

Modern Approach to Jadidism and Literature of Jadids

Dilafruz Jabborova ¹

*¹ Doctor of Philosophy in Philology (PhD) and Senior Lecturer at Samarkand State University
named by Sharof Rashidov, Samarkand, Uzbekistan*

Abstract:- The movements of Jadidism and the approach to the literature of the Jadids define a significant period in the last quarter-century. Initially, simple articles and works of Jadid literature were published in newspapers and journals. This period is crucial as it marks a new phase in the study of Kodiriy, Fitrat, and Chulpon's works, serving as a pioneering step. Literary scholars began to approach these works not just from a literary-aesthetic point of view, but also from a broader cultural perspective. This foundation helps describe the national renaissance period of literature.

This document provides information about 16 prominent representatives of the Jadid movements and literature, including figures like Ismoilbek Gasprinskiy, Makhmudkhoja Bekhbudiy, Munavvar Kori Abdurashidkhon ugli, Abdurauf Fitrat, and others. The significance of this information is based on concrete opinions, factual searches, and sources from the author. The role of Chulpon and Jadidism in the literature is highlighted through articles, pamphlets, and fundamental research, emphasizing their sociopolitical histories, works, and lives, bringing their importance and role to the readers.

A key aspect of these works is their contribution to our self-realization, offering extensive information about the devoted figures of the nation and their struggles for independence. The influence of their efforts on our culture is evident. Although Jadid works were seldom published before the 2000s, they have since gained popularity, leading to numerous studies. This period has thus become known as the "literature of the Jadids" and the "national renaissance of Uzbek literature."

Keywords: Jadid, movements of Jadidism, national renaissance, nationalist, critical analysis.

1. Introduction

Although our scientists and enlightened intellectuals began to put forward their views on the Jadidist movement and its representatives based on a modern approach in the late 1980s, it was only after achieving independence that the full truth about them could be revealed. Taking advantage of this opportunity, many historians and literary experts focused their attention on the activities of the modernist movement and its creative representatives. As a result, scientific research directions such as "Jadid literature" and "national renaissance literature" emerged in literary studies during this period.

2. Results and Considerations

In particular, during the first five years of our independence, numerous articles about enlightened intellectuals began to be published [1, 105-119; 2, 11-12; 3, 6-7; 4, 44-48; 5, 49-53; 6, 74-79; 7, 3-9; 8, 99-103; 9, 175-183; 9, 190-198; 10, 149-154; 11, 155-159]. These articles addressed the role, purpose, and essence of the Jadidism movement in the social and political life of our nation at the beginning of the century, the one-sided approaches to the movement during the Soviet era, and the life and activities of its leading figures.

Examining articles published by historians, philosophers, and literary experts in periodicals reveals that our scientists aimed to justify that independence was not easily won but was fought for over more than a century. For instance, in the article "Jadidism: Truth and Fiction," published in the first months of independence, the author highlights the one-sided evaluation of the Jadidism movement during the Soviet period. Although the author could

not entirely escape the influence of Shura ideas, he attempted to correctly interpret the essence of Jadidism. During the political life of the 1920s and 1930s and later, Jadidism was condemned as a bourgeois nationalist movement. The article supports this claim with clear evidence and interprets the issue from a historian's perspective. Most importantly, the article emphasizes the need to comprehensively re-examine Jadidism using new criteria and approaches during the years of independence to uncover fundamental truths.

Many articles have been published about enlightened intellectuals, especially Mahmudhoja Behbudi, Munavvar Qori Abdurashidkhanov, Ubaidulla Khojaev, Abdurauf Fitrat, Abdulla Qadiri, Abdulhamid Cholpon, and others. New approaches to the study and interpretation of their educational activities and scientific and literary heritage, seen as sacrifices for the homeland and nation, have been put forward. H. Sayyid's interpretation of Behbudi's publicism is particularly notable. The article "An Article Written with Anguish..." exemplifies this approach. The author addresses the main concept of Behbudi's article "History and Geography" and other related issues, noting that Behbudi's article caused a great stir upon its publication and was quickly translated into Russian by the "Okhranka." The purpose of writing and publishing a commentary on it was to intensify the conflict between the ancients and the moderns and to create discord between them.

B. Dostqoraev, in his article "The Great Figure of Turkestan Jadids," discusses the reform activities of Munavvar Qori Abdurashidkhanov, known as the "Father of Tashkent Jadids," focusing on his educational efforts for the freedom of the homeland and the nation. At the beginning of the article, Dostqoraev comments on the essence of the Jadidist movement, its differences from the "ancientists," the tsarist government's policy toward the local people, and the people's struggle for freedom related to the Dukchi Eshon incident. The Tsarist authorities aimed to teach the local people the Russian language and inform them about Russian culture and lifestyle through Russian-system schools. In contrast, Jadidists like Munavvar Qori emphasized the need to open new types of schools and provide education to awaken the people from their sleep of heedlessness. Munavvar Qori's efforts in this regard are well-expressed in the article.

