

JADID LITERATURE: HISTORICAL FORMATION, CORE IDEAS AND LITERARY CHARACTERISTICS

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Abstract

The article explores the origins, development stages, and societal role of Jadid literature. The key representatives of the Jadid movement, their creative legacy, and literary ideas are analyzed. The study highlights the role of new-method schools and the press in fostering national identity and advancing education. Soviet-era repressions and the contemporary significance of the Jadid heritage are also examined. The social and educational functions of Jadid literature and its modern interpretation are discussed.

Keywords: Enlightenment, Soviet repression, new-method schools, Jadid literature, national revival, self-awareness, literary ideas.

Introduction

Since the second half of the 19th century, the Jadid movement and its main ideas have emerged. These movements began to spread widely in the regions of Turkestan and Bukhara. Western and Russian culture encouraged our movement representatives to work for the development of education and culture. They considered it the most correct way to awaken the people to turn to literature and education. Because the Jadid movement was not only literature, but also an expression of all general social and cultural changes [Scientific Circle of the Academy of Sciences of Uzbekistan, 2021, p. 78]. For this reason, new-style schools were established. Through the new-style school (jadid school), the younger generation understood their language, national identity, and also connected with the modern world [Mirzaakhmedov, 2022, p. 45]. In this regard, we can see the movement of intellectuals such as Mahmudkhodja Bekhbudiy, Munavvarkori Abdurashidkhanov, Abdurauf Fitrat, Chulpon, Abdulla Avloniy, and Khaji Muin to awaken the people through literature.

Methodology

This study is aimed at studying the formation, stages of development and socio-enlightenment significance of Jadid literature and was carried out on the basis of a scientific-analytical approach. The study used historical-typological, comparative-analytical and literary-artistic methods.



First, using the historical-typological approach, the historical factors that led to the emergence of Jadid literature and the stages of its development were analyzed. This method made it possible to determine the connection of the Jadid movement with the socio-cultural environment of the late 19th and early 20th centuries.

Second, using the comparative-analytical method, the aspects of Jadid literature related to traditional Uzbek literature and the modern literary process were compared. At the same time, the creative style and literary ideas of Jadid writers were analyzed in a comparative manner.

Third, based on the method of literary-artistic analysis, genres, themes and means of artistic expression characteristic of Jadid literature were considered. This approach revealed the role of Jadid works in the formation of national identity, enlightenment, and social consciousness. To ensure that the research results were based on scientific evidence, the method of source analysis was also used. Historical documents, press materials, scientific articles, and archival documents related to Jadid literature were studied.

Based on these methodological approaches, a comprehensive analysis was made of the development process of Jadid literature, its basic principles, and its place in the modern literary process.

Discussion

Jadid literature is distinguished by its ideology, subject matter, and artistic features. In this literature, such topics as national liberation, enlightenment, patriotism, and human rights occupied a central place. Because respectful approach to national values and their integration with the demands of the time were the main principles of Jadidism [Tukhtasinov, 2023, p. 102]. Jadid writers widely used realistic depiction in their works, revealing the problems and vices of society. They also tried to bring the literary language closer to the people and expand its possibilities.

Jadid literature, by its very nature, was not only an art of the word, but also an important tool that served to change the consciousness of the people and direct it to progressive thinking. This literature, along with traditional poetry, also gave impetus to the development of prose and drama genres. In particular, Jadid writers in the genres of short stories, short stories and novels raised topics such as broad coverage of social issues, women's rights, the role of science in society, and the understanding of national identity in their works. Works such as Bekhbudi's drama "Padarkush", Fitrat's "Khind ikhtilochisi", and Avloni's "Birinch muallim" served as an effective method of highlighting existing problems in society and educating the people [Khushvaktova, 2024]. Jadid literature is an expression of a new literary movement that was formed during the period of renewal of Islamic culture, focused on science, spirituality and national values in society, and was widespread in the Muslim Eastern countries, including Uzbekistan, in the late 19th and early 20th centuries. The name of this literary movement is derived from the Arabic word "jadid", which means "new", "progressive". Jadid literature, on the one hand, emerged as a result of various social, cultural and political changes, and on the other hand, it served as a means of conveying the progressive ideas of its time and a new worldview to the public.



Jadid literature has not only artistic, but also pedagogical significance. The ideas and educational thoughts put forward in this literature play an important role in educating the younger generation in the spirit of patriotism, enlightening them. The works of Jadid writers promote ideas such as human qualities, justice, honesty, and the pursuit of knowledge. Reading these works helps young people broaden their worldview and grow into complete people.

The process of development of Jadid literature consists of several stages, and at the initial stage (late 19th century), Jadids put forward the need for awareness of national identity and reforms. In the second stage (early 20th century), the Jadid movement became active, new schools and publishing houses were opened, the press developed, and the literary process expanded further. However, by the 1920s, the Soviet authorities began to ban Jadid literature and many of its representatives were repressed.

Jadid literature is a literary movement that developed in the second half of the 19th century and the beginning of the 20th century in Central Asia, including Uzbekistan, and sought to combine local cultural traditions with modern ideas. During this period, the Jadid movement was formed as a result of social, political, and cultural changes and introduced new spiritual, educational, and pedagogical aspects to literature.

