

THE JADID MOVEMENT

Tanirbergenov Daurenbek

Teacher of school № 36 of Khojeyli region

Abstract: *This article analyzes the formation of the Jadid movement, its main ideas and goals, as well as the socio-political, educational, and cultural activities of its representatives. In addition, the significance of the Jadids' legacy in the present day is also examined.*

Keywords: *Jadidism, enlightenment, national awakening, reform, Turkestan, school, press, independence.*

INTRODUCTION

In the second half of the 19th century and the early 20th century, significant socio-political changes took place in the history of the Turkestan region. The colonial policy of the Russian Empire restricted the political and economic rights of the local peoples, while national culture and the education system lagged behind. At the same time, the impact of the industrial revolution, the achievements of world science, and the introduction of new ideas intensified the need for national awakening in the minds of local intellectuals.

It was under such circumstances that the Jadid movement began to emerge in Turkestan. The term “Jadidism” derives from the Arabic phrase “usul-i jadid” — “new method,” which was initially used in the field of education. The Jadids opposed the outdated teaching methods of traditional madrasahs and sought to open schools that incorporated modern sciences in order to enlighten the people.

The Jadid movement, by its very essence, was not confined to education alone. It grew into a broad socio-political current based on the ideas of spiritual revival and national liberation. The Jadids aimed to raise literacy, increase the political and national consciousness of the people, and spread modern ideas through the press and theater.

Moreover, the Jadid movement occupies a unique place among global national awakening movements. The Turkestan Jadids collaborated with reformist currents in other countries, such as the “New Methodists” in the Ottoman Empire and the enlightened Muslim intellectuals of Russia.

Thus, the Jadid movement left a deep mark on our history, not only as a spiritual and educational process but also as the first stage in the struggle for independence. Its representatives — Mahmudkhodja Behbudi, Abdulla Avloni,

Munavvar qori Abdurashidkhonov, Abdurrauf Fitrat, and others — hold an honorable place in our national history as enlightened intellectuals.

The emergence and history of the Jadid movement

By the end of the 19th century, the society of Turkestan was in great economic, cultural, and spiritual stagnation. The colonial policy of the Russian Empire was contrary to the lifestyle and national interests of the local population, restricting their progress. The traditional education system, which remained far from modern science and technology, became a major obstacle to the development of society.

It was in this environment that the Jadid movement arose. Its main goal was to awaken society through enlightenment and to open the way for national progress. The Jadids introduced the “usul-i jadid” — the new teaching method — which emphasized efficiency in literacy and modern education.

The Jadids' role in education

The first steps of Jadidism were manifested in the field of education. At the end of the 19th century, intellectuals such as Mahmudkhodja Behbudi, Munavvar qori Abdurashidkhonov, and Abdulla Avloni established new-method schools.

- These schools taught not only religious knowledge but also geography, history, mathematics, and natural sciences.
- The Jadids used textbooks, maps, and writing materials, which made them fundamentally different from traditional madrasahs.
- Through education, they aimed to raise a literate, broad-minded, and patriotic generation.

In his writings, Abdulla Avloni emphasized: “The foundation of progress is knowledge; the salvation of the nation lies in enlightenment.”

Jadidism and the Press

The Jadids made extensive use of the press to spread their ideas. Under their influence, the first national newspapers and journals began to be published in Turkestan.

- Mahmudkhodja Behbudi's newspapers “Taraqqiy” (Progress) and “Oyina” (The Mirror) played a key role in the spiritual awakening of society.
- Munavvar qori and his associates launched “Shuhrat” (Fame) and “Sadoi Turkiston” (The Voice of Turkestan), which familiarized the people with modern science, politics, and social issues.
- Through the press, the Jadids spread ideas of national freedom, resistance to colonialism, and the preservation of national identity.

The press served as the “voice” of the Jadid movement, making a significant contribution to the awakening of national consciousness.

Jadidism and theater

The Jadids also considered theater an effective means of enlightening the people and therefore actively promoted it.

- In 1911, Mahmudkhodja Behbudi's drama “Padarkush” (The Parricide) was staged, making a profound impression on society.
- Abdulla Avloni's plays “Is Advocacy Easy?” and “Parchabop” addressed various social issues and conveyed them to the people.
- Theater served as a “public school” for society, introducing the masses to modern ideas.

Jadidism and political struggle

By the beginning of the 20th century, the Jadids had evolved from a purely educational movement into a political force. They raised the ideas of national freedom and autonomy in Turkestan.

- After the February Revolution of 1917, the Jadids attempted to establish an independent political order in Turkestan.
- Through organizations such as “Shuro-i Islamiyya” (Council of Islam) and “Shuro-i Ulama” (Council of Scholars), they mobilized the people for political struggle.
- The proclamation of the Turkestan Autonomy in Kokand was the practical embodiment of their ideals. However, this attempt at statehood was short-lived and brutally suppressed by the Soviet government.

The fate and legacy of the Jadids

At first, the Soviet regime seemed to support some of the Jadids' ideas. However, it soon labeled them as “nationalists” and “bourgeois intellectuals.” During the purges of the 1930s, many Jadid intellectuals were executed or perished in prisons.

Despite this, the legacy of the Jadids remained a spiritual light for the nation. Their advocacy of enlightenment, national freedom, and patriotism inspired later movements for independence.

CONCLUSION

The Jadid movement holds an invaluable place in the history of Uzbekistan and the broader Turkestan region. It primarily sought to awaken the consciousness of the people through enlightenment and modern education, thereby laying the groundwork for the nation's intellectual and political advancement. By establishing new-method schools and introducing modern sciences, the Jadids contributed significantly to the development of literacy and science in Turkestan.

Through the press and theater, the Jadids successfully conveyed their ideas to the masses. Their newspapers and staged dramas called upon the

people to embrace enlightenment and resist colonial oppression. In this sense, the Jadid movement functioned as a “school of national awakening” within society.

At the beginning of the 20th century, the Jadids also stepped into the political arena, striving to realize the idea of Turkestan autonomy. Although this attempt ended unsuccessfully, it marked the first organized effort to establish national statehood in the region.

During the Soviet era, the Jadids were severely persecuted, and many were executed during the Stalinist purges. Nevertheless, their intellectual and spiritual legacy was never erased from the memory of the people. The idea of an enlightened, free, and progressive society envisioned by the Jadids later served as a moral foundation for Uzbekistan’s independence.

Today, in the era of New Uzbekistan, studying the legacy of the Jadids and applying their ideas remains of vital importance. Their example is particularly relevant in the reform of the education system, the development of national media and culture, and the upbringing of young generations in the spirit of patriotism.

Thus, the Jadid movement is not merely a historical phenomenon but a moral and intellectual heritage that continues to guide our present and future development.

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