

STUDY OF JADIDISM IN INDEPENDENT UZBEKISTAN

B. Qosimov wrote, “The centre and the actual heir of Turkestan Jadidism is undoubtedly Uzbekistan; the duty and responsibility of its study and the assessment of to what extent they are assumed, is primarily incumbent upon us” [2011:169]. Proceeding from this position, Jadidism research in Uzbekistan as an educational and political movement, as well as the study of the activities and heritage of the Jadids broadly began after 1991, following Uzbekistan’s acquisition of national independence, although some issues of Jadidism already had been discussed objectively during 1985–1990, during the Perestroika period.

According to Qosimov, the development and establishment of Jadid studies in Uzbekistan dates back to the 1920s and can be divided into six stages: 1900–1925, 1925–1938, 1938–1956, 1956–1985, 1985–1991, and 1991–the present [B. Qosimov 2002:10–17]. In detailing each of these stages in as an objective manner as possible, Qosimov characterizes 1900–1925 as a period in which the concept of Jadidism was formed, but little concrete research, excepting the historical works of Sadriiddin Ayni and Fayzullah Khodzhaev, was done. During 1925–1938 Jadidism was gradually destroyed by the Soviet authorities and the research that was done took on a purely political character, in which Jadidism and its followers were regarded as supporters of the bourgeoisie and opponents of

the socialist system. In subsequent stages (1938–1956 and 1956–1985) Jadidism generally was not considered as a historical phenomenon, while the Jadids themselves were presented as “ideologists of the commercial bourgeoisie.” However, since 1956, when policy began to “thaw” during Khrushchev’s premiership, the names and writing of many representatives of Jadidism, who had “not particularly involved themselves in political affairs” became topics of research. At that time, researchers who had recanted Jadidism now considered its representatives to be “enlighteners of the working class” and began to publish the selected works and intellectual activities of those “enlighteners” of the pre-Revolution period. This trend of study lasted until 1985, on the eve of Perestroika.

On November 10, 1987 the Institute of Language and Literature of the Academy of Science of Uzbekistan hosted the first conference dedicated to the study of Turkestani Jadidism, at which the participants proposed different terms to describe Jadidism and Jadids, in particular, Jadidism as an “enlightening flow” and the Jadids as “enlighteners,” “revolutionary democrats,” “bourgeois reformists,” “representatives of the liberal bourgeoisie,” and “bourgeois democrats” [Rizayev 1997:6]. A year later, on October 12, 1988, the same institute organized the all-union symposium, which mainly dealt with the questions of Jadidist periodization and terminology. According to B. Qosimov [2002:14] and Sh. Rizaev [Rizayev 1997:6], the symposium also proposed referring to Jadidism as an “enlightening flow,” since many of the participants believed that Jadidism primarily was engaged in the process of enlightenment; however, problems of periodization still remained unsolved.

Nevertheless, even as late as the early 1990s, history books still evaluated Jadidism and its representatives as “an important socio-political movement. Its inspirations and sponsors hoped to solve all the problems in coordination and cooperation with the tsar’s power. They were supportive of the Russian government... It was an open betrayal of national interests” [Khidoiatov 1990:293]. It was only after 1991 that the real possibility of comprehensively studying Jadidism came into existence. Now these problems not only attract literary critics, but also historians, philosophers, law experts among other scientists. At first, the research possessed a spontaneous and chaotic character, in which a definitive methodology had yet to be established and questions remained regarding periodization and terminology.

B. Qosimov is rightfully considered the pioneer of Jadidist research methodology in Uzbekistan, utilizing historiographical materials to define the essence of the movement [B. Qosimov 1993:12–34]. Citing numerous examples Qosimov believes that “Jadidism began with prob-

lems of primary school education, then moved to the Press, theater, and politics. Secondly, the social origins of its adherents were not inhomogeneous. And finally, its origin is connected with the name Ismail Gasprinskii" [1993:14]. Concerning the question of terminology, he finds it erroneous to restrict Jadidism only to the process of enlightenment, explaining the continuation of policy during the 1920s, when for the first time the government began to oppose Jadidism. For Qosimov, Jadidism is above all a socio-political movement and concludes [1993:21–22]:

1. Jadidism as a movement was formed in 1905 and took on a certain organizational character.
2. The direction that Jadidism took was anti-feudal, anti-colonial, and expressed the desire and interests of the part of the Turkestani people that primarily formed its bourgeoisie.
3. The main purpose of the Jadid movement was gaining national independence.
4. In their political aspirations and interests the Jadids collaborated with the Social Democrats.
5. Jadidism was composed of representatives of different social groups. Therefore, when trying to resolve social and political issues there were no unanimous consensuses and there could never be.

In later studies, Qosimov develops these theses, firmly asserting that "Jadidism is not a flow but a movement, a social, political, and enlightenment movement... It 1) attracted all strata of society and served as revival ideology, 2) fought for independence, Turkestani autonomy being the first practical result of that struggle, and 3) employed education, culture, and the media to attain its socio-political goals" [2002:6].

