

The Compatibility of the Jadid Movement with National Ideology and Ideological Foundations

Haydarova Hanifa Buranovna

Senior lecturer of the department of Islamic history and source studies, philosophy

h.b.haydarova@buxdu.uz

Abstract: The spiritual, intellectual, and educational concepts of the Jadid movement are examined in this article. The scientific contributions of our great Jadid scholars, including Mahmudxoja Behbudi, Abdulla Avloniy, Abdurauf Fitrat, and others, have been reexamined in the years of independence, and their work in the areas of teaching, education, and national revival is greatly valued. The Jadids saw schools as educational institutions that fostered the balance between morality and knowledge. For today's youth, their writings, the educational institutions they established, and the concepts they popularised provide an excellent example. For them, raising a child was a life-or-death situation. The paper offers a thorough examination of the opinions of our esteemed Jadid scholars regarding education, proving that their theories are still applicable today.

Keywords: spirituality, enlightenment, morality, society, salvation, development, ideology, education.



This is an open-access article under the [CC-BY 4.0](https://creativecommons.org/licenses/by/4.0/) license

Introduction.

After gaining independence, the names of great figures who were once forced into oblivion and the rich heritage left to us by our ancestors were restored, and studying them and passing this legacy on to future generations became a noble goal. In this context, the memory of our Jadids, who once strived to lead the nation toward enlightenment and knowledge, has been revived. Their life paths and efforts to lift the people out of ignorance are now recognized as both an example and a source of support for future generations. In this regard, it is important to recall the thoughts of our President Shavkat Mirziyoyev about our Jadid forefathers and the rich legacy they left behind: "The ideological-political, socio-educational, and legal-ethical views promoted by our great enlightened ancestors, along with their efforts to establish principles of tolerance and solidarity among various nations and peoples, and their commitment to protecting national interests, serve as a true example for all of us – especially our youth – in these complex and turbulent times. Their lives and courage constantly remind us that today's peace and tranquility were not easily achieved, and they call upon us to always cherish and safeguard our national independence and beloved homeland as the apple of our eye" [1].

Research and methods.

One of the main ideas and goals of the Jadid movement was to liberate Turkestan from medieval backwardness, feudal stagnation, and superstition; to grant Turkic languages the status of state languages; to lead the people and the nation toward progress; to establish a national state; to build a free and prosperous society; and to enlighten and educate all segments of the population. In order to enlighten and educate the people and realize their ideas and goals, the Jadids undertook a series of initiatives. In particular, they established new-method schools to educate the public; created literary works and textbooks that encouraged and called for national enlightenment; presented these works to the public through theater performances; published newspapers and journals; organized various cultural and educational events; and conducted active propaganda efforts.

Mahmudkhoja Behbudiy is regarded as the father of the Jadid movement in Central Asia, while Abdulhamid Cholpon, Abdulla Qodiriy, Abdulla Avloniy, Hamza Hakimzoda Niyoziy, Munavvarqori Abdurashidkhanov, Abdurauf Fitrat, Sadriddin Ayni, Abduqodir Shakuriy, Is'hoqkhan Ibrat, Boboxxun Salimov, Polvonniyoz Hoji Yusupov, Obidjon Mahmudov, Fayzulla Khojayev, and other intellectuals were prominent representatives of the Jadid movement [2].

In their national programs, the Jadids gave significant importance to the issue of upbringing (education and moral development). In the new-method Jadid schools they established, they paid special attention to the moral upbringing of students. The Jadids regarded schools as centers of upbringing. They believed that upbringing is a continuous process that begins the day a person is born and continues until the end of life. The Jadids were true advocates of the idea of spiritual and educational upbringing. The views they expressed in their works on education and upbringing are considered valuable sources for the development of our national spirituality. It would not be a mistake to say that the works of the Jadids serve as a school of example for today's youth.

The definition of upbringing given by the famous Jadid intellectual and the first Uzbek pedagogue, Abdulla Avloni, demonstrates the high importance of upbringing in the Jadid movement. "In the end, upbringing for us is either the path of life or death, either salvation or destruction, either happiness or calamity". The issue of upbringing remains a relevant topic even today. Among the Jadids, Avloni devoted a great deal of attention to issues of upbringing throughout his work. In the works he created, Avloni emphasized the need to focus not only on education but also on upbringing. His work "Turkiy Guliston yoxud Axloq" is specifically dedicated to the issues of upbringing. Abdulla Avloni understood the concept of upbringing in a broad sense, not limiting it to ethics alone, but also promoting the idea that upbringing encompasses virtues such as loyalty to the homeland and respect for the people [3]. Avloni divided child upbringing into four sections:

1. The time of upbringing;
2. Physical upbringing;
3. Intellectual upbringing;
4. Moral upbringing and its importance [4].

Another prominent representative of the Jadid movement, Abdurauf Fitrat, considered education and upbringing to be very important in making the people more enlightened. In his works, Fitrat refers to all the schools in Bukhara, but he mentions that education and upbringing have no significance in shaping moral qualities. Fitrat regarded the school as a source of upbringing, emphasizing that the school is one of the main sources ensuring the development of society.

Result and discussion.

