

## The Role of the Jadids in Shaping the National Ideosphere of Uzbekistan

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### ABSTRACT

In this article, the dangers of capturing the societal ideosphere in the age of globalization and information technologies are discussed, along with the significance of the spiritual and educational fight against these threats. Furthermore, the scientific underpinnings of social development within the framework of the laws of dialectical contradictions are examined, as is the development of the national idea based on cultural heritage and universal values. Based on the Jadids' teachings, the article also emphasizes the significance of ideological security, the need for creative propaganda techniques, and the part that contemporary technologies play in safeguarding the spiritual well-being of the next generation. The article addresses the Jadid movement's role in the creation of New Uzbekistan as well as how it fits in with the current reforms, as it served as the foundation for our nation's enlightenment and national revival.

**Keywords:** Ideosphere; Education; Enlightenment; Spirituality; Ideology; Renaissance; Globalization; Society; Justice; Freedom; Liberty.

### 1. Introduction

Today, in the global ideological landscape, the struggle of ideas and information is intensifying, with increasing attempts to dominate the ideosphere of society through various destructive ideas and methods of social engineering. In such a dangerous and complex period, it is necessary to organize spiritual and educational activities in line with the demands of the times, protect the younger generation from various ideological assaults, shape their conscious attitude toward life, awaken a sense of involvement in events taking place both in our country and around the world, and consistently fight against threats that may endanger our progress and peace. All of this requires us to apply innovative methods and tools. As Professor Ibodulla Ergashev emphasized, "At the threshold of the new century, there are threats to global development and stability, as well as to the cultural advancement and uniqueness of various nations. Resolving these issues not through mutual conflicts but through educational and cultural means is a crucial guarantee for preserving them and ensuring their progress" [1].

This process can be associated with the fundamental law of dialectics in philosophy – the unity and struggle of opposites. According to this law, every object and phenomenon is in an intrinsic relationship with another and represents opposing forces or aspects that mutually exclude each other. In other words, the struggle between opposing sides and forces forms the basis of development, serving as the foundation for the disappearance of the old and the emergence of the new. The experiences and achievements gained in the development of New Uzbekistan show that if we skillfully and harmoniously transform opposing sides with innovative ideas and ideologies, they can serve as an important source for our rapid advancement.

#### 1.1. Study Objectives

This study explores how the Jadid movement's ideas helped shape Uzbekistan's national ideosphere. It looks at how their educational and reformist values influenced today's spiritual, cultural, and political life. The research

also examines how Jadid teachings can help build ideological resilience in the face of globalization and digital threats. It highlights their forward-thinking views on women's education, modernization, and universal values, offering insights into how these can guide current reforms. Finally, the study suggests ways to apply the Jadids' legacy in modern education, media, and culture to support a more conscious and progressive society.

## 2. Discussion

The future development of our country depends on how well a healthy ideosphere has been formed to address the tasks facing society. From this point of view, reconciling contradictions is gaining importance as a means of solving emerging problems. It is evident that correctly understanding the nature and methods of resolving dialectical contradictions enables accurate navigation within the society's ideosphere. This, in turn, supports the scientific substantiation and thorough planning of tasks aimed at qualitatively renewing our path of development and laying the foundation for the Third Renaissance.

Indeed, the foundations of our national ideology are formed from the progressive universal ideas advanced by our ancestors, as well as from cultural, scientific, literary, artistic, moral, and other humanistic values. Moreover, the national idea, expressed in various forms, encompasses its core concepts, norms, and principles. Just as a tree withers when completely uprooted, cultural heritage serves as the nourishing root of a nation's historical memory and spiritual essence. Because within the national cultural heritage are embodied the people's rich and often contradictory social, economic, and political achievements of universal significance, their creative breakthroughs, as well as their regrettable defeats and mistakes. "Victories serve as a great spiritual support and fertile ground for building an enlightened society, while mistakes and losses provide bitter lessons" [2].

In the context of globalization, significant efforts are being made to utilize the teachings of the Jadids in ensuring ideological security and developing immunity against ideological attacks carried out through social engineering and internet networks, particularly those targeting the moral and ethical upbringing of the population, especially the youth. As a result of these reforms, the national idea and spiritual-educational efforts are becoming an integral part of our society's ideosphere. However, developments in global progress are simultaneously complicating ideological and conceptual processes, leading to an intensifying struggle to dominate human consciousness and the human heart. This, in turn, highlights the need for the broader application of innovative methods of ideological prevention to enhance the effectiveness of promoting the national idea and conducting spiritual-educational activities. Because today's struggle within the ideosphere is increasingly being carried out through the latest means of information and communication technologies, social engineering [3], and influencers (from the English word influence – meaning "impact", that is, the psychological manipulation of people to make certain actions or disclose confidential information) [4]. Therefore, unless propaganda and advocacy efforts in society are carried out using modern information technologies, audio, video, and photo promotional methods, multimedia, and presentations, we will not be able to compete on equal footing in the ideological struggle.