Turning to the question of periodization, historians have asserted that Jadidism within the territory of modern Uzbekistan emerged in the late 19th century, but ceased to exist at the beginning of the 1920s [Sodiqov 2000:253–318; Xolboyev 2012:323; Alimova 1999b:35–52]. In her analysis of the behavior of the Jadids, D. Alimova has promoted the view that the "excessive intelligence of Turkestani Jadids and the contrasting poor political judgment of Bukhara and Khiva Jadids" led to a bad ending for Jadidism in 1920 [Alimova 2011:19]. The same conclusion has been reached by another historian, F. Qosimov [2001:115–18], in his study of the history of the Bukhara khanate. In contrast, N. Polvonov [2011:30–44] purports an educational period of Jadidism during the last quarter of the 19th century, particularly under the Khanate of Khiva, but limits his topic to the activities of Khiva Jadids in 1921, when the leaders of the Young Khivans were displaced. Thus the Jadidist era has conditionally been denoted as occurring between the last decades of

the 19th century and the early 1920s.

Historians studying the early Soviet-era activities of the Jadids have characterized them as waging a struggle for independence among the ranks of the Basmachi movement [Xolboyev 2012:270–313; Rajabov 2001:126–34]. This period entered a new historical epoch in Uzbekistan, called *Istiqlolchilik Harakati*, the movement for independence. Almost all historians agree that the Jadids engaged in political action only after the February Revolution of 1917 [Rajabov 2001:126–34; Alimova 2001:135–39; Polvonov 2011].

Unlike the historians, literary critics have proposed three stages in Jadidism's appearance and development in Uzbekistan; namely, formation–1865–1905, development–1905–1917, and crisis–1917–1929. Basically, the initiator of this periodization scheme was B. Qosimov, who argued, “the appearance of the Jadid movement is directly related to the conquest of Turkestan by Russia and its consequences. Therefore, the stage of the movement's formation should be placed during 1865–1905. After the October Manifesto in 1905, Jadidism moved into its development stage... and reached its panicle in November 27, 1917 with the declaration of Turkestani autonomy. The decline of that autonomy and the unbearable struggle for independence lasting to the end of the 1920s comprises the third and last stage of the Jadidist era” [B. Qosimov et al. 2004:4]. Qosimov also examines the creative heritage of the poets active during the last quarter of the 19th century as one of educational poetry, characterizing the initial formative stage of Jadidism. He argues that these poets updated the traditional poetic symbols and images, by “bringing down the poetry from the heavens to deal with earthly affairs”; thus literature then acquired a realistic character [B. Qosimov 1993, 2002, 2011; B. Qosimov et al. 2004]. Qosimov also compares this era of Jadidism with the European Renaissance, arguing that unlike the Renaissance, Jadidism was a “national revival,” a phenomenon of national self-consciousness [B. Qosimov et al. 2004:6]. Thus, Jadidism and the study of it in independent Uzbekistan has acquired the character of a “national revival” and has more and more been placed by historians within an “era of national revival.”

The Jadid research done in independent Uzbekistan can be divided into five distinct directions.

1. Complex studies.
2. Historical research.
3. Journalistic, philological, and pedagogical research.
4. The study of the creativity and behavior of individual Jadids.
5. Textual criticism.

The most comprehensive treatment of Jadidism can be found in research of B. Qosimov conducted since the late 1960s, which can be found in its entirety in the monograph *Milliy uyg'onish: Jasorat, Ma'rifat, Fidoyilik* (National revival: Courage, knowledge, and dedication), covering the Jadid movement and Jadids from the viewpoints of history, literary heritage, educational activities, the press, and politics. Qosimov has developed the scientific concept of Jadidism and should be rightly considered as the founder of the school of National Revival Era literature. According to his concept, the formation of Jadidism can be characterized by three aspects: 1) the primary-school reform movement; 2) reformist views disseminated through the press and theater, which gradually began to assume a political character; and 3) the role of Ismail Gasprinskii as the leader during the formative years.

Qosimov begins by inquiring into the question of so-called “new-method schools,” their rise and the role of Ismail Gasprinskii in it; the diffusion of these schools in Turkestan, and the publication of the first textbooks written by locally based authors [B. Qosimov 2002:17–28]. However, the formation of Jadidism also included the problem of higher education [B. Qosimov et al. 2004:28–36], which in *Milliy uyg'onish* Qosimov examines through the appearance of charities and other organizations in Turkestan, which were involved in sending young people to study abroad, thus organizing a “Jadid national foreign study program” [B. Qosimov 2002:32].

Analyzing the appearance of the national Jadid press in Russia, especially in Turkestan, B. Qosimov [2002:36–64] concludes that at the beginning of the 20th century it emerged as one type of update in the social and spiritual life of Turkestan and played an important role in the awakening of the nation, unified under the banner of unity, independence, education, and justice. Through the Jadid press Turkestan emerged in the Turkic world, and the leading newspapers and magazines for Russian Muslims played an important role in its establishment. The Uzbek Jadid press became the cradle of the formation and development of new Uzbek literature and revived the nation, preparing it for the struggle for independence.