Abdurauf Fitrat's ethical views on the concept of national identity are primarily presented in his work "Family or Family Management Rules" ("Oila yoki oila boshqarish tartiblari"). The issues of morality within the family and the understanding of national identity stand out due to their importance in educating the younger generation and their pedagogical significance. In the work, both a critical and a call-to-action spirit are strong. Fitrat desired to see his homeland, Turkestan, free, and for this, he believed that every Turkestani must be a pillar of morality and freedom. Fitrat emphasized that the duty of parents is to raise their children to become mature individuals, and this involves:

- 1) Physical education – health;
- 2) Intellectual education – sound thinking;
- 3) Moral education – moral integrity; that is, the importance of focusing on moral purity was emphasized.

The primary responsibility of the family is to raise the younger generation. It is especially emphasized that the environment in which children live plays a crucial role in their moral upbringing. The scholar demonstrated the significant impact of the social environment on child rearing. He compared children to water: "Just as water takes the color of the container it is in, children will adopt the customs and morals of the environment they are in". The most important condition for moral education is that children learn both the good and bad behaviors from their homes, their friends on the streets, and their peers at school. With this thought, he conveyed that in child upbringing, it is not only schools that are involved, but first and foremost, the family and society, and within the family, the role of parents in moral education is invaluable [5].

Mahmudkhoja Behbudi's scholarly legacy plays a significant role in the education of young people. As the founder of the new method schools, he sought to harmonize modern and national education, aiming to educate young people to be knowledgeable and morally upright. The textbooks and works written by Behbudi, especially the drama "Padarkush", emphasize the great importance of education and upbringing, calling on parents to be responsible [6]. Behbudi considered educating young people to acquire knowledge, think independently, and instill patriotism as his main mission. His enlightenment activities aimed at distancing the younger generation from ignorance and fanaticism, while nurturing respect for their national values. Behbudi's legacy remains an invaluable source for the moral and spiritual development of youth and the progress of the nation, and it continues to maintain its relevance in the field of education and upbringing today.

In summary, the Jadid movement was a historical occurrence that had a significant impact on Uzbekistan's intellectual and spiritual growth, and its leaders saw education and upbringing as essential to the country's advancement. Schools were seen by Behbudi, Avloniy, and Fitrat as places for intellectual, moral, and patriotic education in addition to being repositories of knowledge. This legacy was rediscoverable and elevated to the status of state policy following independence. President Shavkat Mirziyoyev has underlined that the Jadids' beliefs provide today's youth with a spiritual basis and an example. Their writings are a valuable resource for comprehending spiritual growth, national identity, and raising a well-rounded generation. The Jadids were an admirable ideological movement that sought to create a free society and advance society by guiding the Uzbek people from ignorance to enlightenment. As a result, their legacy is still significant and relevant today.

REFERENCES:

1. Mirziyoyev Sh.M. "Jadids: Ideas of National Identity, Independence, and Statehood" to the participants of the international conference // <https://president.uz/oz/lists/view/6919>

2. Ergashbek o'g'li, E. Y. (2025). JADIDS' HUMANITARIANISM AND ENLIGHTENMENT IDEAS AND VIEWS IN THE EDUCATION AND TRAINING OF YOUTH. CRITICAL REVIEW, ANALYTICAL THINKING, AND INNOVATIVE IDEAS, 1(1), 82-86.
3. Nasriyeva, Zulfiya Isroilovna (2021). REFLECTION OF THE IDEAS OF SPIRITUAL AND ENLIGHTENING EDUCATION IN THE WORKS OF ABDULLA AVLONIY. *Oriental Renaissance: Innovative, Educational, Natural and Social Sciences*, 1(10), 320-324.
4. U.B. Nigmanova, D. Jalolova. (2024). JADID ENLIGHTENERS: PEDAGOGICAL VIEWS OF ABDULLA AVLONIY, FITRAT, AND BEHBUDIY. <https://doi.org/10.5281/zenodo.10802347>
5. Baxromovna, S. U. (2024). PEDAGOGICAL VIEWS OF ABDURAUF FITRAT, PEDAGOGICAL-DIDACTIC STYLES IN THE "FAMILY" WORK. *JOURNAL OF INTERDISCIPLINARY INNOVATIONS AND SCIENTIFIC RESEARCHES IN UZBEKISTAN*, 3(34), 317-322.
6. Agzamova, M. (2025). THE SIGNIFICANCE OF MAHMUDXO'JA BEHBUDIY'S SCIENTIFIC HERITAGE IN YOUTH EDUCATION. *EDUCATION, SCIENCE, AND INNOVATIVE IDEAS IN THE WORLD*, 65(4), 126-130.
7. Sobirovich, T. B. (2020). The development of democratic society and spiritual renewal in the views of Eastern and Western thinkers. *International journal of advanced research and review*, 5(10), 60-65.
8. Sobirovich, T. B. (2020). The development of democratic society and spiritual renewal in the views of Eastern and Western thinkers. *International journal of advanced research and review*, 5(10), 60-65.
9. Sobirovich, T. B. (2025). The Development of Political Doctrines in Central Asia (17 th–19th Centuries). *Development*, 9(1), 13-22.
10. Turdiev, B. (2025). The primacy of human interests in a democratic society of Uzbekistan. *Transforming education through scientific discovery*, 1(1), 374-379.