

THE JADID MOVEMENT IN TURKESTAN AND ITS SIGNIFICANCE

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Abstract. This article analyzes the Jadid movement that emerged in Turkestan at the end of the 19th and the beginning of the 20th century and examines its historical significance. The study explores the factors that led to the emergence of Jadidism, its educational, cultural, and political dimensions, as well as its impact on societal development. The views of local and foreign scholars are presented through comparative analysis, and the modernizing nature of the Jadid movement is substantiated. The research findings demonstrate that Jadidism represented an important stage in the process of national awakening in Turkestan and played a decisive role in the formation of the modern education system, national press, literature, and political thought. The ideas of Jadidism continue to serve as a significant historical foundation for the concept of national development today.

Keywords: Jadidism, Turkestan, national awakening, enlightenment movement, Jadid schools, national press, modernization, political thought, Turkestan Autonomy, national statehood.

Introduction. The Jadid movement that emerged in Turkestan at the end of the nineteenth and the beginning of the twentieth century represents a significant stage in the process of national awakening. Formed under the conditions of Russian imperial colonial rule, this movement aimed to modernize society on the basis of enlightenment, science, and modern education. In the context of widespread illiteracy, social backwardness, and political disenfranchisement, the Jadids promoted the ideas of national self-awareness, progress, and freedom.

Although Jadidism initially appeared as an educational reform movement, it gradually developed into a broad socio-cultural and political movement. The establishment of new-method schools, the formation of the national press, the

development of literature and theater, and the emergence of political thought became the key outcomes of this movement. In particular, the proclamation of the Turkestan Autonomy in 1917 demonstrated that Jadidism had acquired a distinct political dimension.

The relevance of this study lies in the fact that the Jadid movement serves as an important source for understanding the historical foundations of modern Uzbek statehood and the concept of national development. Furthermore, a comprehensive study of the educational and modernizing nature of Jadidism has both theoretical and practical significance for understanding contemporary processes of social development.

Literature Review. The Jadid movement has been extensively studied by historians, literary scholars, and political scientists. During the Soviet period, Jadidism was predominantly interpreted from an ideological perspective and was often characterized as a “bourgeois-nationalist” movement. Such an approach failed to fully reveal the educational and modernizing essence of the movement. In the post-independence period, however, a more objective, historically balanced, and academically grounded interpretation of Jadidism has emerged. Among Uzbek scholars, the works of B. Qosimov, N. Karimov, D. Alimuhamedov, S. Holboev, and others are of particular significance. They analyze Jadidism as a movement of national awakening, a system of educational reforms, and a stage in the formation of political thought. Especially in studies conducted after independence, the historical contributions of the Jadids, their socio-cultural legacy, and their political activities have been widely examined.

Foreign scholars have also devoted considerable attention to the Jadid movement. In particular, the American scholar Adeeb Khalid, in his work *The Politics of Muslim Cultural Reform: Jadidism in Central Asia*, interprets Jadidism as a process of internal modernization within Muslim society, linking it to cultural reform and political awakening. He views Jadidism not merely as a religious reform but as a broader movement of social transformation.

Similarly, historian Edward Allworth, in his studies of national awakening in Central Asia, considers Jadidism a significant factor in the formation of modern national identity. His research analyzes Jadid activities within the broader context of the evolution of national consciousness under colonial rule. The German scholar Ingeborg Baldauf examines the cultural and intellectual processes in Turkestan and evaluates Jadidism as a stage in the formation of a new intellectual elite, paying particular attention to Jadid press and educational reforms.

Furthermore, researchers such as Robert D. Crews and Paolo Sartori analyze Islamic modernism and political transformation in Central Asia, situating Jadidism within the broader framework of global Islamic reform movements. Their approach interprets Jadidism not merely as a local phenomenon but as part of a transnational intellectual current.

Overall, academic literature has examined Jadidism from various perspectives. In some studies, it is treated primarily as a pedagogical reform movement; in others, it is analyzed as a process of national awakening and political modernization. A comparative analysis of local and foreign research demonstrates that Jadidism is a multi-layered phenomenon, and a comprehensive study of its educational, social, and political dimensions remains an academically relevant task.