H. Boltaboev, in the article "Fitrat and Literature Studies of the Early 20th Century," presents the leading concept of the Jadidism movement in the early 20th century as an understanding of the identity of the country's people. This represents a significant step toward the introduction of literary heritage and values created in the mother tongue. According to Boltaboev, literature began to develop based on national principles. However, the economic and political changes of this period were not yet fully reflected in the literature, so social and political views were emphasized in literary studies alongside aesthetic analysis. In particular, the enlightened Behbudi's views on language and the nation, and the concept of freedom for the homeland and nation put forward in the scientific and artistic works written after Fitrat's "Discussion," were efforts in this direction.

Another issue Boltaboev highlights is the activity of modern enlighteners in the field of education, especially in creating textbooks for schools at the beginning of the century. The textbooks created by Munavvar Qori, Abdulla Avloni, Saidrasul Azizi, Hamza, and other intellectuals were the first efforts of Jadidists in educational reforms.

In the article, Boltaboev examines Fitrat's role in the formation of Uzbek literary studies in the early 20th century. He discusses one of the current issues facing literary studies today, stating, "...this subject, which has been suppressed for seventy years, requires a new perspective due to today's national independence. Conducting deep scientific research and observations in this regard is one of the 'mental tasks' of modern Uzbek literary scholars" [2, 183].

The same issue was raised in B. Nazarov's article entitled "The Role of Fitrat in Uzbek Literature of the 20th Century." The article states that it is appropriate to study Fitrat's work in three stages: the first stage - "The Life Period of Fitrat," which includes the time until 1938 when he became a victim of repression; the second stage from 1938 to the 1990s, during the Soviet era when Fitrat's name and works were consistently condemned; and the third stage beginning in 1991, when Uzbekistan gained independence.

The author emphasizes that there were two different approaches to Fitrat's work in the initial stage. Initial reviews and forewords by Cholpon, V. Mahmud, N. Torakulov, and S. Ainiy were positive. However, under the pressure of the governor's ideology, articles by J. Boybulatov, H. Olimjon, and others began to attach various negative

labels to Fitrat's work. In the second stage, despite Fitrat's name being vindicated in 1956 and some positive opinions being expressed, the general draft continued. By the third stage, all restrictions had disappeared, creating an opportunity to freely express opinions about the life and creative heritage of Fitrat and Cholpon.

Ahmad Aliyev's article "Who Are the Enemies of the People, and What Kind of 'Hostility' Did They Do to the People?" discusses the Jadidist movement and its various interpretations and debates on the eve of independence and in the first years of independence. Aliyev claims that accusations such as "enemy of the people," "nationalist," and "localist" by the ideologues of the Shura period were inventions of the red empire, intended to suppress the intellectuals and enlighteners who cared for the fate of the country and called for the people's freedom. Although correct opinions have been expressed in the articles of historians, linguists, and literary scholars over the past four to five years, Aliyev notes with regret that these opinions are being repeated over and over again, leading to uniformity and diminishing the value of correct statements.

The second issue that concerns the author is that during the Shura period, representatives of modern literature were considered "representatives of bourgeois literature." Some intellectuals who supported nationalist views are now "rolling" and adding themselves to the ranks of those who promote the motives of independence. The critic questions the extent to which these individuals have the right to write articles of such content.

Ahmad Aliev was an active scholar who published many articles, literary essays, and books on modern literature, including Cholpon's work, in the early period of independence. From the 1950s to the 1960s, he was one of the first to conduct extensive research on modern literature, particularly the work of Abdulla Qadiri. He also extensively studied the literary environment of the 1920s and 1930s. Therefore, his observations on the works of artists like Qadiri and his contemporaries Fitrat and Cholpon, although not free from ideological influence, differ from those of other researchers by providing more comprehensive information about these writers. Consequently, it was natural for him to be active as a scientist who had well-studied the sources of the field on the eve of independence and in the first ten years of independence.

