

Study Of Jadid Literature In Foreign Literary Studies

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Abstract: This article analyzes the study of Jadid literature in foreign literary studies, particularly in the research of Jeff Sahadeo. The study scientifically illuminates Sahadeo's views on the colonial policy of the Russian Empire in Turkestan, local society, and the Jadid movement. Also, the reflection of the educational and political activities of the Jadids in foreign sources, the role of Jadidism in the process of national self-awareness and modernization are assessed on the basis of an analytical approach.

Keywords: Jadidism, Jeff Sahadeo, colonialism, history of Turkestan, modernism, Jadid press, liberation movement.

Introduction: The history of our homeland is witness to many events. The movement, which began to put an end to the submissiveness that had prevailed for many years, was subjected to thousands of slanders and accusations in its time. During the Tsarist Russian invasion, the Governor-General of Fergana, Mikhail Skobelev, said: "To destroy a nation, it is not necessary to destroy it; it is enough to destroy its culture, art, and language, and soon it will perish itself..." [1]. The conspiracy to illiterate the nation has not lost its trace and influence until recently. The burden of destroying the nation fell upon the intellectual class of our homeland. Prominent representatives of the Jadid movement wrote works calling for the awakening of the nation, organized theaters, and published articles in newspapers encouraging the pursuit of knowledge. They wrote textbooks for schools and also worked as teachers.

METHODOLOGY

In this study, methods of comparison of scientific sources, content analysis, and comparative study of the opinions of foreign literary scholars were used.

RESULTS

The acquisition of secular knowledge has always been supported for the younger generation. The calls of our Head of State to study and teach the scholarly creativity and arduous life path of the Jadid movement are by no means accidental. The President emphasizes that studying the contribution of the Jadids to national

statehood remains a matter of pressing relevance. As is well known, our Jadid forefathers, who entered the historical arena with the noble idea of "Unity in language, thought, and action," believed that the principal path to liberating peoples from ignorance and backwardness, rescuing them from the quagmire of heedlessness, lay in knowledge and enlightenment, in mastering secular progress. Moreover, they specifically noted that the Jadid movement possessed not only educational but also political significance. From this perspective, researching and systematizing the progressive ideas and views of our reformist ancestors; studying the role and influence of the Turkestan Jadids in the development of national statehood; analyzing the legislative foundations of the state structures they established in the first quarter of the twentieth century; providing a historical assessment of their activities aimed at building a secular, legal, and democratic society; and considering how this legacy serves as a solid foundation for the construction of New Uzbekistan and the Third Renaissance have been identified as the main topics of discussion at today's conference, which is of particular importance.

In the current era of globalization, increased attention has been given in foreign literary studies to the study of Jadid literature. In particular, the liberation movements of colonized nations during the colonial period have attracted the interest of foreign researchers. One such scholar is Jeff Sahadeo. Jeff Sahadeo is a professor and researcher who primarily

studies Central Asia, the Caucasus, Russia, Eastern Europe, and Eurasian history, as well as issues of empire, migration, and diaspora. He is currently engaged in research on Central Asia and the Caucasus. His works illuminating the policies pursued by colonial powers in Central Asia and the condition of the local population have attracted considerable attention, especially for their explicit discussion of policies aimed at illiteracy or Russification.

The scholar has undertaken several major studies depicting the situation in Central Asia. In *Everyday Life in Central Asia: Past and Present*, Sahadeo notes that the term “civilization,” which the Russians began to use in colonized Tashkent, slightly changed its meaning and came closer to the European notions of “culture” and “progress.” Moreover, the Russians encountered such a vibrant society and economic situation in Turkestan that it did not correspond at all to their preconceived notions of Asia as static and backward. According to Sahadeo, Central Asian societies were sinking into stagnation under the guise of development. In addition, in his works *Central Asia and The Modern Uzbeks*, the tragic history of Central Asia and the Uzbek people is revealed. Jeff Sahadeo shows particular interest in Uzbeks and the city of Tashkent, which is evidenced by his views expressed in *Russian Colonial Society in Tashkent*.

In the introduction to this work, Sahadeo recalls the process of collecting materials for the study: “I am grateful to the many individuals and institutions that assisted me. Musallam Jorayev and Ergash Umarov provided invaluable help in the libraries and archives of Tashkent. In all of these institutions, I encountered a friendly attitude and a readiness to help; I would like to express special thanks to Erkin Abdullayev and Marhamat Sagatovna.” In the book, Jeff acknowledges pre-conquest Tashkent as a historical and cultural-educational center. At the same time, he attempts to depict the social life of Tashkent’s population: “Each mahalla of Tashkent developed its own sphere of economic activity. One specialized in saddlery, another in atlas silk, and yet another in footwear or leather production.” In the section titled “Rituals: Construction and Memory,” he writes about the construction projects carried out in Tashkent under von Kaufman and about the so-called “Russian Quarter.”

