

**FOLLOWING THE JADIDS: THE MOVEMENT OF NATIONAL AWAKENING  
AND ENLIGHTENMENT**

**Tadjiyeva Umida Fakhritdinovna**

Senior Lecturer, Department of Languages-1, Oriental University,  
Doctor of Philosophy (PhD) in Philology

**Ibrohimova E'zoza Islom kizi**

Fourth-year student, Faculty of Philology,  
Arabic Language Program, Oriental University  
[ashnargiza@gmail.com](mailto:ashnargiza@gmail.com)+998977401244I

**Abstract.** This article examines the social, political, and cultural significance of the Jadidism movement in Uzbekistan and Central Asia at the beginning of the 20th century. Changes caused by the Jadidism movement, innovations in education, political processes and culture of that period are analyzed. The goal of the Jadids was to support the scientific and cultural development of the Muslim world, as well as to ensure social justice and equality. It shows the theoretical foundations of the Jadidism movement, the views of its founders, and the influence of the movement that has continued to this day.

**Key words:** Jadidism, educational reform, enlightenment, Central Asia, Turkestan, religious renewal, social movements, literature and press, independence, political reforms.

**Аннотация.** В статье рассматривается социальное, политическое и культурное значение движения джадидизма в Узбекистане и Центральной Азии в начале XX века. Анализируются изменения, вызванные движением джадидизма, новациями в образовании, политическими процессами и культурой того периода. Целью джадидов была поддержка научного и культурного развития мусульманского мира, а также обеспечение социальной справедливости и равенства. Показаны теоретические основы движения джадидизма, взгляды его основателей, а также влияние движения, продолжающееся и по сей день.

**Ключевые слова:** джадидизм, реформа образования, просвещение, Средняя Азия, Туркестан, религиозное обновление, общественные движения, литература и печать, независимость, политические реформы.

**Annotatsiya.** Ushbu maqola XX asrning boshlarida O'zbekiston va Markaziy Osiyoda amalga oshirilgan jadidchilik harakatining ijtimoiy, siyosiy, va madaniy ahamiyatini o'rganadi. Jadidchilik harakati tufayli yuzaga kelgan o'zgarishlar, o'sha davrda ta'lim sohasida, siyosiy jarayonlarda va madaniyatdagi yangiliklar tahlil qilinadi. Jadidlarning maqsadi, musulmon dunyosining ilmiy va madaniy rivojlanishini qo'llab-quvvatlash, shuningdek, ijtimoiy adolat va tenglikni ta'minlash edi. Bu jadidchilik harakatining nazariy asoslarini, uning asoschilarining qarashlarini va harakatning bugungi kunga qadar davom etgan ta'sirini ko'rsatib beradi.

**Kalit so'zlar:** Jadidchilik, ta'lim islohoti, ma'rifat, O'rta Osiyo, Turkiston, diniy yangilanish, ijtimoiy harakatlar, adabiyot va matbuot, mustaqillik, siyosiy islohotlar.

The Jadid movement emerged in the late nineteenth and early twentieth centuries as a social, political, and cultural movement aimed at promoting national awakening and enlightenment in Turkestan, Central Asia, and other Muslim regions. The Jadids—whose name derives from the concept of “renewal” or “reform”—sought to challenge traditional and conservative doctrines within the Islamic world, expand access to knowledge, and modernize society. This movement primarily took shape as a means of combating social inequality, educational backwardness, and overall political weakness among Muslim communities<sup>1</sup>.

<sup>1</sup> <https://uz.wikipedia.org/wiki/Jadidchilik>

The Main Ideas of the Jadids: One of the core ideas of the Jadid movement was the reform of the educational system. By integrating traditional and modern methods of their time, the Jadids encouraged young people to pursue knowledge. They aimed to modernize the textbooks used in traditional madrasas, to present religious knowledge on a rational and scholarly basis, and to broaden the intellectual horizons of the younger generation. The educational principles of the Jadids emphasized not only religious instruction but also placed great importance on modern science and technology. Alongside the establishment of their own educational institutions, the Jadids paid significant attention to the development of national consciousness and the struggle for independence<sup>2</sup>. They sought to educate the younger generation to think in a modern way while respecting the unique values of their native lands through the development of culture, literature, and the arts. The Jadids considered enlightenment, education, and the promotion of national consciousness to be the most effective means of changing the existing situation. Inspired by reforms in Europe and Turkey, they initiated the establishment of new schools and the introduction of a modern educational system. Therefore, the term “Jadid” originates from the Arabic word meaning “renewal” or “reform.”

The Main Ideas and Objectives of Jadidism. The Jadids advanced the following key ideas:

Awakening the nation through knowledge and enlightenment.

They viewed modern education as the only effective way to liberate the people from ignorance and oppression

Restoration of national identity and unity.

Under the slogan “Turkestan is one homeland, and the people of Turkestan are one nation,” the Jadids promoted the idea of national unity.

Harmonizing Islam with enlightenment.

According to their views, religion should not be an obstacle to progress; rather, when properly understood, it should serve as a source guiding individuals toward moral and intellectual perfection.

