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# The Significance of Jadid Thinkers' Views in the Development of Youth Socio - Political Activism

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**Annotation:** This article analyzes the views of Jadid reformers on the modernization of the educational system and examines their role in national awakening and social development. Particular attention is given to the activities of Jadid intellectuals aimed at establishing new-method schools and educating the younger generation in the spirit of modern knowledge and moral values. Furthermore, the study highlights the significance of the Jadid movement in the socio-political life of Turkestan and reveals its contribution to promoting the ideas of national unity, independence, and enlightenment.

**Key words:** Jadidism, enlightenment, education and upbringing, new-method schools, national values, youth education, national unity.

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## Introduction

The experience of developed countries demonstrates that a properly organized educational system is one of the key factors ensuring economic stability. The development of an individual is shaped first through family upbringing and subsequently through the knowledge acquired in educational institutions. As a result, highly qualified specialists with a modern worldview emerge and contribute to the progress of their country.[1] Issues related to education and upbringing have always occupied an important place in the life of our people. Eastern scholars devoted considerable attention in their works to raising the younger generation as educated and morally upright individuals. Likewise, our national values, religious traditions, folk tales, and proverbs have long served as educational sources encouraging people toward virtue and moral excellence. Therefore, parents have traditionally drawn inspiration from the rich national and cultural heritage in raising their children [2].

## Methodology.

Among the great ancestors who left an indelible mark on the history of human civilization, such scholars as Al-Kharizmi, Ibn Sina (Avicenna), Beruni, Amir Temur, and Alisher Navoi received their initial upbringing within the family from their parents and grandparents before acquiring knowledge under the guidance of teachers. Educational institutions such as hujras and madrasas were established, where primarily religious sciences, along with certain secular disciplines, were taught. By the end of the nineteenth century and the beginning of the twentieth century, Jadidism gradually became an important component of the socio-political and intellectual life of Turkestan and neighboring regions.[3]

## Result and Discussion

The cultural heritage created by Jadid intellectuals and its scholarly study have played a significant role in enriching the spiritual world of our people and educating future generations as well-rounded individuals. As President Shavkat Mirziyoyev noted: “We possess a great history worthy of admiration, great ancestors worthy of admiration, and incomparable wealth worthy of admiration. I believe that, if destiny permits, we will also have a great future, a great literature, and a great art worthy of admiration.” [4]

This rich spiritual heritage was collected, preserved, and published by scholars of social sciences from the beginning of the twentieth century until the period of independence. New-method Jadid schools served as the cornerstone of the Jadid movement. The primary goal of this movement was to accelerate the process of national self-awareness, reform the existing socio-political system, and ultimately achieve national and state independence. To realize such profound transformations, special attention was devoted to educating a generation capable of keeping pace with advanced nations.

Issues of education and upbringing occupied a central place in the worldview of Jadid reformers. Consequently, the leading figures of the Jadid movement that emerged in Turkestan at the beginning of the twentieth century including Ahmad Donish, Mirzo Siraj Hakim Bukhari, Mahmudkhoja Behbudi, Abdurauf Fitrat, Munavvar Qori Abdurashidkhanov, Abdulla Avloni, and others considered enlightenment to be the only path for overcoming social backwardness. Through their writings and practical activities, they focused on establishing new-method schools, improving educational processes, and addressing the challenges of socialization.[5]

Reflecting on educational philosophy, Abdulla Avloni did not limit upbringing solely to ethics and morality. He understood the profound meaning of the saying, “A healthy mind resides in a healthy body.” Therefore, he advocated the harmonious integration of physical education and moral development in raising a well-rounded generation. His ideas were of immense social and spiritual significance during his time and remain highly relevant in contemporary society [6].

Teachers and educators play a crucial role in instilling national ideals in the minds of young people and nurturing them to become hardworking, honest, and morally upright individuals. The intellectual elite bears responsibility for the prosperity of the nation and the future of the homeland. For this reason, they may rightly be regarded as the leaders of the nation.

