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# THE ISSUE OF EDUCATION AND UPBRINGING IN THE SPIRITUAL HERITAGE OF THE JADIDS OF TURKESTAN

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**Abstract:** This article provides an in-depth exploration of the Jadidism movement, a significant reformist and intellectual endeavor that emerged in Turkestan during the late 19th and early 20th centuries. It delves into the spiritual and educational contributions of the Jadids, who sought to modernize and revitalize their society through progressive reforms. The article highlights their pioneering views on education and upbringing, emphasizing the importance of integrating contemporary knowledge and pedagogical methods with traditional cultural and religious values. Additionally, it examines the broader impact of their ideas on social transformation, the preservation of cultural identity, and the promotion of enlightenment ideals within the region.

**Keywords:** Jadidism, the Jadids of Turkestan, spirituality, educational reforms, education, upbringing, pedagogy, new method schools.

In the development of society, the role of science and enlightenment has always held significant importance throughout all periods. Therefore, in the glorious history of our homeland, the Jadids hold an important place with their ideas of enlightenment.

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Jadidism (from the Arabic “jadid” – “new”) was a socio-political and educational movement that played a significant role in the life of Turkestan, the Caucasus, Crimea, and Tatarstan at the end of the 19<sup>th</sup> and the beginning of the 20<sup>th</sup> century. Jadidism first emerged in the 1880s in Crimea under the leadership of Ismail Bey Gaspirali among the Crimean Tatars. In the 1890s, Jadidism spread to Central Asia. Representatives of the Jadid movement often referred to themselves as progressives and, later, as Jadids. The advanced progressive forces of that time, primarily the intellectuals, recognized that the local population was lagging behind global development and understood the necessity of reforming society.

The term “Jadid” first appeared in Turkey during the reign of Sultan Selim III (1739–1802). In reports written to the Sultan, Abubakr Ratib Efendi, who was sent as an ambassador to Austria, described the administrative system he observed there as “Nizam-i Jadid” (New Order). After the French Revolution of 1789, the new administrative system established in France came to be known among the Turks as the “Fransiya Nizam-i Jadid” (New Order of France). During this period, the term “Nizam-i Jadid” in a narrow sense referred to the Europeanization of the military system, while in a broader sense, it encompassed the modernization of science, education, industry, and agriculture [3.9]. Thus, the term Jadid was used to represent advocates of innovation and new ideas.

By the late 19<sup>th</sup> century, the vast cultural, educational, and socio-political changes occurring in global civilization, along with new relationships, began to slowly penetrate the Turkestan region. In Turkestan, advocates of these innovations came to be known as Jadids.

The Jadidism movement, which emerged in a number of Eastern and Muslim countries at the end of the 19<sup>th</sup> and the beginning of the 20<sup>th</sup> century, had historical roots in the Turkestan region. The Jadids, who were advanced representatives of their time, appeared with the idea of achieving national progress through the dissemination of knowledge and enlightenment, as well as the fundamental reform of education and upbringing, despite the complex and challenging conditions of their era.

As we all know, the Jadids focused their attention on advancing Turkestan through knowledge and enlightenment. At the forefront of the Jadid movement in Turkestan were figures such as Mahmudkhodja Behbudi, Abduqadir Shakuri, Saidakhamad Siddiqi-Ajzi (Samarkand), Munavvarqori Abdurashidkhanov, Abdulla Avloni, Ubaydulla Asadullakhojaye (Ubaydulla Khojaye), Toshpolatbek Norbotabekov (Tashkent), Abdurauf Fitrat, Fayzulla Khojaye, Usmankhodja Polatkhojaye, Abdulvohid Burkhanov, Sadriddin Ayni, Abduqadir Muyiddinov (Bukhara), Obidjon Mahmudov, Hamza, Cholpon, Is'hoqkhon Ibrat, Muhammadsharif Sufi-zoda (Fergana Valley), Polvonniyoz Khoji Yusupov, and Boboohun Salimov (Khorezm). Through their dedication and efforts, the widespread dissemination of educational and enlightenment ideas in Turkestan was achieved [5.261].

In the history of Central Asian pedagogy, the educational views of the supporters of the New Method schools hold significant importance. These pioneers of enlightenment reflected their ideas in literary, historical, and pedagogical works. In studying the pedagogical, particularly moral education, legacy of these educators, their moral and educational textbooks written

specifically for primary school students occupy a crucial place. Among the textbooks created at the beginning of the 20<sup>th</sup> century, the following were widely used in the New Method schools of Turkestan: Mahmudkhodja Behbudi's "Kitobat-ul Atfol" ("Children's Letter"), Munavvarqori Abdurashidkhanov's "Adibi Avval" ("First Educator") and "Adibi Soniy" ("Second Educator"), Sadriddin Ayni's "Tahzib us-Sibyan" ("Children's Refinement"), Hamza Hakimzoda Niyozzi's "Qiroat" ("Reading"), "Engil Adabiyot" ("Easy Literature"), and "O'qish Kitobi" ("Reading Book"), Muhammadjon ibn Rahimjon's "Odobli Bola" ("Well-Mannered Child"), Abdulla Avloni's "Birinchi Muallim" ("First Teacher"), "Ikkinchi Muallim" ("Second Teacher"), "Turkiy Guliston yoxud Axloq" ("Turkic Gulistan or Ethics"), and "Adabiyot yoxud Milliy She'rlar" ("Literature or National Poems"), Ishoqkhon Ibrat's "Jome' ul Hutut" ("Compendium of Scripts"), Saidrasul Aziziy's "Ustodi Avval" ("First Master"), Saidahmad Siddiqiy's "Aynul Adab" ("The Eye of Manners") and "Ganjinomai Hikmat" ("The Treasure of Wisdom"), Abduqadir Shakuri's "Rahnomai Savod" ("Guide to Literacy") and "Jome'ul Hikoyat" ("Collection of Stories"), Ismatulla Rahmatullayev's "Alifbe Ta'limi" ("Alphabet Education"), and Nizomiddin bin Mullo Husayn's "Ilmi Axloq" ("The Science of Ethics").