In *Milliy uyg'onish* Qosimov highlights the idea of the Jadids' struggle for independence and analyzes their nationalist ideology. He repeats his arguments made in earlier articles, where he wrote, “to impregnate the idea of national independence, it is necessary to promote and learn Jadid literature”; and “Jadids, on the one hand, fought for independence, and on the other, tried to create a democratic and legal state. This activity in Jadid ideology was carried out in two ways: 1) to achieve aware-

ness of the nation itself and 2) to combine the best traditions of East and West in the construction of the state and society.” His discussion of the concept and ideology of national independence is mainly an analysis of the writing of Ismail Gasprinskii on the topic and facts about heroism in the history of Turkic nationalism [B. Qosimov 2002:64–74].

Qosimov believes, “Jadidism is reformism that spread on a large scale. When it comes to scale, it is necessary to emphasize the political activities of the Jadids... Jadidism is more a political movement than an educational one” [2011:200]. In order to better explain this, he analyzes the history of Jadidism in detail, the rise of various peoples’ against Russia, and finally, the various ideological trends in Jadidism; for example, Pan-Islamism and Pan-Turkism [B. Qosimov 2002:74–90]. Furthermore, the author pays a great deal of attention to Jadid “institution-building,” beginning with Union and Progress, the Union of Muslims and ending with local organizations in different societies, such as the Turon, Maktab (school), and Shuroi Islomiya (council of Muslims). At the same time, he emphasizes the role and influence of these organizations on the activities of the Turkestani Jadids. In particular, he cites the example of preparations made by Mahmudhodja Behbudi for the “Project for Turkestan Autonomy” in 1906 [2002:90–112]. While analyzing the political aspects of the Jadids, he also considers Jadid attitudes toward socialism, taking up the publications of Gasprinskii and Behbudi in order to discover the actual Jadid opinions about socialist ideas [2002:112–123].

However the largest part of *Milliy uygʻonish* is devoted to Jadid literature, which the author defines an essentially new literature and explaining, “it has upgraded the views, updated the ideas, and returned to the essence of the nation” [B. Qosimov 2002:124]. He states, “Jadid literature became a complete literature only at the end of the 1910s to the beginning of the 1920s” [2002:128]. The initial period of the new literature is placed during 1905–1917, which is characterized by 1) views on education, not as a goal but as a means; 2) an awareness of slavery and the system of colonial control, as well as seeking their causes and ways of getting rid of them; 3) the nation should be free and independent; 4) the idea that economics is the foundation of everything; 5) insistence that Jadidism did not reject religion; and 6) literary emphasis on the motherland and patriotism [2002:123–63].

Throughout his discussion of the problems encountered in studying the national revival period and its literature, Qosimov pays particular attention to what he sees as still unfinished tasks; namely, 1) the leading tendencies of this period and how to interpret them; 2) the problems encountered in studying the literature of the period; 3) problems

in utilizing periodicals in studying National Revival Period literature; 4) problems in utilizing foreign literature in studying the period; and 5) problems of new interpretations about certain traditional concepts developed during the time in question. He concludes from this discussion that “every specialist who deals not only with literature but general social thought of the late 19th and beginning of the 20th centuries must take into account these issues and facts. Most importantly, these facts should be considered from the standpoint of the nationalist ideas and nationalist ideology” [B. Qosimov 2011:171–80]. The second part of *Milliy uygʻonish* is dedicated to sixteen eminent figures in the history of Jadidism with short biographies and analysis of their major works.

The Qosimov’s collection of articles, entitled *Uygʻongan Millat Maʼrifati* (Education of revived nation) and published in 2011, includes fourteen of his most important journal articles devoted to the various problems of Jadidism and to individuals in the Jadid movement [B. Qosimov 2011:129–237]. The content of many of the articles included has been set out above. Furthermore, we can say that these articles present a statement by Qosimov regarding his position on key issues pertaining to the study of Jadidism and the National Revival Period, such as periodization and terminology [2011:133–53, 163–66, 219–28], the struggle for independence and the national ideology of Jadidism [2011:154–62, 167–70], the problems of studying the period and its literature [2011:171–80], and the activities of individuals in the movement, such as Gasprinskii, Behbudi, and Chulpan and their works [2011:181–218, 229–37].

