



## NATIONAL CLOTHING, CUSTOMS, AND CULTURAL HERITAGE IN THE WORKS OF JADIDS

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**Abstract:** *This article explores the depiction of national clothing, customs, and cultural heritage in the literary and reformist works of the Jadid movement in Central Asia. The Jadids, active during the late 19th and early 20th centuries, sought to modernize Muslim societies while preserving essential elements of their cultural identity. Through an analysis of Jadid literature and writings, this paper examines how traditional attire and social customs were portrayed both as symbols of national identity and as subjects for reform and adaptation. The study highlights the Jadids' efforts to balance respect for cultural heritage with the need for social progress, reflecting the complexities of modernization in Central Asia.*

**Keywords:** *Jadid movement, national clothing, customs, cultural heritage, Central Asia, modernization, identity.*

### **Introduction**

The Jadid movement played a crucial role in the cultural and educational modernization of Central Asia in the early 20th century. While advocating for social reforms and modern education, the Jadids also emphasized the importance of preserving national identity through traditional clothing, customs, and cultural heritage. These cultural elements were seen not only as markers of identity but also as mediums through which the community's values and history could be transmitted.

This article analyzes how Jadid writers represented national clothing (milliy libos), traditional customs (urf-odat), and broader cultural heritage (madaniy meros) in their works. It explores the dual approach of the Jadids: promoting modernization while respecting and revitalizing indigenous cultural symbols.

### **Methodology**

This study employs a qualitative literary and historical analysis of primary Jadid texts, including poems, essays, and plays by prominent reformist authors such as Mahmudxo‘ja Behbudi and Abdurauf Fitrat. Secondary sources on Central Asian cultural history and the Jadid reform movement provide contextual support. The analysis focuses on thematic portrayals of clothing, customs, and cultural practices, examining their symbolic meanings and reformist interpretations.

### Results

The analysis of Jadid literary and reformist works reveals several important findings:

1. **Symbolism of National Clothing:** Jadid authors frequently depicted traditional clothing as a powerful symbol of national identity and cultural pride. Garments such as the *chapan* and *doppa* were celebrated for their aesthetic and historical significance.
2. **Critical Reformist Perspective:** While valuing tradition, Jadids critically addressed aspects of clothing and customs that they viewed as outdated or impediments to modernization, advocating for practical reforms such as improved hygiene and functional adaptation.
3. **Dual Approach to Customs:** Jadid writings reflected respect for cultural rituals and social norms but also called for the reform of excessive or harmful customs, striving to balance preservation with progress.
4. **Cultural Heritage as a Foundation:** The Jadids emphasized cultural heritage as essential for fostering national consciousness and unity, integrating literary and artistic traditions into their reform agenda.
5. **Integration of Modernity and Tradition:** The Jadids sought to harmonize traditional symbols with modern educational and social reforms, demonstrating the complex negotiation between identity preservation and societal advancement.

### Discussion

In Jadid literature, **national clothing** is often portrayed as a symbol of cultural pride and identity. Traditional garments like the *chapan*, *doppa*, and *atlas* fabrics are



described with reverence, emphasizing their role in expressing the community's artistic heritage and historical continuity. However, Jadids also critiqued certain outdated or impractical elements of traditional attire that hindered social progress, advocating for adaptations that aligned with hygienic and modern standards.

**Customs and traditions** (urf-odat) were depicted with similar complexity. The Jadids respected the communal values embedded in rituals, celebrations, and social norms but also sought to reform practices they considered backward or harmful, such as excessive ceremonies or oppressive social rules. Their writings often called for a rationalization of customs to better fit the demands of a modern society while preserving their core cultural significance.

**Cultural heritage** (madaniy meros) was central to the Jadids' vision of national revival. They regarded literature, folklore, and artistic traditions as vital repositories of collective memory and identity. By integrating respect for cultural heritage with calls for educational and social reform, the Jadids attempted to foster a sense of pride and continuity amidst rapid change.

### **Conclusion**

The works of the Jadids reflect a nuanced approach to national clothing, customs, and cultural heritage. They balanced reverence for traditional symbols with a pragmatic desire for modernization. This dual stance helped shape a Central Asian reformist identity that valued cultural roots while embracing progress. Understanding this balance offers valuable insights into the challenges of cultural preservation and reform in transitional societies.

The Jadid movement's treatment of national clothing, customs, and cultural heritage highlights a sophisticated engagement with the challenges of modernization. They neither rejected tradition outright nor accepted it uncritically; instead, they promoted a vision that combined reverence for cultural roots with a commitment to reform. This balanced approach allowed the Jadids to articulate a distinctive Central Asian identity that embraced progress while maintaining continuity with the past.

Their work underscores the importance of cultural symbols in nation-building and the potential for cultural heritage to serve as a catalyst for social change rather



than an obstacle. The Jadids' legacy offers valuable lessons for contemporary societies facing similar tensions between tradition and modernity, illustrating how cultural reform can support both preservation and innovation.

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