

The Emergence of the Jadid Movement in Turkestan and the Activities of the Jadids

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ABSTRACT

This article examines the emergence and historical development of the Jadid movement in Turkestan, its leading representatives, and their multifaceted activities. It analyzes the profound influence of the Jadids on the social, cultural, and educational life of Turkestan, focusing in particular on the establishment of new-method (usul-i jadid) schools and the textbooks they produced. The study explores the ideas, goals, and distinctive features of the Turkestan Jadids, including their commitment to national enlightenment, educational reform, and the awakening of national statehood. Special attention is given to figures such as Behbudiy, Avloniy, Munavvarqori, and Fayzulla Xo'jayev, whose legacy remains relevant to Uzbekistan's contemporary national revival.

Keywords: Jadid Movement; Turkestan; Enlightenment; New-Method Schools (Usul-I Jadid); National Awakening; Mahmudxo'ja Behbudiy; Educational Reform; Munavvarqori Abdurashidxonov; Abdulla Avloniy; Fayzulla Xo'Jayev; Young Bukharans; National Statehood.

1.0. Introduction

The Jadid movement first emerged in the 1880s in Crimea under the leadership of Ismailbek Gaspirali and became one of the most significant reformist movements of its time. Representatives of the Jadid movement initially referred to themselves as progressives or enlighteners, but later became widely known as "Jadids." The Jadids represented the most advanced progressive forces and intellectuals of their era. They realized that the local population was lagging behind global progress and the spirit of the modern age, and therefore understood the necessity of reforming society [2].

The Jadids sought to build a society in accordance with the spirit of the times and to improve the literacy of the local population. At the same time, they aimed to send young people abroad so that they could become familiar with world standards and experiences. The Jadids worked tirelessly to save the people from spiritual backwardness and illiteracy. The development and decline of the Jadid movement can conditionally be divided into four stages.

By the beginning of the twentieth century, dozens of new-method Jadid schools had begun to open in Tashkent, Samarkand, Bukhara, Khiva, and the Fergana Valley. In these schools, the Jadids educated young people to become knowledgeable, cultured, and enlightened individuals. They also promoted the ideas of national statehood and encouraged the younger generation to establish the foundations of a state in Turkestan. By the beginning of the twentieth century, an entire generation of Jadid intellectuals had formed in Turkestan. The Jadids made enormous contributions to spiritual and educational development, literacy, and the advancement of national culture in the region.

1.1. Study Objectives

The present study pursues the following objectives:

1. To trace the emergence and development of the Jadid movement in Turkestan and to identify its principal stages;

2. To examine the activities of the leading representatives of the Turkestan Jadids and their contribution to national enlightenment;
3. To analyze the role of the new-method (usul-i jadid) schools in reforming education and shaping a generation of national intellectuals;
4. To explore the Jadids' ideas on national statehood, social reform, and the spiritual renewal of society;
5. To assess the activities of Fayzulla Xo'jayev and the Young Bukharans in the political and cultural modernization of Bukhara;
6. To determine the contemporary significance of the Jadid legacy for building a modern democratic national statehood and advancing the Third Renaissance in Uzbekistan.

During this period, many prominent representatives of the Jadid movement emerged. In Tashkent there were Abdulla Avloniy, Munavvarqori Abdurashidxonov, and Ubaydullaxo'ja Asadullaxo'jayev. In Samarkand there were Mahmudxo'ja Behbudiy, Said Ahmad Siddiqiy Ajziy, and Abduqodir Shakuriy. In Bukhara there were Sadridin Ayniy, Abdurauf Fitrat, Fayzulla Xo'jayev, and Usmonxo'ja. In Khiva there were Boboxxun Salimov, Polvonniyoz Hoji Yusupov, and Xudoybergan Devonov. In the Fergana Valley there were Obidjon Mahmudov, Hamza Hakimzoda Niyoziy, Is'hoqxon To'ra Ibrat, and Abdulhamid Cho'lpon. These individuals were true patriots and enlighteners of Turkestan [6].

One of the greatest contributors to the unity of the Turkestan Jadids was Mahmudxo'ja Behbudiy, who became known as the "Father of Central Asian Jadids." Mahmudxo'ja Behbudiy (1875–1919) was born on January 19, 1875, in the village of Baxshitepa near Samarkand. His father was a prominent specialist in Islamic jurisprudence who wrote books and treatises, which greatly influenced Behbudiy's upbringing. Behbudiy first studied in Samarkand and later in the madrasahs of Bukhara. He initially served as an imam and judge, and later rose to the rank of mufti.

