

**SIROJIDDIN HAKIM: AN INTELLECTUAL AND PHYSICIAN FIGURE OF THE
JADID MOVEMENT ERA**

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Abstract. This article provides a scholarly analysis of the intellectual and medical activities of Sirojiddin Hakim, who was actively involved in the Jadid movement. The study examines his medical practice as an integral component of Jadid ideology and reveals the role of public health issues in the educational and social reform of society. The article proposes a new academic approach to highlighting the socio-educational significance of medicine in the history of the Jadid movement.

Keywords: Sirojiddin Hakim, Jadid movement, Jadid intellectuals, medical activity, enlightenment, Turkestan, social reforms, history of medicine, The Formation and Worldview of Sirojiddin Hakim

The profound changes that took place in the socio-cultural life of Turkestan at the end of the 19th century and the beginning of the 20th century are directly connected with the Jadid movement. Jadidism emerged as a broad social movement aimed not only at reforming the education system but also at renewing social consciousness. Among the representatives of this movement, alongside educators, writers, and journalists, the active participation of intellectual physicians deserves special attention. Among such figures, Sirojiddin Hakim occupies a distinctive place. He appears as an intellectual who implemented Jadid ideas in social life through the field of medicine and closely linked the idea of building a healthy society with enlightenment. This article provides a comprehensive analysis of Sirojiddin Hakim's activities within the context of the medical and educational direction of the Jadid movement. Sirojiddin Hakim matured in an environment where Jadid ideology was taking shape and was an intellectual who mastered the achievements of modern science and medicine. His worldview was formed on the basis of the harmony between Eastern traditions and Western scientific approaches, which was one of the key characteristics of the Jadid movement. Hakim deeply understood that knowledge, enlightenment, a healthy generation, and modern medicine were essential factors for social progress.

Sirojiddin Hakim's medical activity was not limited to ordinary professional duties. He actively disseminated medical knowledge among the population and paid special attention to issues of sanitation and hygiene. Like other Jadid physicians, Hakim supported not only the treatment of diseases but also their prevention and the promotion of a healthy lifestyle. This activity was directly aligned with the Jadid idea of "reforming society." The Jadid movement is often studied primarily in connection with educational reform. However, healthcare, hygiene, and public health issues also occupied an important place in Jadid activities. In the Jadids' view, ignorance and disease were closely interconnected, and it was impossible to eliminate one without overcoming the other. From this perspective, Sirojiddin Hakim emerges as the practical medical wing of the Jadid movement.

Sirojiddin Hakim initially studied in traditional educational institutions and thoroughly mastered the foundations of Eastern medicine. Later, he became interested in the scientific achievements of European medicine and studied rational methods of treatment. His scientific worldview was formed on the basis of the following three factors:

1. Experience of traditional medicine;
2. Achievements of modern medicine;
3. Jadid ideology.

It was precisely this synthesis that elevated Sirojiddin Hakim from an ordinary healer to an enlightened physician. For him, medicine was not merely a profession but a form of social service. He interpreted disease not only as a biological condition but also as a social problem.

The following aspects were prioritized in his activities:

- providing free medical care to representatives of the poor;
- increasing medical literacy among the population;
- promoting hygiene and sanitation culture;
- combating superstition and irrational beliefs.

These activities fully corresponded to the main objectives of the Jadid movement.

Among Jadid intellectuals, Sirojiddin Hakim stood out as a figure who paid particular attention to the health of women and children. He regarded women's health as an issue directly connected with the future of society. According to him, a healthy mother is the guarantee of a healthy generation; women's medical literacy is an essential condition for social development; and the prevention of childhood diseases can be achieved through enlightenment. These views were considered progressive for his time.

The Harmony of Sirojiddin Hakim's Activities with Jadid Ideology

Jadid ideology was a broad socio-philosophical movement aimed at renewing Turkestan society in the late nineteenth and early twentieth centuries. Its core idea was to liberate society from ignorance through science, enlightenment, and progress. Alongside reforms in education, the press, and culture, this ideology also emphasized the necessity of transforming the healthcare sector. From this perspective, the activities of Sirojiddin Hakim emerge as a practical embodiment of Jadid ideology. One of the central principles of Jadid ideology was the formation of scientific thinking and rational reasoning. The Jadids emphasized that many of society's problems stemmed from superstition, irrational beliefs, and anti-scientific views.

As a physician, Sirojiddin Hakim opposed the attribution of diseases to supernatural forces or fate and explained them as natural phenomena with clear causes and consequences. This approach fully corresponds to the rational worldview promoted by Jadid ideology. In his medical practice, he relied on scientifically grounded methods and sought to strengthen public trust in science. Within Jadid ideology, enlightenment was regarded as the primary instrument of social reform. According to the Jadids, an illiterate and unenlightened society could not achieve progress in political, social, or healthcare spheres.

Enlightenment also occupied a central place in Sirojiddin Hakim's activities. He combined his medical practice with the dissemination of medical knowledge and emphasized the necessity of raising public awareness to prevent diseases. This demonstrates the convergence of Jadid ideology with a preventive approach to healthcare. Jadid ideology opposed social inequality and prioritized the interests of the people. The Jadids advocated that science and social reforms should reach all social strata equally.

In Sirojiddin Hakim's activities, this principle was reflected in his provision of free medical care to representatives of the poor. His medical practice was directed not toward a specific social group but toward the broad masses of the population. This clearly demonstrates the full alignment of his activities with the people-centered spirit of Jadidism.

In Jadid ideology, the role of women in society was considered a crucial issue. The Jadids emphasized that educating women and increasing their social activity were essential conditions for societal progress. Sirojiddin Hakim paid particular attention to women's health and promoted the necessity of improving women's medical literacy. This approach aligns with the progressive Jadid views on the women's question. Jadidism was not merely a set of theoretical ideas but a movement of practical reforms. The Jadids sought to implement tangible measures that would bring real change to everyday life. The significance of Sirojiddin Hakim's activities lies precisely in this aspect. Through medical services, the promotion of hygiene, and the popularization of a healthy lifestyle, he applied Jadid ideas to daily life. As a result, Jadid ideology in his activities did not remain an abstract concept but manifested itself as a concrete social practice.

Conclusion

Sirojiddin Hakim was one of the unique intellectual figures who emerged during the Jadid period, striving to promote both public health and enlightenment through his medical practice. His life and professional activities reveal the multifaceted nature of the Jadid movement. The legacy of Sirojiddin Hakim continues to hold significant scholarly value today in the study of social medicine and enlightenment-related issues.

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