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## **EDUCATIONAL AND SPIRITUAL ESSENCE OF THE JADIDIST MOVEMENT AND ITS SIGNIFICANCE IN THE MODERN EDUCATIONAL SYSTEM**

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### **Abstract**

This article explores the educational and spiritual essence of the Jadid movement and its significance in the modern educational system. It analyzes the activities of Jadid enlighteners aimed at establishing new-method schools, introducing advanced pedagogical approaches, and fostering patriotism and humanism among youth. The paper also highlights the compatibility of Jadid ideas on education, social justice, and national awakening with current educational reforms. In conclusion, it emphasizes the importance of studying Jadid heritage in depth and integrating it into the educational process as a key factor in the development of national education.

**Keywords :** Jadidism, enlightenment, new-method schools, national awakening, educational reforms.

### **JADIDCHILIK HARAKATINING TA'LIMIY-MA'NAVIY MOHIYATI VA ZAMONAVIY TA'LIM TIZIMIDAGI AHAMIYATI**

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**Annotatsiya:**

Mazkur maqolada jadidchilik harakatining ta'limiy-ma'naviy mohiyati va zamonaviy ta'lim tizimidagi ahamiyati yoritilgan. Unda jadid ma'rifatparvarlarining yangi usul maktablari tashkil etish, ilg'or pedagogik metodlarni joriy qilish, yoshlarni vatanparvarlik va insonparvarlik ruhida tarbiyalashga qaratilgan faoliyati ilmiy tahlil qilingan. Shuningdek, jadidlarning ilm-ma'rifat, ijtimoiy adolat va milliy uyg'onish g'oyalari bugungi ta'lim islohotlari bilan uyg'unligi ko'rsatib berilgan. Maqola xulosalarida jadid merosini chuqur o'rganish va uni ta'lim jarayoniga integratsiya qilish milliy ta'limni rivojlantirishning muhim sharti ekani ta'kidlangan.

**Kalit so'zlar:** Jadidchilik, ma'rifatparvarlik, yangi usul maktablari, milliy uyg'onish, ta'lim islohotlari.

**Аннотация:**

В данной статье раскрыта образовательная и духовная сущность джадидского движения и его значение в современной системе образования. Анализируется деятельность джадидских просветителей, направленная на создание новых школ, внедрение передовых педагогических методов, воспитание молодежи в духе патриотизма и гуманизма. Также показана взаимосвязь идей джадидов об образовании, социальной справедливости и национальном возрождении с современными образовательными реформами. В заключение подчеркивается необходимость глубокого изучения джадидского наследия и его интеграции в образовательный процесс как важного фактора развития национальной системы образования.

**Ключевые слова:** Джадидизм, просветительство, новые методы обучения, национальное возрождение, образовательные реформы.

**Introduction**

At the end of the 19th and beginning of the 20th centuries, Turkestan experienced a difficult socio-political and economic period. As a result of the colonial policy of the Russian Empire, the region fell into economic and political dependence,



## *Modern American Journal of Social Sciences and Humanities*

ISSN (E): 3067-8153

Volume 01, Issue 06, September, 2025

Website: usajournals.org

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and the people were forced to live in conditions of illiteracy, spiritual decline and social instability. In such a situation, progressive intellectuals saw the way to rid society of ignorance through science, enlightenment and education. Thus, the ideas of Jadidism were formed and emerged as a large-scale educational, spiritual and pedagogical movement. Jadid enlighteners interpreted education as the main force that liberates a person and awakens society. In their pedagogical views, the organization of new method schools, the introduction of advanced methods, and the popularization of scientific and technical achievements were identified as important tasks. The activities of such enlighteners as Mahmudkhodja Behbudiy, Abdulla Avloniy, Munavvarqori Abdurashidkhanov, Abdurauf Fitrat were aimed at educating young people as people loyal to the Motherland, spiritually mature and with modern thinking.

