

## WESTERNIZATION IN JADID LITERATURE. LITERARY FORMS AND THEMATIC CONTENT

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**Abstract:** *This article delves into the process of Westernization in Uzbek literature during the Jadid era. It examines literary forms and genres from the 1980s, exploring their thematic content through the works of various writers and journalists. The conclusion emphasizes the goal of integrating Western thought with traditional Central Asian culture to promote social and cultural progress.*

**Keywords:** *jadidism, civilization, westernization, movement, literary forms, thematic content*

In the early 1900s, significant literary innovations marked Uzbek social life, with Ismail Gasprinski's ideas and activities crucial in defining this period as Jadid. Gasprinski's influence extended from his 1893 visit to Bukhara, where he met the Amir and initiated innovation movements. The establishment of the "Usul-i Jadid" school in Bukhara by Gasprinski catalyzed the rapid spread of this innovative movement throughout Turkestan. Consequently, schools bearing the same name emerged in various districts of Turkestan as a result of this transformative initiative<sup>1</sup>.

Jadidism refers to a reformist movement that emerged in the late 19th and early 20th centuries within Muslim communities of Central Asia and the Volga-Ural region. The term "Jadid" translates to "new" or "modern" in Arabic. The Jadids were advocates of modernization and sought to address the social, educational, and cultural challenges faced by their societies under Russian colonial rule.

During the early 1900s, notable advancements, particularly in press publishing, unfolded rapidly. Dozens of newspapers and magazines emerged in the Uzbek language during this era, with the inaugural publication being "Taraqqiy" ("Progress"). These publications advocated for unity and solidarity among the people, emphasizing language and cultural cohesion. Their primary goal was to elevate the spiritual sentiments of the population by addressing national issues and the pursuit of freedom.

The Jadid Period is crucial for Uzbek language and literature. It not only laid the groundwork for the modern Uzbek language but also saw the birth of various literary forms like novels, stories, dramas, and theater in Uzbek literature. The increased publishing activities and ongoing magazine releases played a big role in supporting and inspiring writers during this important time<sup>2</sup>. The national language, Uzbek, played a

<sup>1</sup> Khujaev F. Materials for the history of the Bukhara revolution, Tashkent, 1997.

<sup>2</sup> For comprehensive information on Jadid Period literature, refer to: Naim Karimov, XX. Tashkent, 1994.

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crucial role in comprehension and storytelling during these activities, making significant contributions. The Jadid Period marked the era when discussions about a national language and literature became possible.

The Westernization in Jadid literature refers to the influence of Western ideas, values, and literary forms on the literary works produced during the Jadid movement. The Jadids, who were advocates of modernization and reform in Central Asian and Volga-Ural Muslim communities, sought to incorporate elements of Western thought into their literature as part of a broader effort to modernize and advance their societies.

In terms of literature, this Westernization is often observed in the adoption of new literary genres and forms such as novels, short stories, and dramas, which were prevalent in Western literature. The Jadids aimed to convey their ideas and messages using these modern literary forms, reflecting the influence of European literary traditions. The Russo-Japanese War of 1904–1905, the Russian Revolution of 1905–1907, the Constitutional Revolution in Iran from 1905 to 1911, and the Young Turk Revolution in Turkey in 1908 strongly influenced the global outlook of the Jadids. During this time, the Jadids gathered around their newspapers and journals, established new-style schools, various libraries, and reading rooms, and formed amateur theater groups. The majority of these creative minds were poets and writers who, with their works, historically created a new national literature. Literature flourished alongside the events of the era. By the 1910s, enlightenment and freedom became central themes. The concepts of "nation" and "homeland" entered literature. Interest in national poetry increased. A new era of modern storytelling emerged, and publicism (Behbudiy, Fitrat, Munavvarqori, Mirmuhsin) developed, and realistic prose took shape. Therefore, the literature of this period was referred to as the era of national revival in Uzbek literature after the independence of Uzbekistan<sup>3</sup>.

The Jadids considered providing new content to the existing culture in the country as their main goal. For this purpose, they set out to reform in the fields of art, media, education, and literature. Initially, the Jadids focused on reforms in the field of education, aiming to enhance the intellectual capacity, knowledge, and overall cultural level of the general population. As a result, the opening of "Usul-i Jadid" schools became a significant socio-political event. In the early 20th century, more than 100 such schools were established, providing education to over 100,000 students<sup>4</sup>. The Jadids also introduced changes to the religious education system, emphasizing the importance of teaching worldly subjects such as arithmetic, history, geography, and natural sciences

<sup>3</sup> Rajabova R, History of Uzbekistan (1917-1993), Tashkent, 1994.

<sup>4</sup> Eshtemirov K. Writer Avlani in the socio-political life of the 19th century and the beginning of the 20th century Academic International Conference on Multi-Disciplinary Studies and Education. Vol. 1. No. 6. 2023.

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alongside religious sciences. Behbudiy emphasized the need to reform the religious system and highlighted the importance of preparing a new generation of spiritual leaders. His dramatic works, such as "Padarkush," Fitrat's "Munozara," and Qudratilloning's "To'y," emerged as a response to these demands.

Additionally, Westernization in Jadid literature can be seen in the thematic content of their works. The Jadids addressed issues such as social reform, education, and individual rights, drawing inspiration from Western ideas of progress, enlightenment, and humanism. They used literature as a tool for spreading these modern and reformist ideas among their readership. The main goals and ideals of Jadidism were to liberate Turkestan from the backwardness of the Middle Ages and religious obscurantism, reform Sharia, enlighten the people, strive for the establishment of constitutional monarchy and parliament in Bukhara and Khiva, subsequently creating a free and prosperous society through the establishment of a democratic republic. Their objectives included instituting stable national currency, forming a national army, and establishing enlightened cultural and educational societies in Tashkent, Fergana, Bukhara, Samarkand, and Khiva, led by free-thinking and progressive individuals. The Jadid movement emerged as a result of these cultural and educational societies and alliances, working towards the modernization and progress of society.

Overall, the Westernization in Jadid literature reflects a conscious effort by the Jadid intellectuals to blend traditional Central Asian culture with elements of Western thought in order to bring about social and cultural progress. Jadids aimed to modernize cultural practices and social norms. They advocated for the promotion of rational thinking, individual rights, and social equality. There was a push for the use of the vernacular in literature and a shift towards modern literary genres.

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