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## **JADIDISM PHILOSOPHY AND THE ISSUES OF STRENGTHENING SOCIAL STABILITY IN MODERN SOCIETY**

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### **Abstract**

This article examines the philosophical foundations of the Jadid movement and its significance in strengthening social stability in contemporary society. Particular attention is paid to the educational, cultural, and socio-political ideas of Jadid thinkers, who regarded enlightenment, national consciousness, and moral development as essential factors of social progress. The study analyzes the relevance of Jadid philosophy in addressing modern challenges such as globalization, cultural transformation, youth education, and social cohesion. The findings suggest that the Jadids' emphasis on knowledge, reform, tolerance, and national identity remains an important intellectual resource for promoting sustainable development and strengthening social stability in the modern world.

**Keywords:** Jadidism, Jadid philosophy, social stability, enlightenment, national identity, modernization, education, cultural development, social cohesion, reform, moral values, sustainable development.

### **Introduction**

The contemporary world is experiencing rapid social, political, economic, and technological transformations that significantly influence the stability and development of societies. Globalization, digitalization, migration, cultural diversification, and the expansion of information technologies have created both



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new opportunities and complex challenges for modern states. In this context, the issue of strengthening social stability has become one of the most important priorities for policymakers, scholars, and social institutions. Social stability is not limited to political order or economic growth; it also depends on the preservation of cultural identity, moral values, social cohesion, and civic responsibility.

The search for effective mechanisms to ensure social stability often leads researchers to examine the intellectual heritage of historical reform movements. Among these, Jadidism occupies a unique place in the history of Central Asia. Emerging in the late nineteenth and early twentieth centuries, the Jadid movement represented a comprehensive intellectual, cultural, and educational reform project aimed at overcoming social stagnation and promoting national progress. Jadid thinkers believed that education, enlightenment, moral development, and national consciousness were essential prerequisites for creating a prosperous and stable society.

The philosophy of Jadidism was founded upon the principles of modernization, rational thinking, social responsibility, and cultural renewal. Unlike purely political movements, Jadidism sought to transform society primarily through education and intellectual development. Its representatives, including Mahmudhoja Behbudi, Abdulla Avloni, Abdurauf Fitrat, Munavvarqori Abdurashidkhanov, and others, emphasized that ignorance and backwardness constituted the main obstacles to social development. They argued that only an educated and morally responsible population could contribute effectively to national advancement and social harmony.

One of the distinguishing features of Jadid philosophy was its ability to combine modernization with the preservation of national and cultural identity. The Jadids advocated the adoption of scientific knowledge, modern educational methods, and progressive social institutions while maintaining respect for cultural traditions and moral values. This balanced approach remains highly relevant in the contemporary era, where societies face the challenge of integrating into global processes without losing their cultural uniqueness.

The relevance of Jadid philosophy has increased in modern society due to the emergence of new forms of social instability. Issues such as cultural alienation, weakening civic engagement, moral uncertainty, social fragmentation, and



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identity crises affect many communities worldwide. In this regard, the Jadids' emphasis on enlightenment, ethical responsibility, tolerance, and national consciousness offers valuable insights for addressing contemporary challenges. Furthermore, modern theories of social stability increasingly emphasize the importance of human capital, social trust, civic participation, and cultural cohesion. These concepts closely correspond to the ideas promoted by Jadid thinkers more than a century ago. Their belief that social development should be based on education, moral values, and active citizenship demonstrates a remarkable intellectual foresight that continues to resonate in contemporary academic and political discourse.

The study of Jadidism philosophy is therefore not merely a historical inquiry but also a practical exploration of ideas that remain relevant for modern social development. Understanding how Jadid thinkers conceptualized social reform, national progress, and public responsibility can contribute to the development of effective strategies for strengthening social stability in the twenty-first century. This article aims to analyze the philosophical foundations of Jadidism and examine their significance in addressing contemporary issues related to social stability. Particular attention is given to the role of education, moral development, national identity, and civic consciousness as key factors in creating a stable, inclusive, and sustainable society.

### **Main part**

The philosophy of Jadidism occupies a significant place in the intellectual history of Central Asia as a movement that sought to combine modernization, national revival, and social development. Jadid thinkers regarded education, enlightenment, and moral reform as the primary instruments for ensuring social stability and national progress. Their ideas remain highly relevant in the contemporary world, where societies face challenges related to globalization, cultural transformation, and social fragmentation.

One of the leading representatives of Jadidism, **Mahmudhoja Behbudi**, emphasized that the future of a nation depends on the level of education and civic consciousness of its people. In his writings, he argued that *“the progress of every nation is determined by its schools and educational institutions.”* This idea



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demonstrates that Behbudi viewed education not merely as a means of acquiring knowledge but as a strategic mechanism for ensuring social harmony and national development. According to Behbudi, ignorance and illiteracy inevitably lead to social stagnation, whereas enlightenment promotes civic responsibility and collective progress.

The importance of education for social stability has also been emphasized by modern sociologists. For instance, **Émile Durkheim** argued that education serves as a mechanism for transmitting social values and maintaining social solidarity. Durkheim stated that “*education is the influence exercised by adult generations on those not yet ready for social life.*” This perspective closely corresponds with Jadid educational philosophy, which sought to cultivate responsible citizens capable of contributing to societal well-being. Both Durkheim and the Jadids recognized that stable societies depend on shared values, moral discipline, and effective socialization.