The pedagogical heritage of the Jadids has not lost its relevance in today's education system. However, their theoretical and methodological views, educational concepts and requirements for the teacher are not fully reflected in practical processes. Therefore, it remains an urgent task to study the rich scientific and spiritual heritage of the Jadids on a scientific basis and integrate it into modern educational programs. First of all, the ideas of patriotism, humanity, enlightenment and social justice put forward by the Jadids have not been sufficiently reflected in current educational programs. In order to form national pride and self-awareness in the minds of young people, it is necessary to widely apply their pedagogical views to the practical educational process. Secondly, in the process of training modern pedagogical personnel, it is necessary to methodologically rework the heritage of the Jadids. The educational approaches of such enlighteners as Avloni, Behbudiy, and Munavvarqori can serve as a practical guide for current teachers. This creates an opportunity to increase the effectiveness of education, as well as to strengthen the spirit of social responsibility, respect for national values, and patriotism in the minds of young people. Thirdly, the socio-philosophical views of the Jadids have not been sufficiently covered in scientific research. Their ideas about involving people in production processes through science and education and harmonizing national traditions with modern civilization are inextricably linked with today's "New Uzbekistan" educational reforms.



## *Modern American Journal of Social Sciences and Humanities*

**ISSN (E):** 3067-8153

Volume 01, Issue 06, September, 2025

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In conclusion, the educational views of the Jadid Enlightenment were a product of new thinking for their time and serve as a methodological basis for today's education system. A deep study of their rich pedagogical heritage on a scientific basis, its integration with modern approaches, and its implementation in practice are considered one of the important factors in the development of national education.

The Jadid movement emerged as an important factor in the achievement of national independence of the peoples of Turkestan, awareness of their identity, preservation of national values, and formation of a modern education system. The pedagogical views of the Jadid enlighteners were aimed, first of all, at educating the younger generation as spiritually mature, loyal to the Motherland, and knowledgeable in science. To this end, they organized new-style schools, introduced advanced methodologies, and sought to instill in the minds of the people the achievements of modern science and technology. The educational ideas of the Jadid enlighteners were formed in complex historical and political conditions and became a force leading the people towards freedom and enlightenment. Their rich pedagogical heritage serves as a scientific, theoretical, and practical basis for today's education system. The following observation regarding the content and essence of Jadid schools is noteworthy: “We Turkestans have also been opening new schools for 15 years, dreaming of progress and progress. First of all, we have started the work of educating our boys, but until now we have not paid enough attention to the education of girls.” From this thought it is clear that the Jadids considered it an urgent task to educate the younger generation — not only boys, but also girls — as complete human beings. In their opinion, it was necessary for both sexes to receive education for the development of society. Therefore, the teaching of secular sciences along with religious knowledge was established as the main principle in Jadid schools. However, the new educational system put forward by the Jadids met with sharp opposition from the tsarist government and the “old-timers”. Supporters of old-timers considered new methods dangerous to religious values and demanded the preservation of traditional schools. Under the influence of local officials and religious circles, a sharp struggle was waged against Jadid schools, as a result of which pressure, arrests and punishments were applied to intellectuals.



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ISSN (E): 3067-8153

Volume 01, Issue 06, September, 2025

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Nevertheless, schools based on the "new method" began to operate throughout Turkestan. Their opening was considered a major socio-political and cultural event for that time. Even though official obstacles were placed on the activities of these schools in 1910, this situation did not weaken the Jadid movement, but rather gave impetus to its improvement and wide spread. Thus, the Jadid movement was formed as a socio-philosophical movement that served to shed light on current issues in social life and promote the ideas of enlightenment and development. The true historical and civilizational significance of this movement was fully recognized in the years of independence, and it began to be given a worthy scientific and cultural assessment.

The ideas of Jadidism were an expression of progressive thought and social renewal in their time, and played an important role in the modernization of the education system and the formation of pedagogical approaches based on national awakening. Different views have been expressed regarding the Jadidism movement in historical processes. Sometimes this movement has been interpreted as "pan-Turkism", sometimes as "pan-Islamism", and sometimes as "nationalism" or "national bourgeois enlighteners". Nevertheless, the question of what the true goal of the Jadids was remains relevant today.

