

## THE JADID MOVEMENT IN TURKESTAN: A SCIENTIFIC ANALYSIS OF ITS SOCIO-POLITICAL AND EDUCATIONAL FOUNDATIONS

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| ABSTRACT                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | KEYWORDS                                                                                                                                                          |
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| <p>This article provides a comprehensive analysis of the origins, fundamental foundations, and role of the Jadid movement in the process of national awakening, which left a profound mark on the socio-political and cultural life of Turkestan in the late nineteenth and early twentieth centuries. The study is based on archival materials and scholarly sources. It examines the educational reforms initiated by the Jadids, the development of the national press and theatrical arts, and their socio-political activities aimed at shaping the ideas of national independence from a conceptual perspective. The aspirations of the movement's representatives to establish the foundations of national statehood through the integration of secular and religious knowledge are examined and substantiated from a scholarly perspective.</p> | <p>Jadidism, Turkestan, Usul-i Jadid, national press, Mahmudkhoja Behbudi, enlightenment, development, national awakening, Jadid theatre, Turkestan Autonomy.</p> |

### Introduction

The second half of the nineteenth century and the beginning of the twentieth century represent one of the most complex periods in the history of Turkestan, characterized by profound socio-political and ideological contradictions. The colonial policy of the Russian Empire was aimed at dismantling the region's traditional structures and exploiting its economic resources. Under these historical circumstances, there emerged an urgent need to liberate the peoples of the region from centuries of backwardness, ignorance, and colonial domination and to undertake fundamental reforms in society. This historical necessity gave rise to a powerful socio-political and educational movement known as Jadidism. As Academician D. Alimova emphasized, Jadidism was not merely an enlightenment movement but a broad geopolitical and cultural phenomenon aimed at fostering national self-awareness among the peoples of Turkestan and developing the ideas of national statehood and independence [1].

### Main part

Although the Jadids initially focused their activities on reforming the education system, their efforts soon developed into a large-scale movement encompassing socio-economic, cultural, and political spheres. This article provides an in-depth analysis of the factors contributing to the emergence of the Jadid movement, its educational and political stages, and its historical role in laying the foundations of Uzbek national statehood. The analysis is based on archival documents and the methodology of modern historiography.

The emergence of the Jadid movement in Turkestan was closely associated with both internal and external factors. First, among the internal factors, the intensification of Tsarist colonial oppression and the growing rigidity of local feudal and religious traditions deepened the crisis within society. Socio-economic stagnation in the Emirate of Bukhara, the Khanate of Khiva, and the Turkestan Governor-Generalship increasingly concerned the emerging national intelligentsia.

Second, external factors, including the Tanzimat reforms in the Ottoman Empire, the national awakening movements among Muslims of the Russian Empire, particularly Tatars and Azerbaijanis, and the educational ideas of Ismail Gasprinski, exerted a significant influence on progressive intellectuals in Turkestan [2].

The newspaper *Tarjimon*, published by Ismail Gasprinski beginning in 1883, became one of the major factors influencing the worldview of Turkestani intellectuals. Prominent representatives such as Mahmudkhoja Behbudi, Munavvarqori Abdurashidkhonov, Fitrat, and Fayzulla Khojayevo became familiar with global trends in development through such publications, as well as through their travels and studies abroad in countries including Turkey, Egypt, and Germany.

The Jadids believed that the only effective way to awaken society from centuries of stagnation was to master scientific and technological achievements while preserving national identity. The Jadids recognized that the transformation of society should begin primarily with the education and upbringing of the younger generation. Scholastic teaching methods and the system of mechanical memorization employed in traditional schools and madrasas no longer met the requirements of the modern era.

Beginning in the late 1890s, *Usul-i Jadid* (New Method) schools started to open in Turkestan. These schools introduced the phonetic method of instruction (*Usul-i Savtiya*), enabling children to acquire basic literacy within approximately 40–50 days [3]. The principal distinction between the New Method schools and traditional educational institutions was the inclusion of secular subjects alongside religious studies. These subjects included geography, history, mathematics, natural sciences, and geometry.

Munavvarqori Abdurashidkhonov prepared the textbooks *Adibi Avval* and *Adibi Soniy* for the school he established in Tashkent. Similarly, Mahmudkhoja Behbudi wrote and published several textbooks, including *Kitobat ul-Atfol*, *Riyoziyot*, *Mukhtasar Tarikhi Islam*, and *Amaliyoti Islam* [4]. Furthermore, the Jadids established charitable societies (*Jamiyati Khayriya*) using their own financial resources and support from sponsors. These organizations facilitated the education of talented young people from Bukhara and Tashkent in Turkey and Germany. This process contributed to the formation of a new generation of nationally conscious intellectuals with a secular outlook.