Methodology. The study employs the following research methods: The historical-comparative method, which enables a comparison of the Jadid movement in Turkestan with similar movements in other regions, such as Crimea and Tatarstan;

The systemic analysis method, which facilitates a comprehensive examination of the structural components of the movement, including education, press, literature, and political activity.

Discussion and Results. The conducted historical, source-based, and systemic analyses demonstrate that the Jadid movement in Turkestan was not limited solely to educational reform but represented a broad modernization movement encompassing the social, cultural, and political spheres of society. In their activities, the Jadids regarded enlightenment as the primary factor in societal renewal. In their view, science

and modern education constituted the foundation of progress. The reforms implemented in the educational system represent one of the most significant outcomes of the Jadid movement. The introduction of the phonetic teaching method in the “Usul-i Jadid” schools accelerated the literacy process and improved its effectiveness. The inclusion of secular subjects such as mathematics, geography, history, and natural sciences in the curriculum broadened the worldview of the younger generation. This, in turn, contributed to the formation of a new class of intellectuals equipped with modern knowledge and progressive thinking. The Jadids also paid particular attention to women’s education, seeking to strengthen the role of women in the development of society.

As a result of the Jadid movement, a national press emerged. Newspapers and journals became important instruments for shaping public opinion. Publications such as *Taraqqiy*, *Shuhrat*, and *Sadoyi Turkiston* criticized colonial policies and promoted ideas of national unity and freedom. The open discussion of social issues in the press contributed to the formation of civic consciousness. This process laid the groundwork for the emergence of public opinion and the development of political thought in Turkestan.

The influence of Jadidism was also significant in the fields of literature and theater. In the works of authors such as Behbudi, Fitrat, and Avloni, ignorance, illiteracy, and social inequality were criticized, while ideas of enlightenment and progress were actively promoted. The theater became an effective medium for addressing social issues. In particular, the drama *Padarkush* exposed social shortcomings within society. As a result, it became evident that the formation of modern Uzbek literature and dramaturgy was closely connected with the Jadid movement.

Another important outcome of the Jadid movement was the development of political thought. Educational reforms strengthened national self-awareness and led to the emergence of ideas of independence. The proclamation of the Turkestan Autonomy in 1917 became a practical manifestation of the political views of the Jadids. This event

confirms that the Jadid movement possessed not only educational but also political significance.

Overall, the research findings indicate that the Jadid movement represented an important stage in the modernization process of Turkestan. It contributed to the formation of a national intellectual elite, fostered civic and political consciousness within society, and laid the foundation for national statehood. The ideas of Jadidism can be regarded as a significant historical factor that directly influenced subsequent historical processes, particularly the formation of the concept of national development during the period of independence.

Conclusion. The Jadid movement in Turkestan occupies a distinct place as an important historical stage in the process of national awakening that emerged at the end of the nineteenth and the beginning of the twentieth century. Formed under conditions of colonial rule, the movement set as its primary objective the renewal of society on the basis of enlightenment and scientific knowledge. Through the reform of the educational system, the Jadids sought to awaken public consciousness, foster national self-awareness, and open the path toward progress and development. The research findings indicate that the Jadid movement was not limited to pedagogical reform alone. Rather, it represented a comprehensive modernization process encompassing cultural, social, and political spheres. The establishment of new-method schools increased literacy rates and disseminated modern knowledge; the national press shaped public opinion; literature and theater strengthened national consciousness; and political ideas laid the foundation for the concept of national statehood. The historical significance of Jadidism lies in its contribution to the formation of a new intellectual elite in Turkestan and in accelerating the process of national self-awareness. The ideas of enlightenment, freedom, equality, and progress promoted by the Jadids continued to exert influence in subsequent periods. Although many Jadid representatives became victims of political repression, their intellectual and spiritual legacy was reassessed during the period of independence and became an integral component of the national development concept. For this reason, the Jadid movement is recognized as a significant historical factor in

shaping the spiritual and ideological foundations of modern Uzbekistan. Its experience once again confirms the decisive importance of enlightenment and conscious reform in the path toward national development.

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