

The contributions of the Khorezm enlighteners to the development of our nation and homeland

Kutlimuratov Sardorbek Rustamovich

Bukhara State Pedagogical Institute, Bukhara, Uzbekistan

Kutlimuratov11Sardorbek@gmail.com



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Abstract

Purpose: This study aims to explore the contributions of the Khorezm Jadids to the advancement of national independence, education, culture, and socio-political development in Uzbekistan, highlighting their pioneering role in modernizing schools, literature, and public consciousness during the late 19th and early 20th centuries.

Research methodology: The research adopts a multidisciplinary approach, integrating historical-analytical, philosophical-comparative, and source-based methods. It utilizes archival records, memoirs, scholarly literature, and press materials to reconstruct the origins, activities, and influence of the Jadid movement within the cultural and political context of Turkestan.

Results: The findings reveal that the Khorezm Jadids were instrumental in promoting democratic reforms, national identity, and the spread of modern education and journalism. Despite facing resistance from conservative forces and colonial oppression, their ideas influenced successive enlightenment movements and shaped Uzbekistan's modern intellectual and political landscape.

Conclusion: The study underscores the pivotal role of the Jadids in establishing foundational institutions of modern Uzbekistan—such as the first modern schools, newspapers, novels, and democratic ideals—emphasizing the need for continuous scholarly engagement with their legacy.

Limitations: This research is limited to textual and historical sources without extensive use of oral histories or ethnographic methods, potentially omitting local perspectives and interpretations.

Contribution: This article provides a deeper understanding of Jadidism's intellectual, cultural, and political relevance, offering new insights into its impact on Uzbekistan's national awakening and its enduring significance in contemporary educational and ideological discourse.

Keywords: *Enlightenment, Khorezm Jadids, Modern, Patriotism, Science*

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1. Introduction

Although the period of the history of the Uzbek people at the end of the 19th century - the beginning of the 20th century was a short period of time, it was a period of great importance in the historical fate of the nation (Kanat Bazarbayev & Adilbekova, 2012). The modern enlightenment movement that appeared in this period not only carried out reform works in the fields of school and education, press, literature and art, but also completely changed the scientific-philosophical environment, cultural, educational and spiritual life of the people, or did significant work in this way.

It is known that the word “jaded” means “new”, “innovation”. There has never been a place and time in the history of mankind, when the innovation that entered the life of the society was not met with great

resistance (Nikiforova et al., 2024). The co-existence of society and human life will sooner or later lead to decline (Talwar, Corazza, Bodhi, & Malibari, 2024). Therefore, leading intellectuals of the whole nation develop new ideas to fight against or prevent the decline that started yesterday in society and human life (Mai, 2022).

But some people who live in the “hot bosom” of this recession, who have developed such skills, welcome these life-giving ideas with a spear. Such a situation occurred in Central Asia at the end of the 19th - beginning of the 20th century. The new enlightenment movement, which started in Turkestan, Bukhara and Khiva, as well as in some foreign countries of the East, faced great obstacles (Abdullaeva, Gafurova, & Khandamian, 2023). The Jadidist movement in Central Asia has followed a complicated, historically colorful path. Relying on the philosophical experience of efforts for development and reforms in different countries, Jadids sought to process this experience on a national basis, and at the same time, it became a clash of different views on the ways of social development (Kulshanova, 2022). The main idea of the struggle against colonialism was formed in this complex way. Although it existed for a short time, he said about this period, “It is known from history that every small action serves as the basis for tomorrow’s big action. Today’s defeat will more or less play a role in the realization of tomorrow’s Falaba. They emphasize that it is difficult to imagine the development of society”.