## Results and Discussion

The press became one of the most powerful instruments used by the Jadids to influence the general population and enhance its political and social awareness. Mahmudkhoja Behbudi described the press as the "language and mirror of the nation." At the beginning of the twentieth century, the foundations of the national press were established in Turkestan. Newspapers such as *Samarqand*, *Sadoi Turkiston*, *Sadoi Farg'ona*, *Tijorat*, and *Buxoroi Sharif*, together with the journal *Oyna*, became influential platforms for national awakening [5].

Articles published in newspapers and journals openly criticized the social problems affecting the nation, including the consequences of colonial domination, women's rights, economic backwardness, and the lack of education. Fitrat's works, such as *Najot Yo'li* and *Oila*, reached wider audiences through the press and generated considerable public discussion. Despite strict Tsarist censorship and strong

opposition from local traditionalists, the Jadid press fundamentally transformed the nature of political discourse among the population. It encouraged people to become socially active and to demand recognition and protection of their rights.

One of the most influential dimensions of the Jadid movement was Jadid theatre. The Jadids viewed theatre not merely as a place of entertainment but as an educational institution, a means of exposing social problems and encouraging people to recognize their shortcomings. The drama *Padarkush* (The Parricide), written by Mahmudkhoja Behbudi in 1911 and staged in Samarkand in 1913, is regarded as a foundational work of Turkestan theatrical art [6].

The play *Padarkush* portrayed the tragic consequences of ignorance and lack of education through the story of an uneducated young man who murders his father for money. The performance achieved considerable success throughout Turkestan.

Other dramatic works, including Abdulla Qodiriy's *Baxtsiz Kuyov* (The Unfortunate Bridegroom), *To'y* (The Wedding) by Hoji Muin and Nusratulla Qudratullo o'g'li, and Fitrat's *Buxoro Vaziri* (The Minister of Bukhara), also contributed to raising public awareness. Theatre companies performed among ordinary people, critically exposing social problems such as illiteracy, polygamy, excessive wedding expenditures, extravagance, and drug addiction [7].

The February and October Revolutions of 1917 in Russia brought the Jadid movement into a new phase of open political activity. The Jadids no longer limited themselves to educational reforms; instead, they placed the issues of national independence and statehood at the center of their political agenda. During this period, political organizations and parties such as *Sho'roi Islomiya*, *Sho'roi Ulamo*, and *Erk* were established. The political culmination of the movement was the proclamation of the Turkestan Autonomy, also known as the Kokand Autonomy, in November 1917 [8].

According to the account presented, prominent Jadid leaders, including Mufti Mahmudkhoja Behbudi, the lawyer Mustafa Chokay, Ubaydullakhoja Asadullakhojayev, and Fayzulla Khojayev, were associated with the government of the independent Turkestan state. The Turkestan Autonomy represented an attempt to establish the foundations of a democratic, law-based national state. However, its violent suppression by the Bolsheviks and Dashnaks in February 1918, together with the destruction of the city of Kokand, shattered the Jadids' hopes of achieving independence through peaceful means. Subsequently, one group of Jadids joined the structures of Soviet power and continued to defend national interests from within the system, while another group became involved in the armed independence movement [9]. During the 1920s and 1930s, as Soviet ideology strengthened, the Jadids came to be regarded as dangerous enemies of the political system. Their ideas concerning nationalism, bourgeois enlightenment, and independence were fundamentally incompatible with Soviet policies of unification and Sovietization.

The tragic killing of Mahmudkhoja Behbudi in Karshi in 1919 represented a major loss for the national intelligentsia [10]. By 1937–1938, during the most severe phase of Stalinist political repression, hundreds of Jadid intellectuals, including Abdulla Qodiriy, Abdulhamid Cho'lpon, Abdurauf Fitrat, Fayzulla Khojayev, and Munavvarqori Abdurashidkhonov, became victims of political persecution. They were accused of being "enemies of the people," "Pan-Turkists," and "Pan-Islamists" and were executed on the basis of politically motivated charges.

The Soviet regime physically eliminated numerous national leaders and representatives of Turkestan's intellectual community. Nevertheless, their ideas and literary works survived and continued to contribute to the preservation of national consciousness and aspirations for independence.

## Conclusion

In conclusion, the Jadid movement in Turkestan initiated a new period of national awakening, often described as a Renaissance, in the history of the nation. The Jadids promoted fundamental reforms in almost every sphere of public life, including education, science, the press, theatre, economics, and politics. Their principal objective was to liberate the nation from ignorance and establish an independent and powerful national state by harmonizing secular and religious knowledge.

The ideas envisioned by the Jadid reformers are reflected in the state symbols, constitutional principles, and educational reforms of the present-day independent Republic of Uzbekistan. A comprehensive study of the Jadid heritage and the transmission of their scholarly and literary works to younger generations are essential factors in strengthening national identity and promoting the country's further development.

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