### **Their main goals are explained as follows:**

- raising the spiritual outlook of the younger generation by mastering the foundations of modern science;
- reforming the traditional education system and introducing innovative approaches to it;
- modernizing social life, adapting it to the spirit of the times;
- forming "human capital" and realizing its potential;
- harmonization of religious and secular moral values;
- training of national personnel and development of national industries;
- improvement of the state administration system and elimination of territorial fragmentation.

In general, at the initial stage of the Jadid movement, the main attention was paid to the ideas of spreading knowledge and enlightenment, spreading culture, and awakening the nation. However, over time, under the influence of socio-political



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**ISSN (E):** 3067-8153

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conditions, this movement began to acquire political content. Initially, Jadidism developed based on the ideas of educational reforms and spiritual awakening, and later became an important factor in the social and political struggle.

This process was especially accelerated by the education of young Jadids in developed countries such as Germany and Turkey. They studied the advanced experiences of Europe and the Muslim world and sought to apply them in a way that was appropriate for the conditions of Turkestan. Thus, the ideas of Jadidism became the theoretical and practical basis of national revival and modern development.

The Jadidism movement took shape in the late 19th and early 20th centuries as a large-scale socio-spiritual movement that made a significant turning point in the social life of Turkestan, aimed at renewing the thinking, worldview and lifestyle of the people. The main goal of this movement was to free society from the influence of ignorance, backwardness and anti-reform forces, to encourage self-awareness and to lead it to the path of modern development. Therefore, all areas of Jadidism activity served such lofty ideas as the well-being of the people, the enjoyment of scientific achievements and the establishment of social justice.

The table below systematically presents the main directions of the Jadid movement and their goals, demonstrating the broad and multifaceted nature of the movement. As can be seen from the table, Jadidism was not limited to education, but also put forward the need for reforms in the political, legal, economic, cultural and diplomatic spheres. In particular, educating the younger generation to be knowledgeable, conscious, and patriotic, and forming them as national cadres served as one of the main strategic directions of the movement.



**Table :1 The main goals and directions of the Jadid movement**

No	Direction / Field	Main goals and objectives
1	Education	Teaching secular sciences, establishing new-style schools, paying attention to girls' education.
2	Spiritual and educational reform	Raising the spiritual consciousness of young people, promoting the ideas of enlightenment.
3	Innovative approach	Updating the traditional education system, introducing new pedagogical methods.
4	Modernization of social life	Adapting Turkestan society to a modern way of life.
5	Development of human capital	Training specialists with modern knowledge who are useful to the country.
6	National army organization	Promoting the idea of establishing an independent military structure.
7	Legal reforms	Developing new legislative frameworks that harmonize religious and secular norms.
8	Economic development	Searching for ways out of the economic crisis, developing national industry.
9	Public administration	Reforming the management system on an effective and modern basis.
10	Territorial integrity	Eliminating fragmentation, ensuring political unity.
11	Personnel training	Training national specialists for each field.
12	Foreign policy	Establishing diplomatic relations, developing international cooperation.

The return of the Jadid intellectuals to Turkestan did not limit their activities only to the educational sphere, but also brought them to the arena of political struggle. The Jadid movement gradually became enriched with the ideas of national independence, social justice, and comprehensive development of the country. Their main demands were to reform the administrative system, reduce the tax burden, alleviate the socio-economic situation of peasants and artisans, and limit the arbitrariness of local officials. These ideas were widely supported by the youth and the people who wanted innovation.

During this period, internal differences also arose within Jadidism. The movement split into two directions - supporters of preserving the traditional style and a group of Jadids who promoted socio-political reforms. Despite severe pressure, censorship, and persecution, they fought to establish justice and progress in society.



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**Website:** [usajournals.org](http://usajournals.org)

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A distinctive feature of the socio-philosophical thinking that was formed in the second half of the 19th century was that thinkers such as A. Donish, Furqat, Mukimi, as I. Muminov noted, put forward the principles of the fight against ignorance, the primacy of reason, and justice. This banner of enlightenment was later carried to a higher level by Jadids such as Behbudiy, Avloniy, Munavvarqori, Chulpon, Fitrat, and Hamza.