The intellectuals of the time introduced entirely new pedagogical ideas. In this process, Abdulla Avloni actively participated with his personal teaching experience, relevant scientific and pedagogical treatises, textbooks, and educational manuals.

Among Abdulla Avloni's works on pedagogy, "Turkiy Guliston yoxud Axloq" ("Turkic Gulistan or Ethics") holds great significance in the study of the

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development of pedagogical thought at the beginning of the 20<sup>th</sup> century. This work is both an ethical and educational treatise. It discusses the science of ethics that “calls people to goodness and warns them against evil”.

He was one of the first to introduce the term “pedagogy” into the Uzbek education system and sought to systematize Jadid pedagogy.

Abdulla Avloni was the first to define “Tarbiya” (Education) as “Pedagogy, the science of child upbringing” [1.36]. Abdulla Avloni divided child upbringing into four relative sections:

1. “Tarbiyaning Zamoni” (“Time of Education”)
2. “Badan Tarbiyasi” (“Physical Education”)
3. “Fikr Tarbiyasi” (“Mental Education”)
4. “Axloq Tarbiyasi” (“Moral Education”)

He also reflected on the significance of each of these aspects in the overall process of education.

In the book “High Spirituality – Invincible Power”, it is stated, “Education and upbringing cannot be separated from each other. This is an Eastern perspective, an Eastern philosophy of life. When discussing this, I recall Abdulla Avloni’s words: “For us, upbringing is a matter of either life or death, either salvation or destruction, either happiness or disaster” [4.62]. The words of Avloni were as significant and relevant for our nation at the beginning of the century as they are for us today.

Avloni emphasized the inseparable connection between education and upbringing, stating: “Although there is a slight difference between lessons and upbringing, they are inseparable from each other, just as the body and soul are intertwined” [1.40].

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The Jadids paid great attention to the idea that the youth of Turkestan should be aware of their time, learn scientific and technological advancements, and be proficient in languages. They emphasized the importance of understanding the essence of Islam correctly in order to avoid harmful habits. They believed that the development and progress of Turkestan would come through education at modern schools and higher institutions, the efforts of reform-minded youth, their intellectual endeavors, and their determination. This highlights the necessity of utilizing the scientific potential of the youth in addressing the challenges of life.

The youth were encouraged to continue their education in specialized secondary and higher educational institutions after attending the Jadid schools. Another important aspect of this movement was their advocacy for raising the status of their native language and recognizing it as the state language. This issue was particularly highlighted during the Fifth Congress held in April 1918 in Turkestan, where, alongside granting autonomy to the region, the recognition of the local language as a state language, alongside Russian, was emphasized.

In the social views of the Jadids, family relations occupy a significant place. According to their perspective, without properly establishing the foundation of the family and raising the younger generation in the right way, it is impossible to reform society or direct its development toward progress. Ultimately, the fate of a nation depends on the condition of its families. These ideas are expressed in Fitrat's work: "The happiness and dignity of any nation are undoubtedly dependent on the internal discipline and unity of that people. Peace and harmony, in turn, depend on the discipline of the families of that nation. Wherever family relations are based on strong discipline, the country

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and the nation will be strong and prosperous” [2.4].

In conclusion, it should be emphasized that Jadidism played a significant role in the national awakening and the rise of national consciousness at the end of the 19<sup>th</sup> century and the beginning of the 20<sup>th</sup> century. The bright representatives of Jadidism, such as Behbudi, Fitrat, Cho'lpon, Abdulla Qodiriy, Abdulla Avloni, Munavvarqori, Fayzullo Xo'jayev, Sofizoda, Tavallo, Ishoqjon Ibrat, among others, made great efforts to promote these ideas under very challenging conditions. They carried out significant work to elevate the development of the nation and prevent the humiliation of its dignity. Despite facing severe material hardships and ideological-political pressures, the enlightened Jadid intellectuals strove to create opportunities for the spiritual upliftment of the nation. Understanding that elevating national consciousness and strengthening national pride were top priorities during the complex and critical turning points of history, they took it upon themselves to carry out all related efforts in this regard.

Today, the invaluable works, scientific, poetic, and prose heritage of the enlightened Jadid intellectuals, along with their social-philosophical and ethical ideas, continue to serve in the upliftment of the spirituality and education of the Uzbek people. They also contribute to the enhancement of national values and consciousness, fostering feelings of love and loyalty to the homeland in the hearts of future generations.

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