

# Studying The Literary Heritage Of The Jadids Of The Fergana Valley: Scientific Analysis And Conclusions

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**Abstract:** The article will provide a scientific analysis of the works considered the literary heritage of Jadid figures of the late nineteenth and early twentieth centuries, including the scientific articles they wrote, as well as the ideas and views put forward in them.

**Keywords:** Ishaq Khan Ibrat, Abidjan Mahmudov, Ashurali Zahiri, Sadoy Ferghana, heresy, backwardness, science, enlightenment, propaganda, progress, nation, literature, newspaper.

**Introduction:** The literary heritage recorded by the Jadids of the Fergana Valley in the late 19th and early 20th centuries, and articles illuminating the social life of this period, are important sources reflecting the activities of the intellectuals of the Fergana nation for the development of the nation. This legacy serves to illuminate the struggles, ideas, and views of their ancestors towards science, enlightenment, and progress in crisis situations for future generations. Obidjon Mahmudov, who played an important role among the intelligentsia of the Fergana people, was a man who valued science and loved literature and art, even though he was a major investor. From April 3, 1914, to April 26, 1915, the "Sadoyi Farg'ona," published by him, attracted the renowned Jadid representatives of Kokand to the newspaper office. Ashurali Zohiri, Abdulvahhob Ibadi, Nuri Usmani, Dadamirza Qori, Ibrahim Davran, Yahya Qori, Mulla Abdullohbek Musabek's son, and others showed enthusiasm in establishing the newspaper's activities. Also, Is'haqkhan Junaydullahkhoja's son Ibrat, Abdulhamid Chulpan, Shokir Mukhtorov, Sayyid Khalid, Wasli Sayyid Ahmad, Tavallo, Mulla Ayn, Siddiqiy, A.F. Rakhmanov, Nur Muhammadi, Sulaymaniy, Dilevsky, Kamolov Mirzajan Mirza Abror Oglu, Salih Oglu Shokirjon qori, Mirzoev Bahtiyar, Mirmuhsin Shermuhammad Oglu took an active part. Articles written by them are published on the pages of "Sadoyi Turkestan," "Sadoyi Farg'ona," "Turkiston viloyatining gazeti" and other newspapers and magazines

published during this period.

## METHODS

The study of the scientific heritage left by the Jadids of the Fergana Valley began only during the years of independence. Scholars who have worked in this regard include A. Khudoikulov[29. 1995], D.A. Alimova[4. 1996; 2021], T. Kazakov[32]. 2001], R. Sharipov[30. 2002], R. Tursunov[28. 2008], scholars who have worked in this regard include A. Khudoikulov[29. 1995], D. A. Alimova[4. 1996; 5. 2021]. A. Khudoikulov's dissertation focused on the educational activities of the Jadids of Turkestan in the late 19th and early 20th centuries. Researcher D.A. Alimova and other aforementioned researchers have focused more on issues related to the Jadidism movement in Bukhara, while these works provide partial data on the Fergana Jadidism movement and its exponents. The Fergana Valley as a Study Related to the Jadidism Movement Historian T., who was engaged in the topic "Socio-Political Situation and the Jadidism Movement in the Fergana Valley at the Beginning of the 20th Century." T.K. Kazakov dissertation [32. 2001] it is important that we show the work. In it, the author explains the emergence and formation of Jadidism in the Fergana Valley and the cultural, educational, and socio-political activities of the Jadids of the Fergana Valley in the early 20th century in an understandable and justified manner. The research work carried out by the scientist is an early research work on the topic of the Jadidism movement in the Fergana Valley, which

serves as the basis for further scientific research in this regard.

## RESULTS

In the process of studying the literary heritage of the Jadids of the Fergana Valley from the point of view of history and historiography, they were among the first, and the sources that need attention before the establishment of the Soviet government in the country related to the Jadid movement of Turkestan because most of the written sources were written by the participants of the movement and their contemporaries are considered original sources that determine the characteristics of the period. The works of Is'hoqxon Ibrat written during that period [12. 1901; 13. 1908; 14. 1912], sources written by his contemporaries [8. M. Inv. No 7392; 33. See Inv. No 10067; 16. 1908; 26. 1901], or works created before 1920 - works of different content are also considered to be the same Jadids or their contemporaries, which has special significance in determining the attitude of the movement about this movement [3. 1924; 9. 1903; 15. M. Inv No 11618; 19. 1914]. Among the articles published in the periodical press, "New Mosque and School" is among the articles covering issues of school and education [21. 1914], "The Need for a General Library and Reading Room" [34. 1914], "Culture" [7. 1914], among the articles illuminating the social life of the Fergana Valley of that time are "Dream and Dream" [1. 1914], "Circumcision Wedding" [25. 1914], "How should the people of Fergana develop" [19. 1914], "Why did the people of Turkestan face a crisis" [6. 1914], "The Sorrow of the Future" [31. 1914] and others.