Mahmudxo'ja Behbudiy was one of the founders of the Jadid movement in Central Asia and played a major role in its growth and development. He became an inspirational leader of enlightenment in Turkestan. Behbudiy's famous dramas include "*Padarkush*" and "*The Condition of an Uneducated Child*." In addition, through his initiative, a library named "Behbudiya" was established in Samarkand in honor of his father. Behbudiy's role in spreading the Jadid movement across Central Asia was invaluable [10].

Another important leader of the Jadid movement was Munavvarqori Abdurashidxonov, a supporter of reforms in the field of education and an active fighter for the freedom of Turkestan. Munavvarqori Abdurashidxonov (1878–1931) was born in 1878 in the Darxon neighborhood of the Shayhontohur district in Tashkent, in a religious intellectual family. He first studied at a neighborhood school, then at Yunusxon Madrasah in Tashkent, and later in Bukhara madrasahs. From 1904 onward, he actively participated in socio-political and cultural-educational activities.

Munavvarqori was one of the initiators and practitioners of opening new-method schools in Turkestan. He was also the founder and editor of newspapers and journals, as well as a promoter of Jadid theater. He created textbooks such

as “*Adibi Avval*,” “*Adibi Soniy*,” and “*Yer Yuzi*” for new-method schools, which were widely used in Jadid schools [7].

Another prominent representative of the Jadid movement who made great contributions to cultural and educational life in Turkestan was Abdulla Avloniy. Abdulla Avloniy (1878–1934) was a talented poet, playwright, educator, journalist, and one of the founders of Uzbek culture and literature. He was born on July 12, 1878, in the Mergancha neighborhood of Tashkent in a craftsman’s family. He received education in schools and madrasahs and became one of the most educated and enlightened people of his time.

At the beginning of the twentieth century, Avloniy joined the Jadid movement and became one of the active participants among the Tashkent Jadids. He made great contributions to the development of education, press, and theater in Turkestan. In 1907, he founded the newspaper “*Shuhrat*,” and in 1913 he established the “*Turon Theater Troupe*” in Tashkent, becoming its artistic director. Avloniy also founded a new-method school and wrote textbooks such as “*The First Teacher*,” “*The Second Teacher*,” and “*Turkiy Guliston yoxud Axloq*.” Together with Behbudiy and Munavvarqori, he also established charity foundations and bookstores. They strongly believed that their noble efforts would one day bring positive results.

Another important enlightener and representative of the Jadid movement was Is’hoqxon To’ra Ibrat. Is’hoqxon To’ra Ibrat (1862–1937) was born in 1862 in the village of To’raqo’rg’on near Namangan. He received his primary education at an old-style school and from his mother. Later, he studied at Muhammad Siddiq Tunqator Madrasah in Kokand from 1878 to 1886. After returning to his village in 1886, Ibrat began his activities by spreading education among the population.

Ibrat established a new school distinguished by its innovative teaching methods. However, the school did not operate for long. Interested in learning about the culture and lifestyle of foreign countries, Ibrat traveled across Eastern countries. After many years abroad, he returned home and wrote the six-language dictionary “*Lug’ati Sitta Alsina*” (“Dictionary of Six Languages”), which was published in Tashkent in 1901. Ibrat made a significant contribution to spreading education and enlightenment. Through newspapers such as “*Turkiston Gazetasi*,” “*Sadoi Turkiston*,” and “*Sadoi Farg’ona*,” he promoted his ideas and activities. Because of his efforts to awaken the nation, he was labeled a “nationalist” and became a victim of political repression in 1937.

In Khiva, Bukhara, Samarkand, Tashkent, and the Fergana Valley, the Jadid movement developed through cultural and educational societies and associations established by progressive-minded intellectuals. The representatives of the Turkestan Jadid movement were true enlighteners and intellectuals. They dedicated their efforts to educating the people of Turkestan and eliminating the remnants of medieval feudal traditions.

Although the goals and ideas of the national intellectuals were not fully realized during their time, today their aspirations serve as one of the main foundations for building a modern democratic national statehood system.

Fayzulla Xo’jayev was an educated, knowledgeable, politically aware, and cultured man who knew his nation’s history very well. He was born in 1896 in Bukhara into a wealthy merchant family. His father, Ubaydullaxo’ja Qosimxo’jayev, owned a private trading company in Moscow and conducted large-scale trade in karakul leather both within Russia and in foreign markets. He wanted his son to grow up as a faithful, educated Muslim like

himself. Since Fayzulla Xo‘jayev was born into a rich family, he was financially secure in every way. He spent the wealth inherited from his father on opening Jadid schools and materially supporting the activities of the Young Bukharans.