2. Literature review

2.1 The Concept and Origins of the Jadidism Movement

The Jadidism movement was one of the most significant intellectual and social reform efforts in Central Asian history, particularly in Khorezm, Turkestan, and Bukhara during the late 19th and early 20th centuries. It aimed to introduce modern education systems, strengthen national identity, and respond to Russian colonial pressure (Kaldybekovich, Hazret, & Raikhan, 2013; Khalid, 2009). The term “Jadid” means “new” or “innovation” and symbolized the spirit of progress embraced by Muslim intellectuals of the time (Nikiforova et al., 2024). They believed that the awakening of the nation could be achieved through modern education, science, and socio-political reform (Alimova, 2013); Mai, 2022).

2.2 Educational and Press Dimensions

The movement prioritized modern education by establishing *usul-i jadid* schools that integrated both religious and secular subjects. The press also played a vital role—Jadids published newspapers, journals, and books as tools to shape public opinion and disseminate knowledge (Kamp, 2013); Makhfuza et al., 2023).

2.3 Political and Social Influence

Jadidism extended beyond education to become a political and cultural movement advocating reform and liberation from colonial domination. Its leaders promoted national consciousness through discourses on independence, justice, and bureaucratic reform (Mannonov, Sharipov, Ismatullayeva, Umarova, & Rasulova, 2023; Sobirovich, 2025). The movement had ideological ties to Pan-Turkism and Pan-Islamism while retaining a distinct local character (Kulshanova, 2022).

2.4 Contemporary Studies on Jadidism

Recent studies show that the intellectual and institutional legacy of the Jadids continues to shape the foundation of modern Uzbekistan. Scholars such as Sadriddinovna (2024) and Shadmanov, Shodiev, and Zayniddinovna (2021) highlight their role in forming national identity, transforming educational paradigms, and strengthening the spiritual fabric of society.

3. Research methodology

This article’s scientific approach helps readers fully and thoroughly comprehend the intricate historical processes that developed in Turkestan in the late 19th and early 20th centuries. Based on historical facts, it specifically looks at how the Jadidism movement came to be and how it functions in the sociopolitical, cultural, and spiritual spheres. In order to achieve this, several contemporary scientific methodologies were integrated throughout the study (Sadriddinovna, 2024). Using the historical-analytical approach, the Russian Empire’s colonial policy, the need for local governance system reform, the socio-spiritual

state of the populace, and the conflict between tradition and modernity were among the major events that occurred in Turkestan at the end of the 19th and the beginning of the 20th centuries (Khalid, 2009). Understanding the historical necessity and basis for the formation of the Jadidism movement was made possible by this method (Mannonov et al., 2023).

Second, the concepts of Jadidism were contrasted with enlightenment and reformist movements in other nations, especially in Russia, Turkey, Iran, and Egypt, using a philosophical-comparative analysis (Alimova, 2013). This approach demonstrated how the public consciousness viewed and reacted to the concepts propagated by the Jadids of Turkestan, including modernisation, national awakening, and religious-educational renewal (Kaldybekovich et al., 2013). Third, the research's factual basis was strengthened by the source-based (historicographical) methodology. In-depth analyses were conducted of historical records, press articles, memoirs, literary and journalistic sources pertaining to the Jadid movement, and academic works authored by current scholars (Alimova, 2013). This method assisted in reassembling a trustworthy historical account of the movement.

Fourth, the spiritual core of the Jadid movement and its impact on culture, education, enlightenment, and public consciousness were investigated using the ideological-content analysis method (Hypматов, Абдрасилов, & Ил, 2022). In each region, philosophical studies were conducted on initiatives like the founding of new schools, the growth of the national press, and the promotion of literature and the arts. The Jadids who lived in Turkestan and the sociocultural movements they started are the subject of the study. The study's focus is on the movement's spiritual and ideological underpinnings, how they relate to sociopolitical reality, and how, during colonial times, they evolved into a national awakening movement (Abdirashidov, 2014). In summary, these methodological techniques allowed for the analysis of the Jadid movement as a potent philosophical and political current that urged the populace to recognise their national identity and work towards freedom and advancement, in addition to being an educational phenomenon (Sobirovich, 2025). As a result, a deeper comprehension of the movement's historical significance and a reevaluation of it in a modern setting are made possible (Sadriddinovna, 2024).

