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The Stages Of Development Of The Jadid Press

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ABSTRACT

This article analyzes the emergence, stages of development, and role of the Jadid press in the socio-educational life of Turkestan during the late nineteenth and early twentieth centuries. Particular attention is paid to the social and educational activities of the Turkestani Jadids, whose primary objective was to promote literacy, education, and enlightenment among the population. The study also examines their efforts to develop the national press and their contributions to the formation of ideas of national awakening and intellectual progress. Special emphasis is placed on the activities of prominent progressive intellectuals, including Abdulla Avloni, Mahmudkhoja Behbudi, and Munavvarqori Abdurashidkhonov, in the fields of journalism, education, and enlightenment. Furthermore, the article highlights the significance of the Jadid press in fostering national identity, developing social consciousness, and contributing to the cultural and intellectual advancement of society.

Keywords:

Jadidism, Jadid press, spirituality, national awakening, school, textbooks, enlightenment, progressive intellectuals, Abdulla Avloni, Mahmudkhoja Behbudi, Munavvarqori Abdurashidkhonov.

Introduction. Following the independence of our country, particular attention began to be paid to the objective study of the history of the national press and the exploration of its historical roots. During the authoritarian Soviet regime, the activities of the Jadid reformers were unjustifiably condemned, they were falsely accused of being "nationalists," and they were subjected to severe persecution.

The term "Jadid" originates from Arabic and means "new." The Jadid movement became widespread in Turkestan, Tatarstan, Crimea, and the Caucasus during the late nineteenth and early twentieth centuries. Ismail Gasprinski is widely recognized as the founder of this movement. The primary objective of Jadidism was to liberate the population from religious superstitions, backwardness, and illiteracy while promoting modern scientific knowledge and educational achievements.

Main part. The Jadid movement in Turkestan began to emerge in the 1890s. These dedicated intellectuals, who sought to guide the nation toward progress, promoted the ideas of patriotism, public service, and modernization. They were also known as enlightenment reformers, innovators, and promoters of education. In terms of its geographical scope, the Jadid movement in the region was divided into three major territorial centers: Turkestan, Bukhara, and Khiva. Its representatives primarily consisted of intellectuals, progressive religious scholars, merchants, and artisans.

The Jadids established several ambitious objectives, including the creation of an autonomous government in Turkestan, the dissemination of modern education among the population, the elimination of medieval backwardness and superstition, the introduction of a stable national currency, and the establishment of a national army. One of the

founders of the Jadid movement in Turkestan, Mahmudkhoja Behbudi, was born in the village of Bakhshitepa near Samarkand. He initiated educational reforms by establishing New Method schools in the villages of Halvoyi and Rajabamin.

Behbudi made an outstanding contribution to the development of the Jadid press by founding the journal *Oyina*. He also authored the drama *Padarkush* (The Parricide), regarded as one of the earliest examples of Uzbek dramaturgy, as well as works such as *Amaliyoti Islam* (Islamic Practices). Through *Padarkush*, he exposed the tragic consequences of ignorance and lack of education. Furthermore, he established his own library in Samarkand, creating opportunities for young people to acquire knowledge. Behbudi's well-known statement, "A nation without knowledge remains enslaved and weak," continues to retain its relevance today.

The prominent literary scholar Laziz Azizzoda highly praised Behbudi, stating that "After Navoi and Ulugbek, Behbudi is the third great figure for Uzbekistan."

Another distinguished representative of the movement, Abdulla Avloni, joined the Jadid reformers in the early twentieth century and participated in the publication of newspapers such as *Shuhrat*, *Osiyo*, and *Taraqqiy*. He established a New Method school in the Mirobod neighborhood of Tashkent, where he personally taught students. He also authored several educational textbooks, including *Birinchi Muallim* (The First Teacher), *Ikkinchi Muallim* (The Second Teacher), and *Turkiy Guliston Yokhud Axloq* (Turkic Gulistan, or Morality). His teaching, "Love for one's homeland is part of faith," helped instill a strong sense of patriotism in the hearts of young people.

Results and Discussion

The renowned enlightenment reformer Munavvarqori Abdurashidkhonov also played an active role in promoting education and supporting talented young people. In Tashkent, he established charitable organizations such as *Ko'mak* (1909) and *Doril Ojizin* (1913), which contributed to educational initiatives and facilitated opportunities for young people to pursue their studies abroad. According to his

views, the principal motto of the Jadid reformers consisted of three fundamental values: Freedom, Equality, and Justice.

Munavvarqori made a significant contribution to the development of the national education system through his works, including *Adibi Avval* (The First Reader), *Adibi Soniy* (The Second Reader), and *Tajvid* (Rules of Quranic Recitation). The principal aspiration of the Jadid reformers was to promote literacy among the population and establish modern, well-equipped educational institutions. Although their names and activities were discredited during the Soviet period, historical justice has since been restored, and their memory has been honored and preserved. Streets, schools, and educational institutions have been named after these outstanding intellectuals in recognition of their contributions to national enlightenment and development.

As President of Uzbekistan Shavkat Mirziyoyev emphasized, it is essential to thoroughly study the Jadid movement and the intellectual heritage of our enlightened ancestors. He noted that the more widely this invaluable heritage is promoted, the more deeply young people will appreciate the importance of living in peace and freedom. Therefore, studying and preserving the intellectual, literary, and educational legacy of such prominent figures as Abdulla Avloni, Mahmudkhoja Behbudi, and Fitrat is an important responsibility for every member of society.

Conclusion. In conclusion, the Jadid movement played a significant role in the national awakening, educational development, and socio-cultural transformation of Turkestan during the late nineteenth and early twentieth centuries. The Jadid reformers devoted their lives to promoting literacy, spreading modern knowledge, and raising national consciousness among the population. They regarded education and enlightenment as essential foundations for social progress, national identity, and the development of an independent society.

Therefore, a comprehensive examination of the historical stages of the Jadid press and the intellectual heritage of its leading representatives is essential for understanding the formation of modern Uzbek journalism and

national consciousness. Preserving and promoting this valuable heritage among younger generations contributes to strengthening patriotism, intellectual development, cultural identity, and respect for the nation's historical traditions.

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