The origin and development of Jadid literature is associated with a number of historical circumstances. In particular, the conquest of Central Asia by the Russian Empire and its influence on the cultural life of local peoples led to a need for new forms of traditional education and literature. The Jadid movement arose mainly to promote the ideas of enlightenment in the Muslim world. The main goal of this movement was to provide the people with modern knowledge and to acquaint them with world culture and science.

In the development of Jadid literature, such figures as Mahmudkhodja Bekhbudiy, Abdulla Avloniy, Munavvar kori Abdurashidkhanov, Fitrat played an important role. Through their works, topics such as enlightenment, freedom, women's rights, and national independence were raised in society. Jadid literature created not only literary texts, but also pedagogical and educational works, which introduced new approaches to the education system. Jadid literature is historically closely related to the Jadid movement. The Jadid movement, in turn, was a new pedagogical movement that sought to carry out reforms in the field of education in the Muslim regions of the Russian Empire. The founder of the Jadid movement was Ismail Gasprinsky (1851–1914), who emphasized the need to bring Muslim peoples to a new life by improving the educational process. Gasprinsky's educational methodology called "Usul-i jadid" ("New Method") and his newspaper "Birlik" ("Unity") formed the ideological basis of the Jadid movement. Therefore, Jadid literature also sees its main goal in stimulating changes in the field of education and the formation of a new worldview in society.

The Jadid movement in Uzbek literature became active in the last quarter of the 19th century, that is, in the 1880s-1890s. During this period, demands for renewal in the fields of science, education, and literature intensified in Uzbekistan. The ideas and works of such great thinkers as Mukhammad Amin madrasa (1848–1903), Mahmudkhodja Bekhbudiy (1875–1919), and Munavvar Kori Abdurashidkhanov (1862–1935) had a great influence on the development of Jadid literature. In their works, they reflected on the excessive traditionalism in society, the

decline of the ancient worldview and scientific thinking, and promoted new scientific and spiritual principles.

The history of the development of Jadid literature can be divided into the following stages. At the initial stage (end of the 19th century), the Jadid movement in Uzbekistan initially included demands for renewal in the field of education. During this period, Jadid literature was forming its main directions. The works of Mukhammad Amin madrasi, Munavvar Kori Abdurashidkhanov, and Zavki Turki stand out as the first representatives of Jadid literature.

The end of the 19th century was a period of changes in political and cultural life in the Muslim regions of the Russian Empire. During this period, demands for renewal in the fields of science and education were growing among Muslim peoples. The educational methodology called “Usul-i jadid” (“New Method”), proposed by the founder of the Jadid movement Ismail Gasprinsky (1851–1914), formed the initial basis of Jadid literature. Gasprinsky’s ideas were widely disseminated, including through the newspapers “Ma’rifat” (“Science”) and “Birlik” (“Unity”).

The Jadid movement in Uzbekistan became active in the last quarter of the 19th century. During this period, demands for renewal in the fields of science and education were growing in Uzbekistan. The works of Muhammad Amin Madrasi (1848–1903), Munavvar Kori Abdurashidkhanov (1862–1935), and Zavki Turki stand out as the first representatives of Jadid literature. Their works reflected on the excessive traditionalism, the decline of ancient worldview and scientific thinking in society, and promoted new scientific and spiritual principles.

One of the main representatives of this period, Muhammad Amin Madrasi’s treatise “Tuhfat ul-muslimin” (“A gift to muslims”), formed the ideological basis of the Jadid movement. The treatise speaks about the importance of science, the importance of education and upbringing, and the preservation of national values. Also, Munavvar Kori Abdurashidkhanov’s work “Bayon at-tarbiya” (“Explanation on education”) is considered an early example of Jadid literature. The work raises new methods of educating children and issues of forming a scientific worldview.

In fact, although Jadidism officially began its practical activity at the end of the 19th century, its ideas were already showing their influence at the beginning of this century (at the beginning of the 19th century) [Gaffarov, 2000, p. 99]. The issue of the need to study European techniques in Turkestan was first raised in 1843 by Kokand Khan Sayid Mukhammad Khakimkhan (Olimkhan’s brother) after returning from a trip to Russia, Turkey, Iran and other countries [Togaev et al., 1993, p. 39].

Acquaintance with the outside world began to educate young people whose philosophical observations were developing among Turkestans. It is clear from this that acquaintance with the outside world, the history and culture of other nations and states, was one of the first reasons that changed the thinking of the youth of Turkestan. The social, political, economic and spiritual basis of the Jadid ideas and movement in Turkestan was fully developed by the last quarter of the 19th century [Tagaeva, n.d.].

At this initial stage, Jadid literature expressed the demands for renewal in the field of education. Through Jadid literature, a new worldview, scientific thinking and a sense of respect for



national values were formed in students. Jadid literature also encouraged students to think independently and promoted the spirit of fighting for public welfare in them.

In the development stage, that is, in the first quarter of the 20th century, the Jadid movement spread widely in Uzbekistan. During this period, political, social and cultural changes were intensifying among Muslim peoples. The Jadid movement included demands for renewal in the field of education. Jadid literature also formed as an independent direction.