4. Result and discussion

4.1 Discussion

In the second half of the 19th century, as a result of the conquest of Turkestan by the Russian colonists, the Jadidism movement arose. After all, the basis of the political activity of the Jadids was based on the ideas of independence and freedom. These ideas were first expressed in the battles of the Uzbek people against Russian aggression in the 1950s and 1970s. Even after the establishment of the rule of the Russian state on the land of Turkestan, they continued to beat in the hearts of the people. It captured the minds and hearts of the people who always lived in the pain of their people and sacrificed their lives for their freedom. Because the Russian state ended the national state and the army in thousands and destroyed the independence. He established a political-administrative system that ensured his interests and became the sole owner of the entire region (Mannonov et al., 2023).

In the socio-philosophical, religio-ethical, political and cultural development of the national philosophy, “the period of the end of the 19th century and the beginning of the next century is distinguished by the variety of ideological and theoretical formations (Martin, 2017). In Turkestan at that time, there were various spiritual-ideological and ideological currents - ancientists, modernists, reformists, Bedilists, mashrabkhans, as well as various forms of thinking related to the Turkic peoples of Central Asia, as well as more mature groups such as “Chigatoy Gurungi”, which had socio-philosophical content and direction. there were enlightened teachings and theories put forward by them”. So, during this period, not only the Jadidism movement, but also other movements were formed (Kaldybekovich et al., 2013).

In fact, Jadidism officially began its practical activity at the end of the 19th century, but their ideas were already showing their influence at the beginning of this century (the beginning of the 19th century). Some conclusions can be drawn from this. So, we can see that the interest in scientific achievements, including the innovations of modern technology, and the study of these innovations were discussed in the middle of the 19th century (Kaldybekovich Bazarbayev, Tursun, & Sadykova, 2012). The fact that

the rulers allowed backwardness in all areas in the khanates in Turkestan required an effort to cultivate the ideology of society and people's thinking. "The issue of the need to study European techniques in Turkestan was first raised by Kokand Khan Syed Muhammad Hakim Khan (Olim Khan's brother) in 1843 after returning from a trip to Russia, Turkey, Iran and other countries". Acquaintance with the outside world has begun to educate young people who have a modern approach and whose philosophical observation is developing among the people of Turkestan. It can be seen that getting acquainted with the outside world, the history and culture of other nations and countries is one of the first reasons that changed the thinking of the youth of Turkestan.

As we know from history, the process of globalization has always existed, but it has manifested itself slowly. As a result of such processes, the doctrine of Jadidism began to manifest itself in different ways. Therefore, the social, political, economic and spiritual ground of Jadidism ideas and movement in Turkestan was completely destroyed by the last quarter of the 19th century. At this point, it should be said that one of the social problems that arose at that time was that in the 60s and 80s of the 19th century, the Tsar's troops entered the territories of the Central Asian khanates, and the Russian population was relocated to Turkestan at the same time. Along with them came culture and way of life. Constant changes were made by Czarist Russia. The mind of the common people was not ready to accept this worldview at once. In 1926-1928, the policy of attack on women and girls, eavesdropping and other actions were not accepted by the public mind. As a result, there were casualties among the common people. Turkestan, Bukhara, and Khorezm regions are not the same, each has its own characteristics. But the conceptual ideas of all of them served as the moral foundations of the practice of great changes of the present time, and came to the field as the generational core of the direction of comprehensive reforms and today's strategy.