In a separate chapter, Sahadeo presents extensive information on the independence movements in Central Asia, particularly in Turkestan, namely Jadidism, and also cites works by other foreign scholars. Among recent studies, he highlights “Adeeb Khalid’s study on modernist Central Asian intellectuals, the Jadids,” which examines the confrontations between the Russian Empire and local peoples, the

radical transformation of “local conceptions” of culture and religion, and the colonization of society, economy, and politics in Tashkent. Young Central Asian intellectuals identified themselves as “Jadids” or “new-method thinkers” and developed their own concept of progress. Supported in Central Asia, this movement adhered to many notions of civilization and proposed new paths toward economic growth and toward gaining power and influence in Tashkent and across Asia. However, the Jadids were a minority. Although condemned by Islamic clergy, their intellectual energy defined a new dynamism in local society and already exposed who the colonizer was.

Jeff Sahadeo also provides a full and objective account of the events in Turkestan in 1905. Drawing on periodicals published in Turkestan—such as *Turkiston Viloyatining Gazetasi*, *Taraqqiy*, and *Xurshid*—he discusses their role in the lives of Turkestan’s people and provides information about Jadid activities. He notes in particular that these newspapers and journals published by the Jadids criticized the colonial system and regularly issued appeals and calls related to religion, education, and the pursuit of knowledge. The term “Jadid,” he observes, was especially active in the field of education, widely used in fostering national self-awareness and in establishing “new-method” schools. The voice of the Jadid movement did not leave scholars in distant lands indifferent. Today, the inclusion of their activities in foreign literature and their presentation to a broad audience constitute a process of great significance.

The work also lists Jadid figures who took the initiative in opening new-method schools. It provides information on Munavvarqori Abdurashidxon o’g’li founding a new-method school in 1901, where both modern and religious subjects were taught. Today, Jadidism has already taken shape as a distinct current within social and educational studies. Munavvar Qori was a progressive thinker who foresaw the future of the nation. He began his activities by establishing the much-needed new-method schools in Turkestan and by writing textbooks for such schools. Sahadeo’s work includes valuable information about his textbooks, such as *Adibi Avval*, *Birinchi Muallim*, *Adibi Soniy*, *Ikkinchi Muallim*, *Alifbo*, and *Jug’rofiya*.

The activity of the Jadids during the events of 1916–1917 is also described, including the names and members of the societies and unions they formed. The primary cause of the uprising is identified as the Russian Tsar’s decree mobilizing the local population for military labor, which mainly involved men—the principal workforce and the backbone of families. As a result, discontent arose among the population. Although the decree initially mentioned Tashkent and

the Fergana Valley, protest movements spread throughout Turkestan. The uprising was brutally suppressed; many participants were killed, and consequently, liberation movements aimed at achieving freedom and national self-awareness intensified. This, in turn, led to the October Revolution and the establishment of the Turkestan Autonomy. The 1916 National Liberation Movement was a significant event in the history of Turkestan, reflecting local resistance to the Russian Empire and playing an important role in future struggles for independence.

Jeff Sahadeo recounts these events in his work and also considers it appropriate to cite the views of other world researchers on the movement. In the chapter "War, Empire, and Society, 1914–1916," he describes the causes and consequences of these movements and uprisings. He depicts the overcrowded prisons as follows: "Reports from foreign observers and archival sources portray prison life in Turkestan as even more severe. Jerome Davis, an American scholar, visited the main prison outside Tashkent in 1916 and called it a 'death camp.' Designed to hold ten thousand prisoners, it contained more than twenty-five thousand inmates. Malaria and typhus were rampant. Every day fifteen or eighteen prisoners died. In 1917, the Dane A. H. Brun, who came to Tashkent to care for prisoners of war, reported insufficient food supplies, a lack of clothing, and poor sanitary conditions. Constant complaints by camp commanders about shortages and poor conditions were ignored by provincial officials." Sahadeo presents these facts with deep regret.

The Jadids who were repressed for fighting for the nation and freedom are, in fact, the figures who laid the spiritual foundations of today's independence. Studying and teaching the ideas and advocacy of the Jadid movement on a scientific basis within world literary studies is an urgent task for every researcher.

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