



## THE WESTERNIZATION PHASE OF THE JADID MOVEMENT

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### ABSTRACT

This article will reveal some aspects of the Jadid movement. how east and west influenced this movement is determined by some principles.

### KEYWORDS

Jadidism, East, West, new way of thinking, Turkestan, Chulpan, Fitrat.

### INTRODUCTION

In the history of Uzbek literary-theoretical thought of the 20th century, the science of literary studies gained its full appearance, the opportunities for the development of literary studies expanded somewhat, and as a result, national literary studies began to conquer the boundaries of culture. Literary science, which has become a source of research since the time of Aristotle, was first studied within the branches of philosophy. In the world of theoretical sciences, since the 19th century, this field has been researched as a separate branch within the humanities. This is because, as Aristotle pointed out in his "Poetry", "some people,

by skill, some by skill, and some by innate talent... create the image - the likeness of many things..." images. And, of course, the difference between these images depended on the artist's skill. This factor created the need to study literary studies as a separate branch.

The period of Jadidism became a special page in the history of our literature precisely because of this reason. Because now it was possible to learn about the literary process not only through published books and plays, but also through newspapers and magazines. Uzbek literary studies, which began to develop at the



beginning of the 20th century, is an important and concise research for its time about the promotion of national culture by our national intellectuals, scientists, poets and public workers, and about the literary and artistic manifestations that lived in the past and left a great legacy. It is the source of various works created as a result of research.

At the beginning of the 20th century, Jadids carefully mastered the results of the investigations and researches of Russian and Western scientists, and later, noticing that the time of revolution and renewal had come in the sphere of Uzbek science, literary studies began to be studied as an independent science.

For the first time in Turkestan, the issue of using various European experiences was initiated by Kokand's Khan Sayed Muhammad Hakim Khan after returning from a trip to different countries (Russia, Iran, Turkey and other countries) in 1843 (the main issue here is to study European techniques and use them. It can be said that this event was the first step for the country to connect with the outside world, to familiarize with the new ones in our country, from whom the philosophical observation of acquiring new knowledge began to educate a wide generation.

As in all fields, the principle of national revival and cultural identity of the moderns became a priority in the science of literature. Because "westernization" was on the rise in the outlook of young people educated in Europe, pro-Turkism was taking root among a group of intellectuals. Experts divide the process of the Muslim world's reaction to Western culture, which is gradually entering it, into three stages:

1. Prejudice. Rejection of everything related to the West.

2. Recognition. Recognizing and responding to the fact that the West is gaining ground in many issues, trying to create an alternative system.

3. Follow up.

In the process of the second stage, the concept of "modern Islam", i.e., modern Muslims, appeared in the West, and this concept is the recognition of Islam as a rational religion open to modern development, in some areas of Western culture. It meant things like admitting one's progress and not shying away from learning from it.

Along with the positive aspects of the westernization phase in the activity of the Jadids, there were also several negative aspects, namely:

- Clash with traditional values and religious scholars (the Jadids were strongly opposed by traditionalists due to their support for educational reforms and Western methods, and religious scholars criticized them a lot. In addition, there were also those who worried that the changes would damage national traditions and worsen the way of life);

- Increasing differences in society (the more the opportunities for learning in the new method schools increased, the more the students in them became superior to the students of the old education system. As a result, social classes such as "modernists" and "supporters of the old method" were formed in social life, can be said);

- The risk of loss of nationality and ethnic assimilation (obsession with Western culture and way of life would lead to the decline of the national language and customs. Some critics argue that the Westernization process will ultimately be influenced by Russia or the wider European world, worried that it would lead to the loss of local culture, which would further deepen the colonial situation);



- Limitation of reforms and failures in some actions (the Russian Empire and the Emirate of Bukhara strongly opposed the reforms of the Jadids and tried to limit their activities. Westernization and efforts to change society faced sharp obstacles in some places, and great losses were observed).

These factors were dangerous not only for literature, but for the entire nation. The reason is that as a result of blindly following these principles, our national identity and cultural core are in danger of disappearing. At this point, literary sources also came into play as an important source of influence. Contemporary literature sought to restore and strengthen the Uzbek national identity. This process had a great influence on the development of national literature and was studied in literary studies on the basis of the ideas of national renaissance.

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