Protection of women’s rights:

They advocated for girls’ education and emphasized the importance of women’s active participation in social life.

Jadid Schools and the Press:

One of the most significant reforms initiated by the Jadids was the transformation of the educational system. Instead of traditional “maktab” schools, they established “usul-i jadid” (new-method) schools based on scientific and modern teaching principles. In 1901, prominent intellectuals such as Mahmudkhoja Behbudi, Munavvarqori Abdurashidkhanov, and Abdulla Avloni founded new schools in Tashkent. These institutions offered instruction in natural sciences, geography, history, mathematics, and foreign languages.

The Jadids also achieved significant success in the field of the press. By publishing newspapers such as Taraqqiy, Sadoi Turkiston, Hurriyat, Najot, Oyna, and Bukhara-yi Sharif, they played an important role in informing the public about political and social life.

Prominent Figures among the Jadids. The Jadid movement produced outstanding figures who left an indelible mark on the history of Uzbekistan. Among them, Mahmudkhoja Behbudi stands out as a leading representative of the national awakening period. Through his work “Padarkush” (The Parricide), he warned the nation against ignorance and social backwardness<sup>3</sup>.

<sup>2</sup> Zeyniddinov I. K. Jadidchilik harakati: Tarixiy va ijtimoiy asoslari. Tashkent, 2003.–B.43.

<sup>3</sup> <https://uz.wikipedia.org/wiki/Jadidchilik>

**Jadidism and Its Impact.** The Jadid movement exerted a profound influence in Turkestan and Central Asia. The Jadids actively opposed the threats posed by the Russian Empire and sought to secure the political, economic, and cultural independence of Muslim communities. Their primary objective was to achieve modernization through education, which they viewed as a prerequisite for attaining political independence.

**The Jadids and the Russian Conquest.** The Jadid movement emerged in direct confrontation with the expansion of the Russian Empire into Turkestan and Central Asia. The imperial government's policies toward Muslims were aimed at suppressing their religious and cultural values. Under these conditions, the Jadids sought to stimulate social transformation by promoting education and encouraging the adoption of science and technology. They also attempted to resist Russian domination by strengthening national and religious awakening. Their activities played a particularly important role in uniting the population and calling Muslims toward awareness and collective consciousness.<sup>4</sup>

**The Legacy of the Jadid Movement:**

The Jadid movement gave rise to numerous social, political, and cultural transformations. Its influence was not limited to the educational and cultural systems of its own time but also had a significant impact on subsequent generations. The Jadid movement laid an important foundation for the establishment of independent Uzbekistan and for reforms in its political life. Today, Jadid ideas continue to inspire young people to engage with modern science and education. Regions that followed the path of the Jadids have come to recognize the importance of respecting their history while simultaneously broadening their worldview and adapting to the demands of the modern era. Undoubtedly, Jadidism was a movement that paved the way for national awakening and enlightenment, and its ideals remain relevant to this day.

### **Conclusion**

In conclusion, the topic “The Jadids as a Movement of National Awakening and Enlightenment” represents a crucial stage in the historical development of the Uzbek people. The Jadids set as their primary goal the liberation of society from ignorance and backwardness, the awakening of national consciousness, and the equipping of the people with modern knowledge. Through education, the press, literature, and culture, they made a substantial contribution to expanding the social and political consciousness of the nation. As a result of Jadid activities, new-method schools were established, national journalism developed, and works promoting science and progress were created. This movement laid the groundwork for the formation of national identity, free thought, and patriotic values. Today, the Jadids' enlightenment-oriented ideas continue to retain their significance as an important spiritual legacy that encourages the younger generation to pursue knowledge, lead a conscious life, and preserve national values.

### **List of References.**

1. Abdullayev M. G. “O’rta Osiyoda jadidchilik va uning siyosiy ahamiyati”. Alisher Navoiy nomidagi Toshkent davlat pedagogika universiteti nashri, 2010.
2. Akhmedov R. A. “Turkistonning madaniy tarixidagi jadidlarning roli”. Tashkent, 2008.
3. Fuzailov A. M. “Jadidlar va ularning ma’rifatparvarlik g’oyalari”. Tashkent, 2005.
4. Zeyniddinov I. K. “Jadidchilik harakati: Tarixiy va ijtimoiy asoslari”. Tashkent, 2003.
5. Karimov N. O. “Jadidchilik va zamonaviy o’zbek jamiyati”. Toshkent: Fan, 2007.
6. Mukhamadiev A. M. “Jadidchilik va ta’lim islohotlari”. Toshkent, 2011.
7. Rashidov Sh. B. “O’rta Osiyo va Turkistonda jadidchilik harakati”. Tashkent, 1996.
8. Sobirov G. S. “O’rta Osiyoda adabiyot va matbuot rivoji”. Toshkent, 2012.

<sup>4</sup> Abdullayev M. G. O’rta Osiyoda jadidchilik va uning siyosiy ahamiyati. TDPU, 2010. –B.25.