During the 1920s, however, the activities of national intellectuals were often subjected to subjective evaluations. Those who advocated the development of a national educational concept were labeled as “harmful,” while those who supported the Russian educational model introduced after the October Revolution were classified as “new intellectuals” or “Soviet intellectuals”. In reality, the representatives of the national intelligentsia embodied the genuine spirit and content required by the new era. Nevertheless, numerous attempts were made to discredit those who promoted the development of national education. Many intellectuals were harshly criticized and persecuted because their works did not conform to proletarian ideology and class-based principles.[7]

The works of these enlightenment thinkers were evaluated primarily through the lens of the authors’ biographies and their perceived relation to the proletarian class. As a result, such values as humanism, patriotism, truthfulness, and artistic excellence were sacrificed to ideological considerations. Consequently, the bright legacy of Jadid intellectuals was deliberately overshadowed, which negatively affected their contributions to educational reform.

The Jadids reformed the curricula and teaching methods of Muslim schools and established new educational institutions. In 1900, Munavvar Qori founded a new-method school in Tashkent, which later became a model educational institution with advanced classes equivalent to grades five and six. Another prominent educator, Saidrasul

Saidazizov, established local new-method schools in Tashkent and supplied them with curricula and textbooks developed on the basis of Russian-native educational methodologies. He also worked as a teacher himself.[8]

These efforts represented significant attempts by Uzbek intellectuals to modernize education. Subsequently, Jadid reformers advocated sending young people abroad to receive advanced education, acquire modern technologies, and contribute to the development of their homeland. To a considerable extent, they succeeded in realizing these aspirations.[9]

While the Jadid movement initially emerged as an effort to modernize educational methods and institutions, Jadid literature soon became an important medium for expressing enlightenment ideals. Jadid intellectuals promoted modern education as an essential means of overcoming colonial oppression and social, economic, and cultural backwardness. They encouraged young people to pursue science and knowledge and urged parents to provide their children with an education appropriate to the demands of a new historical era. At the same time, Jadid writers vividly depicted the difficult realities of social life and exposed ignorance, superstition, and backwardness within society. Through literary and analytical works, they sought to awaken public consciousness and inspire social transformation[10].

The publication of the newspapers *Sadoyi Turkiston* and *Sadoyi Farg'ona* in 1914 elevated Jadid journalism and literature to a new stage of development. During this period, concepts such as "nation," "homeland," "citizen," "Turan," "Turkestan," and "freedom" acquired renewed meaning and became central themes in intellectual discourse.

The Jadid movement that emerged in Turkestan at the beginning of the twentieth century developed from an enlightenment-based movement into a significant socio-political force. It promoted the ideals of freedom and independence, criticized authoritarian governance and outdated feudal structures, and sought to guide society toward peace, prosperity, and progress. The essence of Jadidism lay in its aspiration to achieve modernization through reforms in political, economic, and cultural spheres. Through the press, literature, and artistic activities they established, Jadid intellectuals attempted to disseminate their reformist ideas among the broader population. Although the Jadid movement existed for only about three decades, it played a decisive role in shaping national consciousness, awakening social awareness, modernizing worldviews, improving aesthetic tastes, and fostering religious tolerance among the people of Turkestan.[11]

The Jadids primarily struggled for the independence of Turkestan. Secondly, they viewed independence as inseparable from the establishment of a democratic state governed by the rule of law. The ideas of national liberation and democratic state-building constituted the core of the Jadid movement. The writings of Behbudi, Fitrat, Cholpon, Mirzo Siraj, Munavvar Qori, and other progressive intellectuals reveal that one of the principal objectives of the national ideology was the unification of all indigenous peoples of Turkestan around a common purpose.[12]

Behbudi expressed this idea as follows: "If the Muslims of Turkestan truly desire the unity of our religion and nation, if we take steps toward reform and solidarity today, and if our intellectuals, progressive thinkers, wealthy individuals, and religious scholars unite in serving our religion, nation, and homeland, then we shall not remain dependent upon others." [13]

The Jadids introduced innovative teaching methods that had not previously been applied within the national educational system. They established schools based on the Savtiya (phonetic or sound) method of instruction. These institutions played a leading role in increasing literacy among children. Pupils were able to master reading and writing within a single year and then proceed to higher stages of education. Whereas traditional schools often required five or six years to achieve basic literacy, schools employing the

Savtiya method accomplished this objective in only one year. It should be emphasized that these new-method schools achieved numerous positive outcomes by combining national education with moral upbringing. They integrated religious and secular sciences, provided comfortable and well-lit classrooms, utilized modern desks and visual teaching materials, and created favorable conditions for effective learning. Such innovations significantly accelerated students' educational development.

