian speakers elected seven. Behbudiy’s demand for proportional Muslim representation was warranted.

Other significant demands included:

- All documents in Qazaq legal courts to be written in local languages.
- Turkestan residents should be allowed to run for and hold seats in state judicial bodies.
- Judges unfamiliar with local customs should not be appointed.
- Abolition of restrictive regulations and unchecked powers.
- Turkestan schools and madrasahs to be freed from government control.
- Muslims placed in commissions for secondary and higher schools, and banning Russian script from Muslim schools.
- No sending migrants to Turkestan against its people’s wishes.
- Urban lands in Turkestan should not be transferred to outsiders (temporary or permanent).

Given the tense political environment, demanding such rights and presenting them to the Duma took immense courage. Behbudiy’s actions reflected a boundless

patriotism and dedication to national freedom and welfare that one can appreciate deeply today.

A Moment of Enlightenment

Abdulla Avloniy wrote in *Turkiy guliston yoxud axloq*, “Gone is the era of ‘maybe it will, maybe it won’t’; now comes ‘he who knows survives, he who doesn’t perishes.’” These words called not only people of that time to deep thought—they continue to challenge our modern society. The above facts affirm that unless we conduct systematic research into: Jadidism’s new-method schools; educational, charitable, and press activities; and political actions within early 20th-century Turkic press, we cannot grasp the essence of Jadidism and Jadid literature. Studying their social-political activity today is a vital and timely necessity.

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