Jadidism in Turkestan emerged in the 1880s as a direct influence and result of the progressive movement of the same name that spread among Russian Muslims, particularly in the Caucasus and the Volga region. Ismail Gaspirali's newspaper "Tarjiman" (1883) and the "usuli jadid" (second name "usuli sautiya") school he founded (1884) played an important role in this. Regarding the name of this movement as Jadid, Abdulla Avloni states that "At that time (1894-1904), a conflict between old and new (old-new) began among the local people. The mullahs called the readers of the newspaper "jadidists" " [Kasimov, 2002, p. 61]. During this period, Jadid literature was formed as an independent direction in Uzbekistan. The most important representatives of Jadid literature are such great writers as Mahmudkhodja Bekhbudiy (1875–1919), Fitrat (Abdulla Avloniy, 1886–1938), Chulpon (1897–1938), Khamza Khakimzoda Niyoziy (1889–1929). Their works are devoted to reflection on social changes, education issues, and the preservation of national values [Tajiboeva, 2024, pp. 89-91]. In addition, Makhmudkhodja Bekhbudiy's works "Takva" ("Faith"), "Fando" ("Science and the World") made a great contribution to the development of Jadid literature. In his works, Bekhbudiy reflected on the excessive traditionalism and decline of scientific thinking in society, and promoted new scientific and spiritual principles. Fitrat's works such as "Qarakol" ("Black Hand"), "Saylanma asarlar" ("Selected Works") made a great contribution to the development of Jadid literature. Fitrat reflected on political and social changes in society in his works. Abdulhamid Cholpon's novel "Night and Day" is considered the most important work of Jadid literature. The novel reflects on excessive traditionalism in society and a new worldview. At this stage of development, Jadid literature expressed the demands for renewal in the field of education. It is not for nothing that A. Fitrat emphasized that "Along with the best examples of the past, we must teach our children the most relevant ideas of the modern world" [Abdullaev, 2022. p. 34]. Through Jadid literature, a new worldview, scientific thinking, and a sense of respect for national values were formed in students. Jadid literature also encouraged students to think independently and instilled in them the spirit of struggle for public welfare.

The 1920s-1930s included a stage of widespread and integrated Jadidism, which in the Soviet period forced the Jadidism movement to adapt to new political and social conditions. During this period, Jadid literature was forced to adapt to new political and social conditions. Jadid literature and the works created by its representatives were integrated with Soviet literature, laying the foundation for new literary trends.

During this period, Jadid literature spread widely in Uzbekistan and was formed as an independent trend. Because Jadid literature was a literary expression of the need for a new way of thinking, a new worldview, and a new person [Karimova, 2023, pp. 112–113]. The most important representatives of Jadid literature include such great writers as Makhmudkhoj



Bekhbudiy, Fitrat, Chulpon, and Khamza Khakimzoda Niyazi. Their works are devoted to reflection on social changes, educational issues, and the preservation of national values.

Khamza Khakimzoda Niyazi made a great contribution to the development of Jadid literature through his works such as “Navoiy” and “Obid Ketmon”. Hamza reflected on the political and social changes in society in his works. Also, Chulpan’s novel “Kecha va Kunduz” is considered one of the most important works of Jadid literature. The novel reflects on excessive traditionalism in society and a new worldview.

At this stage of wide distribution and integration, Jadid literature expressed the demands for renewal in the field of education. Through Jadid literature, a new worldview, scientific thinking, and a sense of respect for national values were formed in students. Jadid literature also encouraged students to think independently and promoted the spirit of fighting for public welfare in them.

Conclusion. By studying the history of the development of Jadid literature, we can also understand its pedagogical significance. Because Jadid literature was not limited to literary creation only, but also played an important role in the field of education. Through Jadid literature, a new worldview, scientific thinking, and a sense of respect for national values were formed in students. Jadid literature also encouraged students to think independently and promoted the spirit of fighting for public welfare in them.

When comparing the stages of Jadid literature, one can find similar and different aspects. In particular, while at the initial stage, Jadid literature expressed only the demands for renewal in the field of education, at the development stage it was associated with social, political, and cultural changes and reflected on the excessive traditionalism and decline of scientific thinking in society. While at the development stage, Jadid literature was activated as an independent direction, at the stage of widespread dissemination and integration it was integrated with Soviet literature and laid the foundation for new literary trends.

As a similar aspect, it can be seen that at all stages, Jadid literature expressed the demands for renewal in the field of education and reflected on the preservation of national values, as well as encouraged students to think independently and promoted the spirit of struggle for public welfare in them.

At the initial stage, Jadid literature expressed the demands for renewal in the field of education and promoted new methods of educating children, while at the development stage, Jadid literature was formed as an independent direction and reflected on the decline of excessive traditionalism and scientific thinking in society. At the stage of wide distribution and integration, Jadid literature was integrated with Soviet literature and laid the foundation for new literary directions.

In general, each stage had its own pedagogical significance, and Jadid literature expressed the demands for renewal in the field of education. It formed a new worldview, scientific thinking, and a sense of respect for national values in students.



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