Another influential Jadid thinker, **Abdulla Avloni**, attached particular importance to moral education. In his famous work *Turkiy Guliston yoxud Axloq*, he wrote: “*Education is for us either life or death, salvation or destruction, happiness or catastrophe.*” This statement illustrates Avloni’s belief that the moral and intellectual development of individuals directly influences the future of society. For Avloni, social stability was inseparable from ethical behavior, patriotism, and personal responsibility.

The German sociologist **Max Weber** similarly emphasized the role of values and ethics in social development. Weber argued that social progress depends not only on economic factors but also on cultural and moral orientations. His theory of social action highlights the importance of shared norms and values in maintaining social order. The Jadids anticipated many of these ideas by emphasizing that modernization should be accompanied by moral improvement and cultural consciousness.

The issue of national identity also occupies a central place in Jadid philosophy. **Abdurauf Fitrat** argued that national awakening was a prerequisite for social progress. He believed that societies unable to preserve their cultural identity would struggle to achieve sustainable development. Fitrat advocated learning from advanced nations while maintaining respect for national traditions and



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cultural heritage. His ideas reflect a balanced understanding of modernization, one that remains particularly relevant in the era of globalization.

Modern scholars such as **Manuel Castells** have similarly emphasized the significance of identity in contemporary societies. Castells argues that identity provides individuals with a source of meaning and social orientation in an increasingly complex world. According to him, cultural identity functions as a stabilizing force within rapidly changing social environments. This observation supports the Jadid view that national consciousness contributes to social cohesion and resilience.

The relationship between modernization and social stability constitutes another important aspect of Jadid thought. Unlike radical reformers who advocated the rejection of tradition, the Jadids sought to harmonize innovation with cultural continuity. Their approach resembles the theory of **Anthony Giddens**, who argues that successful modernization requires the adaptation of traditional institutions rather than their complete elimination. Giddens emphasizes that societies maintain stability when they are capable of balancing change with continuity. This principle can be clearly observed in Jadid reform programs, which combined educational innovation with respect for national values.

The role of civic participation in ensuring social stability was also highlighted by Jadid intellectuals. They believed that social progress depended on active and informed citizens who were capable of contributing to public affairs. This idea corresponds to the views of **Robert Putnam**, whose theory of social capital emphasizes the importance of trust, cooperation, and civic engagement in maintaining democratic stability. Putnam argues that societies with strong social capital are more resilient and capable of addressing collective challenges effectively. The Jadids promoted similar principles through their efforts to raise public awareness and encourage civic responsibility.

Furthermore, contemporary globalization has intensified discussions regarding cultural alienation and social fragmentation. Many scholars argue that rapid technological change and global cultural influences may weaken traditional forms of social solidarity. In this context, Jadid philosophy offers valuable insights for strengthening social stability. Their emphasis on education, morality, national



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identity, and civic engagement provides a comprehensive framework for addressing many contemporary social problems.

From a philosophical perspective, the Jadids understood that social stability cannot be maintained solely through political authority or economic development. Rather, lasting stability emerges when individuals possess a strong sense of identity, moral responsibility, and social commitment. Their intellectual legacy demonstrates that education and culture are not secondary aspects of development but fundamental pillars of a stable and progressive society.

Therefore, the analysis of Jadid philosophy reveals its continuing relevance for contemporary social development. The movement's commitment to enlightenment, ethical values, national consciousness, and active citizenship remains an important source of theoretical and practical guidance for societies seeking to strengthen social stability in an increasingly complex and interconnected world.

### **Conclusion**

The analysis of Jadidism philosophy demonstrates that the movement represented far more than an educational reform initiative; it was a comprehensive intellectual and social project aimed at transforming society through enlightenment, moral development, and national awakening. The Jadids understood that genuine social stability could not be achieved solely through political authority or economic resources. Instead, they emphasized the importance of education, cultural awareness, ethical responsibility, and active civic participation as the foundations of sustainable development.

The study reveals that many of the challenges addressed by Jadid thinkers continue to influence modern societies. Problems such as declining moral values, social fragmentation, cultural alienation, and weakened civic engagement remain significant concerns in the contemporary world. The Jadids' response to these challenges—promoting knowledge, critical thinking, social responsibility, and national consciousness—offers valuable guidance for addressing similar issues today.

Another important conclusion concerns the Jadids' balanced approach to modernization. Unlike radical reformers who sought to abandon traditional



values entirely, the Jadids advocated the integration of modern scientific achievements with cultural heritage and moral principles. This approach remains particularly relevant in the era of globalization, where societies must navigate the complex relationship between global integration and cultural preservation.

The research further highlights the significance of education as a mechanism for strengthening social stability. Jadid thinkers viewed education not merely as a means of acquiring knowledge but as a process of forming responsible citizens capable of contributing to the welfare of society. Their emphasis on intellectual development, ethical behavior, and civic engagement corresponds closely with contemporary theories of human capital and sustainable development.

Moreover, the philosophy of Jadidism underscores the importance of national identity and cultural continuity in maintaining social cohesion. A society that preserves its cultural heritage while remaining open to innovation is better equipped to withstand social and ideological challenges. The Jadids recognized that cultural identity serves as a source of collective strength and social resilience. In conclusion, the philosophical legacy of Jadidism remains highly relevant for modern society. Its principles of enlightenment, moral responsibility, national consciousness, and social participation continue to provide an important intellectual foundation for strengthening social stability. The experience of the Jadid movement demonstrates that sustainable social development depends not only on institutional reforms but also on the cultivation of educated, morally responsible, and culturally aware citizens. Therefore, the study and application of Jadid philosophical ideas can contribute significantly to the creation of stable, harmonious, and progressive societies in the contemporary world.

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