

DISTINCTIVE FEATURES OF THE LITERARY AND JOURNALISTIC WORKS OF THE JADIDS**Tagirova Mushtariy Makhudovna**

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Abstract. The article analyzes the distinctive features of the literary and journalistic works of representatives of the Jadid movement of the late 19th and early 20th centuries. Based on the works of Mahmudkhoja Behbudi, Abdurauf Fitrat, Abdulla Avloni, and Hamza Hakimzade Niyazi, the ideological, thematic, and genre characteristics of Jadid literature are examined, as well as its connection with socio-political processes and reformist ideas of the era. It is established that Jadid literature was characterized by a pronounced educational orientation, active use of journalistic forms, the development of dramaturgy, and a focus on pressing social issues. Special attention is given to the role of periodical press and theater as means of disseminating ideas of cultural renewal and national self-awareness. It is concluded that the literary and journalistic activities of the Jadids played an important role in the formation of modern Uzbek literature and the development of social thought in the early 20th century.

Keywords: Jadidism, Uzbek literature, journalism, Fitrat, Behbudi, Avloni, Hamza, dramaturgy, national revival, enlightenment.

Introduction. The distinctive literary and journalistic works of the Jadid movement of the late 19th and early 20th centuries are determined by the historical conditions under which a new national intelligentsia emerged in Turkestan. Jadidism emerged as a response to the cultural and educational backwardness of society and was linked to the need to reform the traditional educational system, develop secular sciences, and foster a new social consciousness. Representatives of the movement viewed literature not only as artistic expression but also as a means of social influence aimed at educating the people and spreading ideas of cultural renewal. The works of the Jadids clearly demonstrate a desire to combine national traditions with the achievements of modern European science and culture, which became one of the key characteristics of the literature of this period [1].

One of the characteristic features of Jadid literature is its pronounced educational focus. Mahmudkhoja Behbudi, Abdullah Avloni, Abdurauf Fitrat, and Hamza Hakimzade Niyazi viewed artistic expression as a means of educating a new generation capable of absorbing modern knowledge and participating in social development. Their works raise issues of school reform, the need to study foreign languages, the development of science, and the fight against ignorance and religious fanaticism. Unlike classical Eastern literature, where religious, moral, and philosophical themes predominated, Jadid literature addresses real social problems and seeks to demonstrate solutions through education and cultural development [2].

Literature review. Journalism played a key role in the Jadids' activities, becoming the primary means of disseminating new ideas. At the beginning of the 20th century, newspapers and magazines began to appear, frequently publishing articles on issues of education, social structure, the role of the intelligentsia, and the future of national culture. Through publications such as "Tarzhimon," "Taraqqi," "Khurshid," "Shukhrat," and others, the Jadids sought to influence public opinion and instill in readers a sense of responsibility for the nation's fate. Their journalistic texts were distinguished by their straightforward presentation, polemical nature, and an effort to convince readers of the need for reform. It was through journalism that the Jadid



movement gained widespread public attention and became an important cultural phenomenon of the early 20th century [3].

Another distinctive feature of Jadid literary works is the development of new genres, previously underrepresented in the national tradition. Drama gained particular importance, becoming an important means of educational activity. A significant portion of the population lacked the opportunity to read books and newspapers, so the theater stage was used as a means of disseminating ideas for social reform. The plays of Mahmudhoja Behbudi, Abdurauf Fitrat, and Hamza Hakimzade Niyazi raised questions of social injustice, the need for education, the role of the individual in history, and human responsibility to society. The emergence of a new type of drama signaled a shift from traditional literary form to a modern national literature focused on real-life issues [4].

The work of Abdurauf Fitrat occupies a special place in Jadid literature, as his works most fully reflect ideas for the spiritual and cultural renewal of society. In his journalistic articles, he criticized the backwardness of the educational system, advocated for the study of secular sciences, and the development of national culture based on modern knowledge. In his dramatic works, Fitrat raises questions of power, the responsibility of rulers, and the role of the people in history, and also demonstrates the tragic consequences of ignorance and despotism. His work is distinguished by its philosophical depth and its desire to understand the causes of society's cultural crisis, making him one of the most significant representatives of Jadid literature [5].

The distinctiveness of Jadid literature is also evident in its combination of national traditions with elements of European culture. The Jadids did not reject the spiritual heritage of the past, but believed it was necessary to utilize the achievements of modern civilization for the development of society. Their works reveal the influence of both Eastern classical literature and European social thought. This combination of tradition and innovation led to the formation of a new literary system in which artistic creativity is closely linked to social activity and aimed at changing social reality [6].

The literary and journalistic works of the Jadids played a vital role in shaping national identity and developing modern Uzbek literature in the early 20th century. Their works contributed to the dissemination of enlightenment ideas, the development of periodicals, the establishment of drama, and the formation of a new cultural environment. Thanks to the work of Jadid writers, literature became an active participant in public life and became a means of spiritual renewal for society, which determined the further development of national culture and social thought [7].

One of the most important areas of Jadid activity was the creation of a new education system, which was also reflected in their literary and journalistic works. In their works, they criticized the old school, based on the rote memorization of religious texts, and advocated the introduction of new teaching methods, including the study of natural sciences, geography, history, and foreign languages. In articles and textbooks, the Jadids explained in detail the need for reform, argued for the importance of secular education, and urged parents to enroll their children in the new schools. Literature and journalism in this case served as the ideological foundation for educational reform and contributed to the dissemination of new pedagogical ideas [8].

a special place in Jadid literature. The works of Behbudi, Fitrat, and Hamza frequently depict heroes confronting injustice, ignorance, and environmental cruelty. Through the fates of these characters, the authors demonstrated the need for change and called for an active approach to life. Dramatic works often explore conflicts between the old and the new, between supporters of the traditional way of life and representatives of the reform movement. Such artistic conflicts reflected the real contradictions of the time and emphasized the complexity of the process of social renewal [9].



Conclusion. A characteristic feature of the Jadids' journalistic works is their polemical nature. The authors did not limit themselves to presenting their views, but instead engaged in open debate with opponents of reform. Their articles criticized conservative clergy who opposed the introduction of new schools and the study of secular sciences. At the same time, the Jadids sought to demonstrate that their work did not contradict religion, but rather aimed at strengthening society and raising the level of education. The polemical style of their journalism imbued their texts with particular expressiveness and enhanced their impact on the reader.

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