Needless to say, a comprehensive, integrated historical study of Jadidism by Uzbek scholars has still to be completed, despite actual attempts to conduct such research. In 2011, a group of scholars published a monograph entitled *Turkiston Jadidchiligi: Milliy Uygʻonish Davri Tarixi* (Turkestan Jadidism: History of the National Revival Period), which is essentially a collection of publications by individual historians that reflect the scope of each’s research to date on specific subjects. The book consists of five chapters, the first of which is devoted to the appearance and spread of new-method Jadid schools and issues regarding the establishment of institutions of higher education in Turkestan [Xolboyev et al. 2012:16–84]. This chapter contains summaries of U. Dolimov’s *Turkistonda Jadid Maktablari* (New-method schools in Turkestan) [2006] and S. Holboev’s *Milliy Universitetning Tarixiy Ildizlari va Tashkil Topishi* (The historical roots and foundations of the National University), which will be discussed in more detail below. The second chapter, enti-

tled “Jadid National Press, Book Publishing, the Ideology in Turkestan” [2012:85–149], is a summary of B. Dustkaraev’s *O‘zbekiston Jurnalistikasi Tarixi* (History of journalism in Uzbekistan) [Do‘stqorayev 2009], which will also be detailed below. In chapter three, entitled “Approval of Turkestan Jadid National Democratic Governance,” S. Holboev, in collaboration with U. Roziqulov and N. Polvonov, considers the two organizations, Shuroyi Islomiya (the Muslim council) and Shuroyi Ulamo (the council of clergy), as fountainheads of Jadid independent national democratic governance. At the same time, by referring to the research of S. Agzamhodjayev [2006] and A. Mingnorov [2002], the chapter argues that Shuroyi Islomiya was the most important political victory achieved by the Jadids after the February 1917 Revolution, which within a short time developed into Turkestan Autonomy [Xolboyev 2012:160–67]. The chapter also examines the political processes in the Bukhara and Khiva Khanates during 1917–1920 [2012:181–211]. Interestingly, S. Holboev considers the fields of history and geography, as well as their teaching in schools as representing a rise in the political consciousness of the Jadids [2012:212–69]. The final two chapters of the book consider the activities of the Jadids after the establishment of Soviet power in Turkestan, showing that the Jadids and the clergy were the ideological founders and organizers of resistance against the Soviet regime [2012:270–313].

The second volume of D. Alimova’s research [2009], entitled *Istoriia kak Istoriia, Istoriia kak Nauka* (History as history, history as a science) is “dedicated to the history of the national progressive movement in Turkestan during the late 19th and early 20th centuries known as Jadidism.” According to the author, this study is one of the first attempts to render a comprehensive and objective analysis of the historical essence of Jadidism [2009:4]. Although it cannot claim to provide a comprehensive analysis of Jadidism itself, as author by restricting the analysis of some works of Jadids tried to study as cultural and religious views of Jadids, the study is essentially a collection of Alimova’s previously published articles on Jadidism [Alimova and Rtveladze 2001:149–72; Alimova 1997:81–93; 2001:15–20; 2000].

In an attempt to identify the causes and implement a periodization of the Jadid movement, Alimova [2009:7–77] has argued, “the Jadid movement expressed the most progressive direction in the complicated pattern of political forces in Turkestan society of the late 19th and early 20th centuries. It is based on the world of humanistic and national values”; and “under the circumstances of colonialism, it saw the main cause of the backwardness of the state in its ignorance of the people and envisioned a solution of the problem as initially discovered only through en-

lightenment.” Through mainly analyzing the works of Ahmad Danish, Alimova comes to the conclusion that the Jadid movement, which proposed a wider range of tasks in the development of society, was formed on the educational ideas of Central Asian national progressive intellectuals and in only two decades realized the need for political change [2009:7–11]. Alimova also highlights the Jadids as achieving progress in the development of the economy; however, he also points out that they gave priority to the development of a national press and public education. At the same time, the educational activities of the Jadids, especially cultural enlightenment, included the task of raising national consciousness [2009:18–21].

Regarding the characteristic features of the intellectual worldview of the Jadids, Alimova attempts a comparative analysis of the fusion of the philosophical ideas of East and West in the ideas of the Jadids, while pointing out the contact of Islamic reformism in Egypt and the Young Turk movement with Turkestan Jadidism [Alimova 2009:78–98]. Furthermore, she examines positions taken by the Turkestan Jadids on history, culture, religion, and statehood, analyzing their works and activities as reported by the press [2009:22–77]. On these issues, the author concludes, “the Jadids believed that Muslim culture with all its religious and national traditional customs should be based on universal values and achievements” [2009:64]; “the ideological views of the Turkestan Jadids largely revised under the influence of ideological and political currents penetrated into the region from neighboring countries, due to the integration of democratic movements” [2009:71–72]; and “by 1917 the religious and national tolerance progressives merged into a consensus and received the status of national policymakers” [2009:74]. Alimova finally concludes, “in spite of a bad ending, the national progressive movement led by the Jadids contributed to the growth of national consciousness and played a significant role in the development of national liberation ideology” [2009:151].

In the research done by historians R. Abdullayev [Abdullaev 1998], S. Agzamhodjaev [Agzamkhodzhaev 1996, 2006; A’zamxojoyev and Alimova 2007], T. Kozakov [2000], A. Mingnorov [2000], D. Ziyaeva [Ziaeva 1999; Ziyoyeva 2000], and H. Ziyaev [Ziyoyev 1998] special attention is given to the political events of 1916–1918 and the participation of the Jadids in them. They consider the activities of the Turkestan Jadids in forming national political organizations, analyze their relationship to the February and October Revolutions of 1917, the activities and the role of the Jadids’ declaration of Turkestan Autonomy on the way to state sovereignty and progressivism. In his many articles and books

K. Rajabov [1999, 2001; Rajabov and Hayitov 2011] has highlighted the political process, the Jadids' struggle for national independence and their role in the organization of the Basmachi armed resistance against the Soviets.