As a true son of Bukhara, Fayzulla Xo‘jayev promoted the ideas of national awakening and national revival. Beginning in 1917, together with Abdurauf Fitrat, he led the “Left Wing” that separated from the Young Bukharans movement. Alongside the Jadids, Fayzulla Xo‘jayev struggled to establish a constitutional monarchy in Bukhara and later a democratic republic. He joined this movement in 1913, and under the conditions of Bukhara at that time, the movement had significant progressive importance [5].

The development of progressive ideas in the young Fayzulla was greatly influenced by one of Bukhara’s early enlighteners, Abdulvohid Burhonov. The democratic movement in Bukhara began with the struggle to spread education and culture among the population. In these schools, along with the basics of religious education, secular and social sciences such as mathematics, geography, and natural sciences were also taught. The new-method schools were organized in opposition to the traditional schools already existing in Bukhara (maktabi usuli qadimi). National intellectuals and some representatives of the local government who led the educational reform movement gradually united around the new-method schools all those who critically viewed the existing system and the despotic rule in Bukhara.

At that time, Bukhara was considered the cradle of Islam and a stronghold of the Muslim religion. In the city’s 364 narrow streets, there were 360 mosques, as well as 138 schools and madrasas with nearly 20,000 students in total. Most of these students were children of clerics, merchants, government officials, and wealthy families.

Fayzulla Xo‘jayev searched for ways to eliminate the economic, social-political, and cultural backwardness of his country and to improve the living conditions of the people. In this matter, both Fayzulla Xo‘jayev and the Young Bukharans shared the same goal — leading Bukhara toward progress and development.

At first, the Jadids were mainly engaged in cultural and social activities, but later they began to demand certain democratic freedoms. As an active participant in the Jadid movement, Fayzulla Xo‘jayev became increasingly convinced that reforms were necessary to modernize Bukhara. Among the Jadids, he found supporters of his ideas, and together with his companions he founded the “Young Bukharans Party” in 1917.

In April 1917, under the leadership of Fayzulla Xo‘jayev, the Young Bukharans appealed to the Amir with demands to grant the people certain democratic freedoms [4].

2.0. Conclusion

The ideas and reforms put forward by the statesman and public figure Fayzulla Xo‘jayev make a significant contribution today to conveying to young people the legacy of great scholars, revered saints, prominent statesmen, undefeated commanders, and the courage of our contemporaries, while strengthening in their hearts feelings of devotion to the Motherland, national pride, and honor [3].

In 1913, F. Xo‘jayev joined the Jadid movement and realized that the democratic movement in Bukhara could not exist without spirituality. Therefore, he made great efforts to spread knowledge, enlightenment, and culture among

the population. In particular, within the framework of the five-year plan developed by him, he put forward the following tasks to be implemented in the sphere of public education:

1. To introduce universal primary education in cities and prepare for its introduction in rural areas;
2. To eliminate illiteracy among as many adults as possible;
3. To satisfy, as far as possible, the needs of the national economy for qualified workers through the public education system [8].

From the above, it is evident that the views of great thinkers and enlighteners regarding spiritual renewal were as important and relevant for our nation at the beginning of the twentieth century as they are for us today, perhaps even more so. Indeed, the Jadid movement, with its highly significant scientific, cultural, and artistic innovations, had a profound impact on the modernization of Uzbek society [9]. In the creation of the Third Renaissance, the role of this movement was especially important in such areas as social progress, educational reform, and cultural renewal [1]. In implementing their ideas and aspirations, the Jadids demonstrated not only their aspiration toward modernity but also their deep commitment to the development and advancement of the people.

3.0. Future Suggestions

On the basis of the above analysis, the following directions for future research and practice are proposed:

1. Further archival and comparative research should be conducted on the Turkestan Jadids, drawing on primary sources in Uzbek (Arabic-script, Latin, and Cyrillic), Persian, and Russian;
2. The pedagogical methods and textbooks of the new-method schools should be studied and selectively adapted for contemporary national education and moral upbringing;
3. The works and ideas of individual Jadid figures—Behbudiy, Avloniy, Munavvarqori, Fitrat, Cho‘lpon, and Fayzulla Xo‘jayev—deserve dedicated monographic studies in English to make them accessible to international scholarship;
4. The Jadid legacy should be more systematically integrated into school and university curricula to strengthen national identity, historical memory, and civic values among young people;
5. Interdisciplinary research linking the Jadid movement to the goals of the Third Renaissance should be expanded, connecting historical experience with present-day reforms in education, science, and culture;
6. International academic cooperation, conferences, and digital archives should be developed to preserve, translate, and popularize the heritage of the Jadid movement.

Declarations

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The author declares that he/she consented to the publication of this article.

Authors' Contributions

Author's independent contribution.

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