

**JADID MOVEMENT: HISTORICAL FOUNDATIONS, SOCIAL SIGNIFICANCE, AND
CURRENT INTERPRETATIONS**

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Annotation: This article provides a scientific analysis of the causes of the emergence, socio-political content, and cultural and spiritual influence of the Jadid movement, which took shape in the territory of Turkestan at the end of the 19th - beginning of the 20th centuries. The study examines the enlightenment ideas of the Jadids, their innovations in the education system, their contribution to the national revival movement, and the role of their historical heritage in the development of modern Uzbekistan. The article was written based on historical sources and examples of Jadid literature.

Keywords: Jadidism, enlightenment, national awakening, Jadid method, modernization, Turkestan Jadids, Behbudi, Avloni, Fitrat, Cholpon, Gasprinsky, spiritual heritage, national identity, enlightenment, the idea of freedom, cultural development, Uzbek intelligentsia.

At the end of the 19th - beginning of the 20th centuries, colonial policy prevailed in the Turkestan region, and socio-economic life entered a state of stagnation. As a result of the colonial policy pursued by the Russian Empire, the political freedom of the people was limited, and the education system and the local administration system declined. In such a complex situation, the idea of awakening the nation and liberating the people from ignorance and backwardness became the ideological basis of the Jadid movement.

The word "Jadidism" comes from the Arabic word "jadid," meaning "new," and was first manifested through "usuli jadid," that is, schools with a new teaching method. The theoretical foundations of this system were developed by the Crimean enlightener Ismailbek Gasprinsky, who, starting in 1883, widely promoted the ideas of the Enlightenment among Muslim peoples through the newspaper "Tarjiman." [1]

The Jadids of Turkestan creatively developed Gasprinsky's ideas and adapted them to their conditions. Intellectuals such as Mahmudhoja Behbudi, Munavvarqori Abdurashidkhanov, Abdulla Avloni, Fitrat, and Cholpon established new-method schools and introduced mathematics, geography, natural sciences, history, and foreign languages into the education system. Through this, they sought to harmonize religious knowledge with secular sciences.

Jadidism emerged not only as an educational reform, but also as a movement of national revival. The Jadids called for educating the people in modern thinking, national self-awareness, and choosing the path of independent development. Thus, Jadidism became a symbol of renewal, enlightenment, and the striving for freedom for the peoples of Turkestan. [2]

The Jadid movement was, in essence, a large-scale socio-political movement. He was active not only in the education system, but also in the press, literature, theater, art, and politics. The Jadids saw the press as the main means of renewing public consciousness. In 1913, Mahmudkhoja Behbudi founded the newspaper "Samarkand" and made publicistic speeches against social ills, ignorance, and backwardness in society. Abdulla Avloniy widely promoted

the ideas of national revival through publications such as "Taraqiy," "Shuhrat," "Sadoi Turkiston."[3]

The Jadids also used literature and theater as tools of enlightenment. Behbudi's work "Padarkush" (1911) illuminated the tragic fate of the nation as the first stage work in the history of Uzbek dramaturgy. Fitrat's "Discussion," Cholpon's "Night and Day," and Avloniy's "Turkic Gulistan or Ethics" served to elevate national consciousness and moral values.

After the 1917 revolution, the Jadids also participated in political activity and formed the government of the "Turkestan Autonomy." This autonomy was the first expression of the ideas of national liberation and self-government. However, in 1918, the autonomy was abolished by Bolshevik forces, and the Jadids suffered severe persecution, many were executed or exiled.[4]

Nevertheless, the Jadids' ideas about enlightenment and national revival did not disappear from the people's memory. They laid the foundation for the Uzbek national press, theatrical art, modern literary language, and the idea of national self-awareness. Their legacy became a source of inspiration for the next generation of intellectuals.

In the context of independent Uzbekistan, a scientific and spiritual approach to the heritage of the Jadids has become a particularly relevant issue. The name of the Jadids, interpreted as "reactionary" during the colonial period, has found its rightful place today. Their activities have become a symbol of spiritual awakening, national revival, and free thought in modern Uzbek society.

As President Sh.M. Mirziyoyev noted: "Our Jadid ancestors dedicated their lives to raising the people with knowledge and enlightenment. We strive to fulfill their dreams."[5] This idea shows the continuity of the Jadid heritage in the development of modern Uzbekistan.

Today's reforms in the education system - in particular, the concept of the "New Uzbekistan School," the policy of innovative approaches and the formation of free thought - are a logical continuation of the ideas of the Jadids. Also, the scientific and educational directions created by the Jadids serve as a theoretical basis for modern Uzbek literature, culture, and state ideology.

In the context of today's globalization, the Jadid movement is valued as an example in preserving national identity, strengthening intercultural dialogue, and building an enlightened society. Thus, Jadidism is not only a historical movement, but also an eternal value of Uzbek national thinking, the spiritual root of the modern development strategy.

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