The collection of scientific articles entitled *O'zbekiston Davlatchiligi Tarixi Ocherklari* (Essays on the history of statehood of Uzbekistan) [Alimova and Rtveladze 2001] provides materials on the history of statehood from ancient times to the beginning of the 20th century. The book includes articles by R. Mukminova and G. Agzamova on the history of the Khanate of Khiva, D. Alimova on the history of the Jadid movement, including the views of the Khiva Jadids regarding statehood, and Rajabov himself concerning democratic forms of statehood in Bukhara and the Khorezm People's Republic.

M. Kayumov in his study of the socio-political processes in the Khanate of Khiva during the late 19th and early 20th centuries [2005] analyzes historical events on the basis of archival materials. The socio-political processes and movements in Khorezm during the same period are also reflected in the monograph by N. Koshchanov and N. Polvanov [Qo'shjonov and Polvonov 2007]. Their research, which is based on archival materials, manuscripts, and memoirs, reconsiders the social and political history of the Khanate of Khiva, in particular the Jadid movement, the activity of the Young Khivans party and its participation in the democratic process during the first quarter of the 20th century [2007:265–342]. Furthermore, the authors present their views on socio-economic situation in Khiva after being conquered by Russia, the need for radical reform and the role played by Qushbegi Islamhoja [2007:121–216].

In his monograph entitled *Xorazmdagi Ijtimoiy Harakatlar va Siyosiy Partiyalar Tarixi* (History of social movements and political parties in Khorezm), Polvonov argues that the roots of the Jadid movement in Khiva served capitalist interests, as well as in education and reformist ideas following the Russian conquest, and that this process affected the propensity of Muhammad Rahim II towards implementing reforms [Polvonov 2011:30–44]. The author emphasizes the contrast of Jadidism in Khorezm to that in other parts of Turkestan, in that the Khiva Jadids had no press. Therefore, the main sources for studying Jadidism and its activities in the region are, in Polvonov's view, the memoirs of participants of those events [2011:103].

Political processes in Bukhara during the early 20th century and the activities of the Bukhara Jadids have been studied by B. Ergashev [1991], who attempts to link the views of Ahmad Danish with Jadid ideology,

calling him the ideological inspirer of Bukhara Jadidism. In addition, Ergashev attempts to assess political developments after the two revolutions of 1917 and the ideology of the new state under the Young Bukharians. L. Muhammadjonova [2000] also addresses the socio-political situation and the development of democratic movements in Bukhara during the same period. Through analyzing the socio-political and economic situations in Bukhara, she is basically trying to evaluate the nascent Jadid movement in Bukhara. In addition, she sees that the development of democratic and renewed ideas influenced not only internal forces and events, but also democratic reforms in neighboring countries.

Ye. Tayronov [2011] attempts to investigate the formation and activities of national entrepreneurship in early 20th century Turkestan, while trying to identify the spiritual and educational activities of local entrepreneurs together with the Jadids, the initiative taken by local entrepreneurs in the creation of the national Press and political organizations, as well as their attitudes towards the two revolutions of 1917. He argues that under the conditions of colonization of the region, a stratum of local entrepreneurs was formed, which, along with the Jadids, took an active part in the socioeconomic, political, cultural, spiritual, and educational life of the community by financially supporting the Jadids. In this vein, Ye. Tayronov [2011:20–23] argues that local entrepreneurs in conjunction with the Jadids fought against Russian colonialism and supported the achievement of broad geographical autonomy.

In the study of Jadidism, we must consider the special role played by the independent national press that appeared in the early 20th century. Scholarly research on this subject done after national independence comprises a large part of Jadid studies in Uzbekistan. One of the first studies of the early 20th-century press appeared in the early 1990s, in which A. Djalalov and H. Uzganbaev examined the activities of the newspapers *Turkiston Viloyatining Gazeti*, *Taraqqiy*, *Samarkand*, and *Sadoi Turkiston* from a philological point of view [Jalolov and O'zganboyev 1993]. The authors attempted to show the role of the press in the birth, development, and formation of Uzbek educational and democratic literature, arguing that the press, based on the exigencies of the time, encouraged and expanded propagandistic motives in literature and that the press “taught” the literary author how to cover day-to-day socio-political issues [1993:115].