In the first issue of the newspaper "Sadoyi Farg'ona," the Jadids' article "According to Our Purpose" was published [22. 1914], where the authors explain their expectations of the newspaper publication, stating that the people of Turkestan need a newspaper that would protect and preserve the nation of Islam, that would inspire enthusiasm and action for the independent development, progress, and happiness of the people, that would be knowledge for Fergana, that would lead the people out of prosperity, pride, prison, ignorance, and disaster, and would lead them to the paths of unity and solidarity. The behavior, way of life, and rights of the tribes and nationalities in it are determined by the knowledge, culture, and literacy of humanity and mankind, the means of reforming the moral foundations of the Turkestanis, knowledge of the level of their culture in terms of knowledge and enlightenment compared to other nations for several centuries, the need for the people to be leaders in science and traditions, and the need for an exemplary newspaper in their national language and dialect.

They express gratitude and praise to Allah the Almighty, blessing them with fortune and happiness, for making our voice heard on every side of the world stage, and for being in the shadow of the people of determination and zeal for Fergana. A group of activists from the "G'ayrat" society, wishing for the continuation of the "Sadoyi Farg'ona" newspaper, stated that they were worthy of showcasing the Fergana region of science and enlightenment these days and would now continue to diligently expend their energy, regardless of their condition or circumstances. Mulla Mahmudhoja Rezazoda, Mulla Mahmudjon Qori, Mulla Abdulvahhob, Mulla Mahmudjon, Mullakhan Makhdum, and Mulla Ashurali are cited as such national intellectuals [22. 1914].

The Jadids of the Fergana Valley paid special attention to science, history, language, and literature. Ashurali Zohiri, one of the Jadid scholars, in his article "Native Language," which was noteworthy at the beginning of the 20th century and even today, states that the level of each nation in science, craft, and other areas is measured by its attitude to its native language and literature, and acknowledges that nations whose native language is between existence and non-existence will not be respected and valued among other nations, and will not be able to benefit from the educational, social, and cultural aspects existing in the world. The reason for coming to this conclusion is that if the country's scholars wanted to write letters to someone, they would write in Persian alphabet, and if young people wrote letters to each other, they would write in Ottoman Turkish or Tatar, and if teachers would at least apply Arabic morphology and grammar to Turkic in their lessons, explaining through examples, young people would have increased their respect for their own language as a useful language for something. Let us also know Persian, Arabic, and Russian, not only well, but also very well, but above all, let us know our native language. When we say that if we don't know our own language well, we certainly don't know another language well [11], we can see how they fought for the development, progress, and purity of the national language.

One of the authors, Sohibjon Shermuhammadboy o'g'li, in his 1914 article titled "The Sorrow of the Future", states that the new-method Jadid schools were opened ten to fifteen years ago, provided great benefits to the people, and continue to be implemented today, and that this situation serves the development of our people. He acknowledges the benefits that Jadid schools brought to the people and that their development has somewhat stalled in the subsequent stage, addressing everyone who cares about the people and the nation, including imams, teachers, teachers,

muftis, merchants, and others, saying that each of them should spare no effort in fulfilling their duties for the nation's development. Let our merchants and wealthy spend some of what they spend on weddings and other unnecessary events for the benefit of the generation of compatriots. Our imams and teachers should encourage and sincerely explain this to the people at ceremonial gatherings. By stating that if our teachers, based on their level of knowledge, took the initiative and conducted additional courses in various fields of science, keeping them informed about methods of education and preparation, we would have risen ten degrees above our current level and rank, they explain what results they expect from the reforms being carried out in their time [31].

One of the articles with a critical approach to the topic, the author of which is unknown, is called "Ijtihodsizlik," in which he writes that there are more than twenty methodical savtiya schools in the city of Kokand, in which two hundred students study in the older ones, one hundred in the middle ones, and more than fifty in the younger ones, that the exams ended in May, some began in July and others in early August, but the parents of some students take their children to various activities: melon festivals, pilgrimages to cemeteries, weddings and similar useless places, and that the children who remained uneducated due to the nation's lack of ijtihod and indifference to science, and the future of the country is closely connected with these children. Of course, it is necessary to send children to school no later than September, if this work is postponed, they will not be able to receive education on equal terms with other children, it is necessary to involve students in weddings, crafts, and market work, not to keep them from studying, and acknowledging that parents do not know the harm of this, he acknowledges that children's precious lives are being spent in vain[18].