A. Aliev's collection of essays entitled "Independence and Literary Heritage" (1997), published in the "Vatan Fidaylari" column (although the book was recommended as a guide by the Ministry of Higher Education, it is correct to designate the sources related to the life and work of the artists covered in it as literary essays - D.J.) and "Spirituality, Value, and Artistry" (2000) discuss the figures of modern literature, especially Cholpon, in detail. In "Independence and Literary Heritage," the author creates literary portraits of artists such as Fitrat, Qadiri, Cholpon, Behbud, Ghazi Yunus, Elbek, and Botu. Here, the author explores materials related to the life and work of these creators and examines the leading ideological motives in their work from the perspective of the ideology of independence. In the portrait dedicated to Cholpon, the concept of the poet's poetry is illuminated in several directions.

First, the ideological motive of Cholpon's poetry is infused with the ideas of independence, based on the analysis of poems reflecting the tragedies of the colonial era, such as "Man of Conscience," "Shackles," "Grassy Water," and "Old Poplar." Another area the scientist focuses on is the issue of the conscience of the lyrical hero (the poet's "I"). The author interprets conscience, one of the leading motives in Cholpon's poems, in connection with the issue of human will and the ideology of independence. "His poetry has a very wide range of topics, all of which glorify the human personality and tell of his difficult fate. The problems of human freedom are deeply poetically and philosophically expressed in poems dedicated to the seasons of spring, summer, autumn, and winter, as well as man, perspective, love, women's freedom, and natural scenes and phenomena."

The poet expresses his opinions with great skill, sometimes in cheerful and playful verses, sometimes in very sad and somber expressions. Various events of life—wedding, mourning, joy, sadness—all interest the poet, and he cannot help but express his reaction to them. After all, just as life is never full of joys, it will never be full of worries. This was the basic aesthetic ideal of Cholpon's poetry, and we believe that this is the power of the poet's realism," writes the scientist [3, 160]. Analyzing Cholpon's poems, the scientist considers his poetic skills to be realistic. In particular, elements of nature and landscapes appear as leading themes in his poems, where the imagery acquires symbolism and is combined with the content of the work. In this way, the life-giving power of Cholpon's poetry is shown. It is emphasized that this poetry contains no signs of modernity or hypocrisy; the poet's

concept is aimed at truthfully reflecting the reality of the time, originating from his aesthetic principles. The scientist bases his opinion on an analysis of the poet's poems, such as "My Tune."

A. Aliev approaches the work of other artists based on the same principles. His book "Spirituality, Value, and Artistry" [4, 632] is characterized by observations based on the commonality of thoughts, interpretations, and analyses focused on the triad of human, society, and literature. The book consists of two chapters: "Sacrifice" and "Independence and Our National Values - Today." High patriotism and awareness of national identity that define our values are expressed using the opportunities of freedom of thought. The representatives of modern literature reflect on education and many other socio-cultural values based on the analysis of the works of national devotees such as Behbudi, Qadiri, Cholpon, Fitrat, Elbek, and Usman Nasir. In the "Dedication" section, the authors of the national renaissance literature of the early 20th century and the theoretical-methodological foundations of studying their works are discussed. The problems of teaching their works in higher education and the need for textbooks and training manuals to be fundamentally different from previous ones are mentioned. According to the author, the basis that unites nations and peoples is strength—spirituality.

The book covers issues such as the development of art and literature, and the reform of the education system, in connection with the events of the time, to achieve spiritual maturity. For example, while commenting on the issue of nationalism in art, the author points out that in the early years of independence, the portrayal of our national spirituality in foreign television series had a negative effect on the psyche and spiritual world of our youth, alienating them from our national values. In contrast to the heroes of these light series, he cites the heroes of national novels such as "The Past Days," "The Scorpion from the Altar," "Night and Day," and "Good Blood" as examples. The book contains valuable opinions on current issues such as spirituality and education, spirituality and religion, spirituality and patriotism, and spirituality and self-sacrifice, all based on the analysis of the artistic works of Behbudi, Fitrat, and Cholpon.

The book also addresses the concept of "modern literature," studying enlightenment I ideas at its core in comparison with the works of Eastern and Western enlighteners. According to the author, the new literature of any period cannot be universally termed "modern literature" because the modern Uzbek literature of the early 20th century differs from the "new literature" that can emerge at any time by several key features.

The book contains detailed observations about the origin, sphere of influence, and literary figures of the Central Asian Jadidism movement. The second chapter, entitled "Independence and Our National Values - Today," examines the works of Qadiri, Behbudi, Cholpon, Fitrat, and other early 20th-century writers from the perspective of spirituality and national values.

3. Conclusion

In both books by A. Aliev, great attention is paid to Cholpon's work, analyzing his poetry in harmony with the ideas of the time and the ideology of independence.

In conclusion, it is evident that in the first ten years of independence, literary studies of the modernist movement and literature took a comprehensive shape. Significant attention was devoted to defining its leading principles, revealing its essence, and highlighting its educational and cultural importance.

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