The work of B. Qosimov [2002:36–64; B. Qosimov et al. 2004:205–40] describes the history of the national press in connection with other Muslim newspapers published in the Russian Empire and on the basis of rich factual material show their interrelationships. Qosimov argues

that the Jadid press in Turkestan appeared as a result of the October Manifesto of 1905 [2002:36]; however, within this process an important role was played by *Turkiston Viloyatining Gazeti*, as well as the Muslim press of Ottoman Turkey, the Caucasus, and the Volga region. B. Dustkoraev [Do'stqorayev 2003:70–76] and Z. Abdirashidov [2011a:274–323] emphasize the roles and influence of Ismail Gasprinskii and the newspaper *Tarcuman* in the development of the national press in Turkestan. According to Z. Abdirashidov, *Tarcuman* played a very important role in the origin and development of the Muslim press, not only in the Caucasus and the Inner Russia, but also in Turkestan. Furthermore, Abdirashidov calls our attention to the role of the Persian speaking periodicals of Iran, India, and Egypt in forming modernistic ideas in Turkestan, especially in Bukhara [Abdirashidov 2011a:321–23].

N. Abduazizova [2000, 2008], B. Dustkoraev [Do'stqorayev 2009], T. Pidaev [Pidayev 1999, 1996:42–44; Pidayev and Halimova 1997], and Z. Abdirashidov [2011a:274–323] among others have along with the study of the history of Jadid press also partially analyzed the content of articles published by the Turkestani press. Abdirashidov [2011a:322–23] argues, “the appearance of the print media in Turkestan changed the way of life some sections of the population, although it took a lot of time in other regions of the Russian Empire. Along with aiding in the modernization of the educational system, the Press played a major role in the formation of a special direction in Muslim political thought in Russia, especially in Turkestan. The Muslim Press encouraged some of their readers to become more informed and others to engage in social work, literary and educational activities.” Dustkoraev analyzes in detail the appearance of each publication, trying to characterize their orientation, journalistic “language,” and the position of their editors, with actual examples taken from their content. N. Avazov [1995], H. Saidov [1998], and S. Halimova [2007] examine the journalistic and editorial activities of Behbudy, as well as the newspaper *Sadoi Turkiston*.

During the years following independence, historians began to pay a great deal of attention to the Jadid press, especially the socio-political and economic views expressed in its pages. In addition, they have begun to use the Jadid press as one of the main sources for studying the history of Uzbekistan. Among them stands the dissertation written by R. Tursunov [2008], which widely uses and analyzes publications relating to the socioeconomic views of the Jadids, while A. Mingnorov [2000] and K. Rahmanov [2009] consider the press as a source for studying the history of the National Revival Period. Along with the monographs and dissertations which have appeared, numerous journal articles have highlighted

various problems regarding the Jadid press.

In recent years, the historiographical research has dealt with periodicals published in the early 20th century as historiographical source materials. In particular, D. Ziyaeva in her historiographical study of the national liberation movement in Turkestan during 1916–1924 conducts a comparative analysis of the periodical literature with archival documents in a detailed study of the socio-political views of the Jadids [Ziyaeva 1999]. Historian S. Shadmanova [2011] has analyzed the newspapers published during 1870–1917, in an attempt to confirm that historiographically, journalism and history were connected during the late 19th and early 20th centuries in a single intellectual space she calls the “science of creativity.” She reveals a distinctive feature of the content and general tendencies of official and private Russian and Jadid journalism, providing information about editors, contingents of workers, and the degree of their participation in the media. In a problem-based approach, Shadmanova shows the extent and dynamics of the elucidation by the press of socioeconomic issues and cultural life of the region with convincing evidence of the inexhaustibility of “textual materials” regarding the history of historical science.

Philologists studying Jadidism began by paying attention to individual publications in the context of the role played by the press in the development of the National Revival Period literature. For example, K. Pardaev took up the magazine *Al-Islah* in order to highlight the new trends in Uzbek literature during the early 20th century [Pardayev 2012]. The literary study of Jadidism has focused on the aesthetic trends in new Uzbek-Jadid literature. According to the work of D. Kuronov, those major aesthetic trends determining the content and essence of Jadid literature were 1) the social ideals of the Jadid movement being transformed into the aesthetic ideal of the period’s literature as a whole; 2) social orientation of literature aiming at the assimilation of certain ideas; 3) the thematic aspect of literature’s proximity to real life; and 4) simplicity of the content and nature of literature [Kuronov 2004:10]. In Kuronov’s examination of Chulpan, he concludes that the ideas of Jadidism, rallying various creative people around itself, created a new socially-oriented literature, having in its arsenal combined styles and means peculiar to Eastern and Western literature. However, he adds that the representative authors of Jadid literature did not have time to form their creative trends into a complete aesthetic program. For this reason, he defines Jadid literature as one ideological and literary trend in the history of Uzbek literature [2004:207].

In the research on literature, the main issue has been to update liter-

ary and aesthetic ideals in Jadid literature and to study the development of those ideals. For this reason, following independence, the focus was placed on the study of the literary biographies of the Jadids and the scope and scale of the content of their work. Noteworthy within the field of literary criticism are H. Boltaboev [Boltaboyev 1996], I. Ganiev [Gʻaniyev 1994a, 1994b, 1998], D. Kuronov [Quronov 1998], B. Karimov [2004, 2006], and U. Jurakulov [Joʻraqulov 1998], all of whom studied to a certain extent the formation of a new aesthetic view of Jadid literature, while investigating the literary sources of the National Revival Period from the viewpoint of the individual literary genre, the history of literary criticism, and its theoretical problems and methodology. A. Davlatova [2011] has explored the problems of the aesthetic ideal of National Revival Period literature, in an attempt to justify the factors comprising the aesthetic views of the Jadids, while analyzing theoretical perspectives and the aesthetic ideals in Jadid literature in terms of genre properties.

