FACTORS FOR THE EMERGENCE OF NATIONAL ENLIGHTENMENT IN THE JADID MOVEMENT

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Abstract. *This article analyzes the Jadid movement in Turkestan and the factors behind the formation of national enlightenment ideas within it. Based on the activities of prominent Jadid figures such as Mahmudkhuja Behbudi, Abdurauf Fitrat, Abdulhamid Cholpon, Munavvar Qori Abdurashidkhonov, and Abdulla Avloni, issues of national awakening, youth education, and social development through enlightenment are highlighted. Furthermore, the contemporary significance of Jadidist ideas is demonstrated.*

Keywords: *jadidism, national enlightenment, Turkestan, socio-philosophical thought, national awakening, education and upbringing, youth education.*

Intorduction

The primary characteristic of the Jadid movement in establishing the education of a harmoniously developed generation was their core objective: to form a free, prosperous, and stable society in medieval Turkestan, to establish a national state, to preserve the people from political and social fragmentation, and to guide them toward modern directions of progress. They sought to strengthen social life by implementing advanced management methods and broadly promoting the principles of enlightenment.

These ideas were primarily manifested in matters such as the national, spiritual, and ideological unification of the younger generation, and engaging them to live with a sense of direct involvement in the destiny of the region. The fundamental ideological and theoretical principles of Turkestan Jadidism, put forward by enlightened intellectuals such as **Behbudi, Munavvar Qori, Fitrat, and Cholpon**, were inextricably linked with the concept of forming the people of Turkestan and an independent state, as well as directing it toward the path of modern development [1].

The Turkestan Jadids organized large-scale cultural and educational work aimed at developing the activities of the local population—who had fallen behind under the despotic rule of Tsarist colonialism—as well as the rising younger generation in socio-political and cultural-educational spheres, while simultaneously raising their intellectual and knowledge potential.

Methodology

This study uses historical analysis, source analysis, and comparative-descriptive methods to examine the emergence of national enlightenment ideas in the Jadid movement. Historical analysis is applied to identify the social, political, and cultural conditions of Turkestan that influenced Jadid thought. Source analysis is used to study the views of Jadid figures, including Behbudi, Munavvar Qori, Fitrat, Cholpon, Avloni, and Qodiriy, as reflected in their writings and public activities. The comparative-descriptive method helps compare different Jadid approaches to education, youth upbringing, national awakening, and social progress, while describing their significance for contemporary society.

Results

According to **Mahmudkhuja Behbudi**:

"Just as the means and initiative necessary to achieve reform and cultural progress in any country are first manifested by the youth, in our Turkestan, the primary schools leading toward culture and the national press were formed as a result of the efforts of progressive youth and the support of enlightened individuals."

The Jadidist doctrine was one of the true teachings of its era; it managed to attract not only progressive individuals but also youth capable of independent thought.

The Jadids emphasized the necessity of the younger generation growing up as fighters for the future and progress of Turkestan, calling on them to cleanse themselves of various social vices.

For example, **Mahmudkhuja Behbudi** discouraged youth from harmful habits and warned students about their negative consequences. He sharply criticized the beer shops opened by the Russians in Samarkand, noting specifically that their proximity to mosques and madrasas had an adverse effect on the upbringing of the younger generation.

Behbudi was an individual who called upon all people to raise the future generation in an enlightened and healthy manner.[2] He expressed confidence that by reaching maturity as intelligent, educated, and healthy individuals through study and the pursuit of knowledge, the youth would serve Turkestan as doctors, legal experts, economists, and practitioners of other modern professions.

They emphasized that in order to raise a healthy generation, it is critically important to be knowledgeable and enlightened, and that parents must assist their children in mastering modern sciences in a timely manner.

Munavvar Qori Abdurashidxonov recognized the responsibility of parents in the education and upbringing of children with particular importance, noting that there are parents who strive diligently for their children to grow into enlightened individuals.

The Jadids described the necessity for parents to engage in their children's upbringing and prepare them for study in schools and madrasas. They insisted that youth who received education in schools and madrasas should continue their studies in the higher education institutions of developed countries to deeply master modern sciences.

The Jadids aimed to raise the cultural level of the people to international standards and, to achieve this goal, they acknowledged that the younger generation must be educated in the most prestigious educational institutions of Europe.

Regarding the issue of youth studying in foreign countries to benefit their homeland in the future, **Mahmudkhuja Behbudi** expressed the following opinion in *Oyna* magazine:

"By using the funds spent on weddings and ceremonies, we should focus on sending pupils and students to the universities and capitals of Mecca, Medina, Egypt, Istanbul, and Russia to prepare religious, secular, and modern specialists."