There was a division among the Jadidists, they were divided into two groups, such as those who supported the development while preserving the old-style schools, and those who promoted the idea of implementing democratic reforms by educating young people with a democratic spirit, completely changing the state system, and achieving national independence. The Jadids in a democratic spirit began to educate the people by publishing newspapers and magazines (Kamp, 2013). At the next stage, they expanded the scope of their activities by opening modern schools. In order to change the lifestyle of the local population, innovations such as banks, promissory notes, printing houses, and factories began to enter, railways were built, new economic relations appeared, lithographs were created, "Tarbiyyati atfol", "Umid", "Umid" Early socio-political and scientific societies such as "Nashri Maarif", "Barakat", "Ghayrat", "Taraqqi Parvar" were established (Makhfuza et al.). It can be seen that the socio-philosophical thinking of his time had the character of national liberation. In such a situation, one of the social movements that arose in Turkestan was one of the measures to bring the homeland to independence and realize its national identity. It is known that understanding the national identity is knowing the socio-historical, spiritual and cultural life, values, and nature of a particular nation. Jadidism was formed and developed with these goals in mind (Shadmanov et al., 2021).

4.2 Results

At the end of the 19th century and the beginning of the 20th century, social-political and philosophical views in Turkestan focused primarily on raising young people and using new educational systems to achieve progress. Initially, private new schools were opened to provide education to young people. Later, the formation of new schools spread across the region, with each area adopting its own unique approach to opening these schools. In discussing the activities of these new schools, the following idea was emphasized: "In Turkestan, we dream of making progress like other countries in the world, and we started opening new schools to achieve that goal. However, we have only focused on educating our boys. So far, we have not given importance to the education of our daughters". So, that's it seems of the past attention in the center young people to educate big attention give, this a guy and of girls science take society for important that to emphasize was Russian system schools opening, russification policy through this to the ground moved came population with communication in Turkestan superstitious of people ideology changed again one reason it happened This new of schools religious sciences with together worldly sciences too to be given, young people education big attention focus of the past main position turning around went But, fast in between Turkestan superstitious people between too division

and resistances increased. In general when new in schools to the doctrine Wed government and he with along with the “antiquity” movement too against came out “Antiquity” movement new in schools education from the system dissatisfied was They are for new to stage transition this religious to science damage brings said to the conclusion will come that thinkers yet too there is was “Antiquity” movement representatives power and religion leaders under the auspices of new schools supporters chase undertake, arrest , punish and even execution to achieve too they achieved.

This to the period come different resistances and to protests despite whole Turkestan country along the “method” jadid “schools activity show started Such of schools opening big social - political and cultural event was 1910 year this is the “method jadid”, that is new schools closed. But this of schools closure combativeness movement could not weaken, on the contrary more development for service did From this it is seen as it is, modernism wide social issues and enlightenment ideas before push in order to formed socio - philosophical direction was”. But combativeness to the doctrine relationship only independence years own position restores went.

In Turkestan of war appear to be and social in his life task positive in a sense interpretation reach it is necessary Because combativeness own of the era social in life new positional movement and reactionary to the point have was Jadidism to the movement relatively different different relationships reported sometimes Pan-Turkism, sometimes Pan-Islamism, sometimes nationalists, sometimes while national the bourgeoisie enlighteners like many names with to the language received (Zulfiyaxon, Manzura, Ma'mura, Madina, & Madinaxon, 2023).

The international relations and relations of the Jadids allowed them to get acquainted with the program of the Jadids of Russia, Turkey, Egypt, and Iran. Jadidists should implement their progressive ideas by developing a national printing press, introducing a modern education system, and sending local youth to study in advanced Western countries. they tried. Uzbek scientists have made great progress in studying various aspects of the modern enlightenment movement. The works of almost all modern writers were published and presented to the public. Many works devoted to the study of the history of the New Methodist school, national press, literature and theater have appeared.

4. Conclusion

In conclusion, it is worth saying that there is little to say about the contribution of Uzbek moderns to all fields. The heritage of Jadids is very important for the history and future of Uzbekistan. The first newspaper, the first novel, the first theater, the first modern school, the first journalism and freedom of speech, the first democratic state - all this is related to the past. Therefore, we, philologists, should continue to study the important issues related to the colonial periods of the history of Uzbekistan and convey them to the younger generation.

Enlightened intellectuals past of the century twentieth years Turkestan of the population spiritual, scientific level in raising big initiative those who showed This doctrine content by learning the future to generation deliver our task to be need.

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