The political processes that took place at the beginning of the 20th century, in particular the Russian Revolution of 1905, had a strong influence on the formation of the ideas of democracy, civil liberties, and equality in the minds of the peoples of Turkestan. The demands that were previously expressed in secret now began to be expressed openly. As a result, democratic principles became the vital position of progressive intellectuals.

The period after the October Revolution was even more difficult for the Jadids. Historical sources record that progressive Jadids were severely punished by the Bolsheviks, many of whom became victims of political persecution and executions.

The backwardness, colonial policy, and economic hardship in the socio-political life of Turkestan led to a decline in the standard of living of the population. Deeply aware of this, Jadid intellectuals put forward reform ideas in various forms. Therefore, their movement is interpreted differently in the sources, depending on the political and social environment of the time.

Fayzulla Khojayevev noted that Jadidism went in two directions according to the stages of development: the first were Jadids who joined the Bukhara Communist Party and linked their fate with the October Revolution and the socialist movement, and the second were Jadids who remained loyal to national independence and national values, and did not abandon the ideology of nationalism.

Although the Jadid movement was initially formed as an educational process, under the influence of the socio-political environment it rose to the level of a comprehensive movement based on the ideas of national independence and social renewal.

Jadid intellectuals operating in the territory of Turkestan are studied separately as Turkestan, Bukhara and Khiva Jadids according to their territorial affiliation.



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Although their common goal was national liberation and development, there were certain differences in their organizational structures, methods of action and strategic approaches.

According to the sources, the Turkestan Jadids, like the Bukhara Jadids, also experienced a process of internal stratification. While some groups remained loyal to the ideology of the national bourgeoisie, others put forward the need for revolutionary changes. Therefore, their activities can be considered within the framework of the pre-revolutionary and post-revolutionary stages. Despite their unique characteristics, the Jadid movements in the Fergana Valley, Tashkent, Samarkand, Bukhara, and Khiva were united by a common goal - to awaken society and lead it towards progress.

As historical experience has shown, Jadidism played an incomparable role in the formation of national identity and the ideology of freedom. With the increase in political needs, the movement began to manifest itself in new forms. Jadids worked not only in education and upbringing, but also in the fields of press, literature, politics and culture, making a great contribution to raising the ideological potential of the people.

On their initiative, newspapers and magazines such as "Taraqqiy", "Shuhrat", "Sadoyi Turkiston" were published in Tashkent; "Samarkand", "Oyna", "Khurriyat", "Shu'lai Revolution" in Samarkand; "Turon", "Bukharai Sharif" in Bukhara; and "Sadoyi Ferghana" in Kokand. Through these press organs, Jadids instilled the ideas of science, enlightenment, patriotism and freedom into the minds of the people.

The formation and development of Jadidism was based on the desire to free ourselves from the colonial policy of the Russian Empire through enlightenment. Initially, the Jadids, who relied only on science and spirituality, later entered the arena of political struggle. The people oppressed under colonial oppression were living in a severe economic crisis. Deeply understanding this situation, the Jadid intellectuals put the need for reform on the agenda. For example, Haji Muin writes: "...A great blow began to be dealt to our market. As a result, our craftsmen, artisans and small traders suffered, broke down, and eventually gradually went out of business. As a result, such vices as unemployment, poverty, humiliation and begging began to reign in our country." In short, Jadidism became a symbol



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and Humanities*

ISSN (E): 3067-8153

Volume 01, Issue 06, September, 2025

Website: usajournals.org

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of the ideas of national revival and independence in the socio-philosophical thinking of its time. Its main goal was to form an independently thinking, nationally conscious and cohesive society, and Jadid intellectuals worked selflessly on this path through education, literature and journalism. The ideology of Jadidism was formed under the threat of socio-economic backwardness and loss of national identity, and manifested itself as a historical movement aimed at awakening and renewing society.

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