At the same time, **Munavvar Qori Abdurashidxonov** served with great dedication in this same direction. He operated through a charitable organization he established called **"Jamiyati Khayriya"** (Charitable Society). "After graduating from the first schools, he managed the assistance work for students who were sent secretly to Turkey, Orenburg, Ufa, and Azerbaijan."[3]

Addressing the younger generation, the representatives of the Jadids called on them to always strive forward, master modern knowledge, and generally act for the sake of progress. At this point, we focus our attention on the Jadids' appeal to the youth:

"O, energetic youth! By uniting with one another and establishing societies, serve in the path of the nation. The nation and the people demand respect and goodness from you, not

selfishness and pride... Honorable youth! The time is yours. Perhaps you will progress along with your entire city and nation."[2]

During the period of the old regime's rule, we were unaware of our historical roots. It was as if our eyes were blind and our hearts were not awake. We did not know our great ancestors, who are recognized with high esteem by the world community, nor did we have a complete understanding of them.

On the contrary, in contradiction to historical truth, we possessed information memorized about the lives, birth dates, and activities of "false leaders," honoring and cherishing them as if they were our own forefathers. This was a clear sign of an era where the spirit of tyranny and slavery prevailed.

The most saddening part was that we were not only in a dire economic state, but our most fundamental values—our honor, dignity, and national traditions—were belittled and trampled upon. In truth, this was a time when tears were shed not because we could not eat our fill, but because we had lost our values and our honor had been insulted.

The concept of self-awareness, first and foremost, means a person's deep understanding of their own people's history and the rich traditions and values formed over centuries. If every person knows their past—the historical events of yesterday—deeply, then they will not repeat the mistakes committed before.

From this perspective, if we look at the recent past, during the era when communist ideology dominated, not only was the development of our national customs stifled, but even their open manifestation was forbidden. It should not be forgotten that there were times when even participating in funeral ceremonies was prohibited.

One can see how difficult and arduous those times were. If we explain this truth to our children correctly and clearly, we will succeed in directing our lives onto the right path, armed with historical knowledge and truth. This, in turn, will show us clear goals and milestones, providing strength, courage, and inspiration to our entire people. This situation forms the foundation of a free, liberated, peaceful, stable, prosperous, and affluent life.

One of the main ideas put forward by the Jadids was the necessity of paying special attention to the upbringing of the younger generation in schools. They aimed to raise a devoted generation for the development and future of the Motherland by educating the rising youth in the spirit of the ideas of freedom, liberty, and independence.

Therefore, for the Jadids, the fate of children, their spiritual perfection, and their growth into knowledgeable individuals were viewed as matters directly linked to the future of the Fatherland. For this very reason, the schools they opened served to instill in the younger generation not only a national identity but also universal values, humanism, love for the homeland, and confidence in modern progress.

The Jadids did not limit themselves to the school alone in educating children and youth; they emphasized and promoted the idea that the youth themselves must stay informed about the events happening in the world and the era, and live with constant awareness of the state of the nation, the Motherland, and the processes of daily life.[4]

In his address to the Oliy Majlis on January 24, 2020, the President of the Republic of Uzbekistan, **Shavkat Mirziyoyev**, emphasized the importance of deeply studying the rich spiritual heritage of the Jadid movement. He stated:

"In 2020, the 145th anniversary of the great writer and thinker Mahmudkhuja Behbudi, who spread the light of enlightenment during the testing and complex periods of our people's

history, was widely celebrated. In general, the rich scientific and spiritual heritage of the Jadid movement and our enlightened ancestors must be thoroughly studied. A deep understanding of this heritage will help find sound solutions to various complex problems arising today. At the same time, through the promotion of this heritage, our people—especially the youth—will deeply understand the true values of a peaceful and free life." [5]

Indeed, during the process of carefully analyzing and researching the literary and scientific works belonging to the pens of the Jadids, we clearly realize that although they were written more than 150 years ago, the problems highlighted in them have not lost their relevance today.

Among the ideas put forward by the Jadids, issues such as the illiteracy of the nation and the insufficient development of women's education still stand as obstacles to the progress of society.

At the end of the 19th and the beginning of the 20th centuries, complex and very dangerous socio-political processes emerged in the territory of Turkestan, which had a negative impact on the life of the people.

Several factors caused this difficult situation:

- **First**, the Russian Empire occupied the territory of Turkestan and implemented a harsh chauvinistic policy, including strengthening colonial policy, Russifying the population, depriving the people of their will, and breaking their pride.
- **Second**, as a result of fanatical (bigoted) views within Muslim society, sentiments against secular knowledge and progress intensified.
- **Third**, our people gradually lost their spiritual wealth, rights, and, most importantly, their freedom.

In human history, policies aimed at stripping colonized peoples of their national pride, mother tongue, literature, and centuries-old customs and values—or even completely destroying them—have prevailed among colonial powers.

A people living under such pressure gradually begins to accept the inhuman policy of the colonizer as a normal occurrence. In such politically perilous conditions, a movement of the nation's aware, patriotic, and dedicated intellectuals—forward-thinking owners of progress—emerged.

They worked selflessly, even at the risk of their own lives, to awaken the people from their slumber and to care for their future. These enlighteners united under the honorable name **"Jadid"** and embarked on a long and arduous path of struggle for spirituality, national honor, and freedom [6].