In recent years, we have seen comparative studies which have considered the participation of Jadidist writers in world literature. Z. Kasymova [2011] has investigated the originality of the artistic conception of the world and human nature in the works of Fitrat, Chulpan, and Kadiri, in an attempt to show that formation of Jadidist literature took place in the process of close interaction with the works of world literature, while arguing the conception of the world and human nature in the works of these three writers were influenced by not only their personal religious beliefs, but also by the classical literature of the East and Europe, as part of the philosophy and culture of modernism. Kasymova adds that in their writing, the Jadid authors were repelled by avant-garde trends in literary thought, while at the same time successfully developed the principles of dialogism and an adequate reflection of cultural context. M. Umarova [2011] has adopted the methodology of problem analysis to compare the role and place of the concept of “art time” in the historical dramas of Shakespeare and Fitrat.

The linguistic study of the Jadid writers has also made a great contribution to the study of Jadidism in Uzbekistan. Based on the study of the vocabulary of both publicist and artistic works, this research has shown the contribution made by Jadidism to the development of the modern Uzbek language. Researchers such as M. Qurbonova [1993], B. Tuychiboev [Toʻychiboyev 1995], M. Yuldoshev [Yoʻldoshev 2000], D. Nematova [Neʻmatova 2004], F. Bobojonov [2002], E. Saidov [Sayidov 2001], T. Togaev [Togʻayev 2005], and L. Djalolova [2007] have studied the lexical features of language in the works of Fitrat, Chulpan, Behbudi, Avlani, and Kadiri, in attempts to show the basic semantic problem of

lexemes in literary works expressing the scientific, educational, and patriotic ideas of Jadidism.

The Jadid, or new-method, school, has become the subject of study not only by educational specialists, but also historians and philologists. From the point of view that the emergence and development of the Jadid movement is directly related to the new-method school arises a historical analysis focusing on the struggle between the Jadids and Kadimists (conservatives), the old and new method schools, as well as the attitudes of government officials, local administrators, and the clergy towards the latter. Other themes include the basis of teaching in the mother tongue and writing, the first textbooks published by the Jadids, and their role in the history of national pedagogy. A comprehensive treatment of the new-method school can be found in the published research of U. Dolimov [2006, 2008, 2012], which comparatively analyzes the systems of teaching in the traditional and new-method schools, in an attempt to clarify the role played by the latter in the development of progressive thinking in Turkestan. In addition, Dolimov examines in detail the educational policies of the tsarist authorities in Turkestan, showing the role played by charitable organizations in the development of the new-methodical school network. However, the largest part of Dolimov's research is devoted to the biography and activities of representative pedagogues of the National Revival Period and the analysis of their creative heritage.

Z. Abdirashidov [2008:12–40; 2011a:173–218] has conducted a comparative study of the history of European, Turkish, and Russian pedagogy, in order to clarify the origins and emergence of the new-method school and its diffusion throughout Turkestan, including the Bukhara and Khiva Khanates. The research of M. Karlybaev [1996] and R. Urazbayeva [Urazbaeva 2012] considers the issues of the traditional confessional and Russian educational institutions, as well as the origin of the Jadid educational system in the Khanate of Khiva, in particular Karakalpakstan.

The first collection of essay-portraits dedicated to the life and work of such poets and educators as Azizi, Avlani, Ibrat, and Sufizada was compiled by B. Kasimov and U. Dolimov [Qosimov and Dolimov 1990] and has become an important source for the further study of Jadidism. B. Karimov [2004, 2006] uses the example of the life and work of Abdullah Kadiri and Wadud Mahmud to better understand the history of Uzbek literary criticism and the of literature of the 1920s. Karimov attempts to investigate the artistic world of the writers in question, the relationship between their literary and aesthetic ideals and scientific views, the

impact of the dominate policies of the period on literary interpretation, and the role of vulgar sociology in their analysis and interpretation. The research of O. Tulaboev [To'laboyev 2010] has attempted to show the place and merit of the poet Kami in National Revival Period literature, with a biography outlining Kami's literary heritage and the major genres and themes in his works.

Life and activities of Fitrat, as well as his literary, scientific, and journalistic heritage has attracted the interest of many scholars over the past 20 years, producing an enormous body of literature which can be classified in the following manner.