Although considerable attention was devoted to religious instruction within these schools, conservative religious scholars accused the Jadids of departing from traditional methods of religious education. In response, the Jadids criticized conservative clerics for supporting an educational system characterized by inefficiency and corruption.[14]

A particularly important role in educational reform was played by Ismail Gasprinski (Gaspirali), who introduced the Usuli Savtiya method and initiated a genuine educational revolution among Turkic peoples. He dreamed of seeing Turkic nations achieve equality with the most advanced societies of the world in science, education, and civil rights. He dedicated his entire intellectual and practical activity to the prosperity and protection of his people.

Gasprinski clearly understood the historical realities of both Eastern and Western civilizations. Therefore, his reformist aspirations were not merely idealistic dreams but rather carefully planned and purposeful initiatives. In promoting enlightenment, he focused primarily on transforming the educational system.

He recognized the necessity of overcoming the narrow educational approach that concentrated mainly on religious subjects and advocated the inclusion of social and natural sciences within the curriculum.

According to Gasprinski, scientific progress should begin with the study of the intellectual heritage left by previous generations. He emphasized that Muslim scholars had once enjoyed high social status and made remarkable contributions to human knowledge at a time when scholars elsewhere often faced persecution. He cited achievements in mechanics, astronomy, geometry, medicine, and geography as evidence of the rich scientific tradition of Islamic civilization.

For example, he highlighted the astronomical discoveries of Sanad ibn Ali and Khalid ibn Abd al-Malik al-Marvarrudi, who contributed important findings concerning measurements of the Earth's dimensions. He also emphasized that Muslim scholars corrected numerous errors in Greek astronomy and made significant discoveries related to solar phenomena, eclipses, and comets.

Gasprinski further noted that European scholars had benefited from the works of the Khurasanian mathematician Abu al-Wafa. In his view, had telescopes been invented earlier, Muslim astronomers might have achieved even greater advances, leaving little for later European scientists to discover in the field of astronomy.

In discussing medicine, Gasprinski stressed that medical science had flourished within Islamic civilization for centuries. He particularly praised the contributions of Ibn Sina (Avicenna), whose Canon of Medicine remained influential for generations, and Abu Bakr al-Razi, renowned for his pioneering work in the study and treatment of infectious diseases[15].

### **Conclusion**

In conclusion, the primary concerns of Jadid intellectuals centered on the pressing philosophical and social issues related to the life of society, the destiny of the nation, and the future of the people. They regarded knowledge, enlightenment, modern education, and high moral values as the principal driving forces behind national development.

The Jadid reformers believed that society could be transformed by overcoming ignorance and backwardness and by educating the younger generation to become knowledgeable, patriotic, and capable of meeting the demands of their time. Their

philosophical views were directed toward renewal and reform in all spheres of social life, including education, culture, politics, and public affairs.

The Jadids promoted the ideals of national unity and solidarity, striving to unite all segments of society around common goals. Particular emphasis was placed on raising the intellectual consciousness of young people, fostering national pride, encouraging independent thinking, and cultivating devotion to the homeland. Furthermore, the Jadids emphasized the necessity of studying the scientific and educational achievements of advanced countries in order to achieve national progress. In their view, the prosperity of a nation depends upon educated, intellectually capable, and socio-politically active youth. For this reason, the ideas advanced by Jadid thinkers continue to retain their relevance in the contemporary era of reforms. Their intellectual legacy serves as an important theoretical foundation for enhancing the socio-political engagement of young people and educating them in the spirit of both national and universal human values.

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