In all the works belonging to the pens of creators like **Qodiriy, Fitrat, and Cholpon**, the central idea was to ensure the nation's journey toward progress by making the people enlightened.

Professor **Naim Karimov**, expressing his thoughts on the hardships of that period, draws attention to the tragic side of the events:

"During this period, the despotic government turned one child of the nation against another, forcing them to write denunciations against each other, monitoring their every move, and drawing them into a whirlpool of deep problems when necessary." [7]

"Divide et impera" — "Divide and conquer" has always been the main principle of colonial policy.

The Tsarist and Soviet governments were no exception to this rule. On the contrary, unlike other colonizers, they deliberately incited constant internal conflicts among the people and pursued

a policy of systematically destroying leading figures who possessed intellect, conscience, honor, and dignity.

Nabijon Boqiy describes the events that occurred during the Jadid era as follows:

"During the period of mass executions, our culture, science, art, and literature were completely decimated. Famous state and public figures of their time, as well as true sons of the Uzbek people, were skillfully selected and destroyed step by step. The number of victims was endless! Who were they?.. Do you know who they were?.. Abdulla Qodiriy was just one of those victims." [8]

Discussion

If one pays close attention to the thoughts and observations presented above, it is clear that a perpetual tragedy occurred for a nation whose patriots sacrificed their lives to rescue their people from this loathsome swamp, while the people themselves—fleeing the hands of the enemy to save their lives—saw their faith betrayed. The enemy used our own hands to strike a blow against our intellectuals. And upon whom did we rely to live?!

Indeed, we witness that during the era of the Khans and the rule of the despotic Soviets, the people fell into a completely mechanical and pitiable state. Under the reign of the accursed, the common people suffered, and we see an immature generation rising to the position of "king" solely out of dreams for office and property.

We witness the mournful state of that era: the majority of the people remained illiterate, while the literate turned their backs on the Soviet government. Instead of uniting, they struck at their own roots, remaining in a state of mutual conflict, endless disorder, and a slumber of ignorance.

In the novel *O'tgan kunlar* (Days Gone By), the internal pains and agonies of the people find deep expression in the character of **Otabek**, causing our hearts to tremble. The downpour of slander and accusations against Otabek, Qutidor, and others, their sinking into the mire of conspiracy and betrayal, and their transformation from innocent to guilty—subjecting them to the harshest punishments, including the death penalty—are the direct results of the injustice, careerism, tyranny, and violence that prevailed in that period.

The primary goal of **Abdulla Qodiriy** was to fundamentally change this loathsome system. The character of **O'zbekoyim** also holds a special place in the work. Her surrender to vanity and excessive pride, and her thirst for a pompous life and property, made her beloved child unhappy and endangered the peace of not only Otabek but his entire family. This serves as a testament to the indifference of the nation's women and the lack of religious and secular knowledge.

More than a hundred years have passed, yet does the depiction of O'zbekoyim—who maintained her status in the family through a pretense of care while throwing her child's life into turmoil under the weight of vain dreams—not act as a slap in the face to modern-day mothers-in-law, striking them as a painful truth?

The words of **Mahmudkhuja Behbudi**:

"I leave this testament to you. Support the teachers working in the path of enlightenment! Remove discord from among you! Do not leave the children of Turkestan without knowledge"[9]

These words are a clear and understandable confirmation of the Jadid philosophy.

They were the true teachers of the nation, serving as a bridge that saved the nation from catastrophe and destruction, freed the people from spiritual weakness, and led them toward centuries of prosperity through enlightenment and education. In short, from the character of **Zebi** in Cholpon's *Kecha va Kunduz* (Night and Day) to the characters of **Mirzo Hamdamboy,**

Abduqodirboy, Mahmudkhon, Sora, Eshon, Zaynab, and Maryam in Hamza Hakimzoda Niyoziy's *Zaharli hayot yoxud ishq qurbonlari* (Poisonous Life or Victims of Love), as well as various characters in Fitrat's *Advokatlik osonmi?* (Is Being a Lawyer Easy?), it is demonstrated that the enlightenment of individuals is of great importance for the comprehensive development of society.

In general, for the Jadids, the primary goal was the education of the people, and specifically, making the women who raise the nation knowledgeable.

Aiming to restore lost freedom, provide the younger generation with knowledge and skills, and resist unquestioning obedience to the existing system, the Jadids did not merely strive to instill the aforementioned national ideology into the public consciousness; through their works, they left a deep mark on the people's hearts and achieved a firm standing.

It is well known that in human history, the most important goal for colonial states has been the destruction of a people's national pride, mother tongue, and literature, because it is through these means that a people's worldview can be altered.

Conclusion

Overall, the literary heritage of the Jadid era serves to protect the nation from darkness and depression by openly expressing the problems of that time and the tragedies of the nation. The works created by the representatives of the Jadid movement have taken deep root in the hearts of the people. Their core significance lies in the fact that the issues raised through the literature of this period have not lost their relevance from the perspective of today's requirements; therefore, the deep study and wide promotion of Jadid literature remains an important and effective tool in shaping the thinking of the younger generation.

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