(1) Literature

The research of H. Boltaboev [Boltaboyev 1996] on Fitrat's scientific heritage (i.e., works on the theory and history of literature, as well as literary criticism) attempts to determine the extent of thought, development, and aesthetic trends in Uzbek literature during the early 20th century. The social, spiritual, and psychological essence of Fitrat's drama and its artistic and aesthetic value was investigated by I. Ganiev [G'aniyev 1998], while B. Dustkoraev [Do'stqorayev 1989] conducted one of the first comparative analyses of Firtrat's *She'r va Shoirliq* (Poetry and poetic creativity), *Adabiyot Qoidalari* (Norms of literature), and *Bedil*. B. Qosimov [1994:69–156] employed archival materials to reconstruct his biography and speculate about his scientific heritage, and U. Jurakulov [Jo'raqulov 1998] has studied the scientific and literary methods developed by Fitrat and the theoretical trends in his work, while at the same time analyzing his literary views in the context of the socio-political, psychological, and genetic factors within his aesthetic outlook.

(2) Pedagogy

D. Ahatova [Axatova 1998] has discussed the scientific, artistic, and cultural heritage reflected in the pedagogical ideas of Fitrat, in an attempt to illuminate the social, cultural, and political factors influencing their formation. Sh. Abdujalilova [2005] has explored Fitrat's ideas in the context of family education, enabling her to develop scientific and methodological recommendations that can be utilized in the educational process.

(3) Philosophy

Sh. Goibova [G'oyibova 1996] explored the ideas of Fitrat, emphasizing

the importance of educational, patriotic ideas and analyzing the essence of his thought in the development of national culture and the spiritual foundations of Uzbekistan's independence.

(4) Law

The determination of historical and epistemological circumstances in the formation, generalization, and systematization of the political and legal views of Fitrat have been examined by M. Ergasheva [2002] in an analysis of the requirements of independence reflected in those views.

(5) Linguistics

The research of M. Kurbanova [Qurbonova 1993] and B. Tuychibayev [To'ychiboyev 1995] has been devoted to the study of Fitrat's attitude towards purism, vocalic harmony, as well as his participation in the process of the orthographic reform of the Uzbek language, while E. Saidov [Sayidov 2001] conducted a statistical analysis of the vocabulary of Fitrat's literary works, classifying terms according to topic and emphasizing Fitrat's use of archaic Turkic vocabulary and extensive use of vocabulary from Uzbek dialects.

The personality and activities of Ismail Gasprinskii has been studied in terms of his role and influence on the development of the Jadid movement in Turkestan. The most noteworthy research in this direction has been done by B. Kasimov [B. Qosimov 1992] and Z. Abdirashidov [2008, 2011a], who examine the relationship of Gasprinskii to the Turkestanii Jadids and his role in the formation of Central Asian Jadidism. We also have detailed analyses of the emergence of new-method pedagogy at the beginning of the Jadid reform movement and comprehensive and objective studies of the attitudes shown by the Russian and Khan administrations and Turkestanii intellectuals between the end of 19th and early 20th century towards Gasprinskii, tracing the origin of the Jadid political movement in Central Asia.

Sources for studying Jadidism are the literary, scientific, and journalistic heritage of the Jadids themselves and related archival materials. The study of these sources has been carried out in two directions: 1) the publication of primary sources with commentary and 2) research and analysis of those sources and their introduction in published research. Direction 1) is exemplified by the series *Istiqlol Qahramonlari* (Heroes of independence) containing the published works of Behbudi, Avlani,

Fitrat, Munawwarqari Abdurashidkhanov, Wadud Mahmud, Ibrat, Ismail Gasprinskii, Haji Muin, to name just a few. In addition, separate monographs have been published containing the selected works of one or several of the above-named writers. The main drawbacks of most of these source collections are compilation errors and inappropriate abridgments of the texts. Most researchers are not skillful enough to read the texts in the original Arabic script, and are relatively unfamiliar with both the Arabic and Persian languages, making it difficult to prepare texts for publication and add necessary comments.

Direction 2) can be seen in a great deal of the research done to date, but a large amount of it utilizes the flawed primary sources accumulated via direction 1). However some of the research has adopted a comparative-textual approach to the heritage of the enlighteners. This approach may be found in work of Sh. Amonov [2010], who conducted a comparative-textual analysis of the manuscripts in the collections, *Divani Nihoni* and *National Poetry for National Songs*, in addition to discussing the theoretical and methodological problems in studying Hamza's poetry, while Sh. Yusupov [1995, 1999] utilized the available archival sources in discussing problems specific to Jadidism and the biography of Furqat. To the above source material studies can be added bibliographies and facsimile editions of several periodicals, which are major reference sources in the study of Jadidism [Fayzullayev 2008; Abdirashidov 2011b; Babad-zhanov 2007].

In sum, the study of Jadidism in Uzbekistan, even at its presence stage of incompleteness, makes up a large body of literature and demonstrates multi-directionality in terms of approach. The research has largely been aimed at strengthening the idea of national independence. Despite clear evidence to the contrary, we still find textual errors in individual studies, necessitating critical review and objective re-evaluation in subsequent publications. As to the work of reissuing the original sources, the majority of the existing collections must be revised according comparative-critical methodology and provided with relevant commentary. Even reprints of some previously published works of the Jadids are not free of such deficiencies, showing the need for a more comprehensive study of the subject matter.

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