The Jadids of the Fergana Valley also cared about the development of public education in Turkestan, how to increase the knowledge and level of young people. In the article "Tahsil vaqtı" ("Time of Education"), written by an unknown author, it is stated that in Kokand schools with Russian and Muslim language instruction, classes begin on August 25, although students are not charged for tuition, parents who know the value of knowledge must bring their sons to school, and if they study in these schools for three years, speak Russian well, and are also familiar with Muslim literacy, then study in a city school for three to four years, they will know Russian, arithmetic and history, as well as French and German, and then anyone can go to higher schools. For our Turkestan Muslims, the highest level of intelligence is to study and teach what they have

learned. Taking into account the labor and hardships we have endured from our ignorance, we must strive for knowledge as much as we can [27], - with these thoughts, he encourages the children of Turkestan to pursue knowledge.

The Fergana Jadids also criticized the fact that the population was spending its economy not on scientific progress, but on the wrong path. The author Samadi's article "Sunnat To'yi" serves as an example of this. In the article, one of the great ishans living in the Asaka region reports that he is inviting singers and musicians from Tashkent, Andijan, and other regions by telegram for his grandson's circumcision celebration, inviting several youngsters, and that his disciples are bringing money and other things to help him from all directions, receiving blessings from the honorable ishan, and he criticizes the ishans who are responsible for eliminating the expenses at the circumcision celebrations, which are like a curse intended to eliminate us Turkestanis, for if they themselves perform these tasks flawlessly, the common people will try to make it even more difficult and warn about losing everything they have, but they will do nothing to the ishans, because their burden is also placed on the common people"[24] - thus criticizing that the expenses that were a heavy burden on the people's economy in their time led not to the nation's development, but to its crisis.

Fergana Jadids consider it necessary to convey to the people the importance of education and upbringing of abilities in human development. In this regard, the ideas and views put forward in Khalid Sayyid's article "Tarbiyati aksari a'zamdir" are important. In his opinion, just as there is an ability in everything, there is an ability in the nature of iron. If educated, they will become sharp swords and knives. If you don't raise them, they will rust and rot. The essence of a single bowl is nothing but earth. However, when converted into a cup, it turns into several rubles. The objects that shine before you a thousand times every day are, in essence, dust. However, we see that most of these incomparable "education" has turned them into gold.

From this, we can conclude that there is no doubt about the presence of abilities and talents in the education and upbringing of people. Indeed, there are several indications in the Holy Quran that humans have such abilities. There is no need to provide evidence that order is more necessary than anything else for this ability and talent in human nature to shine and emerge.

If there is no moral education and educational upbringing necessary for the emergence and development of a nation, then what will become of the nation? Instead of lying in the desert of mistakes and ignorance, in the sleep of heedlessness, we must strive

to strengthen upbringing and cultivate true mentors, true scholars, preachers, and perhaps even poets. This is the path to salvation and happiness [35], the article states.

The Jadids see the newspaper as a means and remedy for the development of the nation and ignorance through reforms in social life and highly value its importance. Is'hoqxon Ibrat, a prominent Jadid among the national intellectuals of the Fergana Valley, in his article "From Namangan" debates with those who view the newspaper as heresy and lists the scientific and technological achievements and innovations introduced in Turkestan, stating, "God, in His word, created everything on earth for the benefit of the people. If there are ten mullahs like you, they will not imprison themselves, but will cause other peoples to sit in such a prison" [14.1913]. Ibrat acknowledges that the purpose of writing the debate in the newspaper is to promote science and enlightenment among people who do not know the science of the Quran and Hadith and leave society behind, and to call for a deep and comprehensive study of each of the sciences they are studying [17. 1913].

Obidjon Mahmudov, one of the prominent national intellectuals of the Fergana Jadid movement, also reflected on this issue, stating that without understanding what a newspaper is for us Turkestanis, it cannot be viewed favorably. Recognizing that the people of Turkestan still do not understand the advantages of the newspaper, and that now the intelligentsia of the nation is giving them some understanding and changing their attitude towards the new, he assesses that the newspaper is a necessary tool for consulting with each other about the ways of life of nations around the world, that is, about their levels in the world, and about the efforts and actions necessary for the development of the human world [23. 1914].

Trying to explain what a newspaper is and why, a thought that arises in people, or something that comes to their mind, can be beneficial not only to themselves but to the people of their city, their nation, or the whole world. If something is beneficial for the people of his city, his nation, or the whole world, he must certainly bring this word to the forefront and say it. Or he must somehow express this opinion to his entire nation, and the first measure of this is to express it through newspapers [23. 1914]," he concludes.

The opinions expressed by Ashurali Zohiri, one of the prominent Jadids of the Fergana Valley, regarding the advantages of the newspaper and its great benefits to the people are also of great importance. Ashurali Zohiri, who participated in the first issue of the "Sadoyi Farg'ona" newspaper with an article titled

"Introduction," calls for the prosperity of the nation and the preservation of national heritage, and puts forward the idea that the newspaper is a great helper in realizing this when the spiritual revival of the people is necessary, and they allow every nation to evaluate events and learn news. A nation without a newspaper is speechless; just as water and air are essential for human life, literature and newspapers are essential for preserving the nation's existence [7. 1914].

The newspaper is the translator of every nation, revealing to its readers what they don't know, and conveying the nation's aspirations to others. In a word, the newspaper is the language of every nation. "A nation without a newspaper is without language, for it has no language and literature," says the author. He also explains the necessity of newspapers, stating that just as air and water are essential for everyone's survival in the world, the press and literature of that nation must be equally important for the life and prosperity of each tribe.

In the article, describing the circumstances that led to the establishment of a national newspaper, the author acknowledges that just as every nation has its own supporting literature, each tribe has its own unique dialect and ancient way of life, but these are not alike, and if we consider how much local people understand any announcement or decree written in Russian that is very necessary for our nation, the author indicates that there is inconvenience in many of our works in this regard. Ashurali Zohiri compares this situation with regions other than Turkestan, stating that Orenburg newspapers are published in their local dialects, while newspapers in the Caucasus and Crimea openly showcase their dialects and statuses. He writes that the progressives decided to publish a newspaper, considering that this newspaper also reflected the dialect and status of the local nation [10. 1914].

Ashurali Zohiri, about the newspaper, says that it is like the sun, illuminating every darkness, cooking every raw thing, and giving pleasure to every tasteless fruit. The newspaper is a pure orator, a volunteer preacher, warning those who listen to it and follow its path from misfortune, enmity, and various bad behaviors unbecoming of human dignity, instead guiding them to the paths of chastity, honor, tenderness, mercy, and unity. The newspaper is like a judge, a doctor, who lists every ailment in a person's body, appearance, and energy, removing the damaged blood from their veins and giving them the medicine to become a pure human being. The newspaper is like a teacher, a mudarris brought by a powerful university, who serves to perfect a person by providing students with information about science and knowledge, the human world, the animal world, culture, the science of law, architecture, life [10. 1914].

1914].

Fergana Jadid Obidjon Mahmudov concludes that reading newspapers is the primary means and means for his entire nation to be aware of the state of the Islamic world and to achieve the honor of learning from it. Because a person who reads newspapers becomes aware of the world's situation every day. In that case, a deed worthy of the command of our Prophet's guidance has been done, and its benefits benefit the nation - what a good honor it is[23.1914]. Allah the Almighty's word (Holy Quran) commands that everything should be done in consultation, and if someone encounters any matter beyond what is obligatory that hinders their descendants' Islam, a solution comes to their heart to prevent their descendants from becoming afflicted with the corruption of Islam and morality, and doing so brings great benefit to our state and religion. If there is any harm in an idea that is considered very useful, that person immediately brings their idea to the field with the newspaper. This opinion is stated with evidence of the damages [23. 1914].

Ashurali Zahiri cited the newspapers "Taraqqiy," "Tujjor," "Xurshid," "Osiyo" in Tashkent, "Buxoroyi sharif," "To'ron" in Bukhara, the newspaper "Samarqand" and the magazine "Oyina" in Samarkand as examples of newspapers published in Tashkent, and in this regard, our Turkestan, that is, Fergana, would become like a land without sun, a people without advice, a nation without a doctor and a physician, a person who has never seen a teacher[10. 1914].

## CONCLUSION

The Jadids of the Valley, as ideologues of the nation, taking into account that ignorance and lack of knowledge stood behind all inevitabilities, fought for the education and upbringing of the people, the nation, and its children by any means necessary. Science and enlightenment, according to the Jadids, were the only means of establishing social life and development in the country.

The Jadids of the Fergana Valley will certainly contribute to anything that is beneficial for the development of the nation. Numerous articles on social, political, literary-artistic, economic, cultural-educational, and religious topics were published in a number of newspapers, such as "Sadoi Farg'onai," "Sadoi Turkiston," and "Turkiston Viloyatining Gaziti." On the pages of the newspaper, negative phenomena in the everyday life of our people are sharply criticized, and people are encouraged towards science and enlightenment, morality and faith, and progress. The literary heritage of the Jadids of the Fergana Valley, which has survived to this day, still serves the

development and progress of our social life.

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