In our opinion, it would be appropriate to utilize the scientific legacy of the Jadids in developing innovative methods for implementing ideological renewal in our country today. The reason is that the propaganda and promotional methods developed by them in their time led to numerous innovations and changes in various spheres

of society. In line with the spirit of their time, they developed innovative programs of action that contributed to the national awakening of our people and helped lead Turkestan out of superstition and backwardness. Sacrificing their lives for the fate and future of the nation, they upheld the Hadith, “There is no salvation except through knowledge, and there cannot be”, as their core guiding idea.

As supporters of innovation, the Jadids not only recognized our national values but also embraced universal human values. They emerged as a progressive movement and aspiration that met the needs of the region’s population and fully addressed the essential requirements of social development. The foundation of the Jadid movement underwent a complex path of development, ranging from enlightenment to political ideology. In their historical journey, they passed through two stages: the first being enlightenment, and the second political, through which they made a significant contribution to shaping national statehood concepts [5]. The changes and renewal in the mindset of the Jadids naturally inspired great confidence and hope in the worldview of the youth of that era. For the sake of progress, the Jadids – who felt the importance of scientific and intellectual development and the freedom of thought – began to act without fear and recognized the vital role of knowledge and enlightenment in the advancement of society. They called on the people of Turkestan to benefit from both religious and secular sciences, as well as the achievements of modern science [6].

Perhaps for this very reason, the Jadid movement, with its innovative ideas, has not lost its philosophical essence and relevance, even as time passes. On the contrary, over the years, the ideosphere of social development in New Uzbekistan has been continuously inspired by humanistic ideas, calling for goodness, innovation, justice, knowledge and enlightenment, and the building of the Third Renaissance. Indeed, today the aspiration for our country to take its rightful place among the world’s developed nations and for our people to be among the advanced nations was the very foundation of the Jadid ideology.

It is worth noting that these constructive ideas are in harmony with the idea of building the Third Renaissance in New Uzbekistan. The fact that the nation’s intellectuals, first and foremost, chose the path of providing modern education and upbringing, raising enlightened youth who are aware of the political and social processes taking place in the world, clearly shows the harmony between their vision and today’s reforms. On this path, Abdulla Avloni, Behbudiy, Munavvarqori, Ubaydulla Khojayeov, Fayzulla Khojayeov, Akmal Ikromov, Abdurauf Fitrat, Ishoqhon Ibrat, Abdulhamid Cholpon, Abdulla Qodiriy, Usmon Nosir, Ashurali Zohiriy, Hoji Muin, and hundreds of other great enlighteners made worthy contributions to the development of the national awakening movement.

Alongside the establishment of new-method schools, they launched newspapers and journals, publishing houses and libraries, as well as theaters aimed at transforming the worldview and lifestyle of the people. They focused on the issue of human resources by sending young people to study in developed countries. Additionally, they carried out ideological and practical work to reform state administration, the judicial and legal system, finance, taxation, and land issues. In short, the Jadids mobilized all their strength and resources to renew the ideological sphere of society, transform the worldview of the nation, achieve national progress, and bring their innovative action programs to life. However, due to the political regime and circumstances of that time, they were unable to realize the noble goals set in their programs. As a result of the politics and slanders of that era, they first fell victim to the

Russian Empire and later to the policies of the Soviet government. Their scientific, educational, ideological, and philosophical legacy – formed in the pursuit of national independence and the people’s happiness – serves as a foundation for the present day.

According to the philosopher Q. Nazarov, “The conceptual ideas of the Jadids serve as the spiritual precursor of today’s reforms and represent the genetic foundation of the current strategies and comprehensive transformations”. In their political programs, the Jadids promoted universal values and advanced the ideas of freedom, liberty, justice, and independence. This reflects the fact that their initiatives can serve as an ideological foundation for our independence [7].

### 3. Results

When analyzing the initiatives put forward by the Jadids, we can see that the ideas advanced in their teachings align with today’s spiritual and educational promotion efforts, as reflected in the following innovative concepts:

*firstly*, encouragement of education and enlightenment. The Jadids established new-method schools in Turkestan and reformed teaching methods. Unlike the traditional education system, they focused on the widespread introduction of secular sciences. The Jadids sought to modernize the method of education by introducing the “usuli savtiya” (phonetic method) instead of the traditional “usuli hijo” (memorization method), and they paid special attention to the issues of “usuli tahsil” – teaching methodology [8]. As a result of their activities, new textbooks were created, the role of the national language was elevated, and the foundation was laid for teaching many modern sciences. In particular, Munavvar qori Abdurashidkhanov raised the issue of reforming education and placed special emphasis on matters of teaching and upbringing. His emphasis on the necessity of prioritizing national upbringing in education and instruction indicates the alignment of his views with today’s concept of continuous moral and spiritual education: “A well-mannered child respects and honors the elders. He treats his peers kindly. He shows compassion and mercy to those younger than himself. He values everyone’s dignity. He strives to please others. He helps people as much as he can... He never goes against the words of his parents, teachers, and mentors. He always acts with conscience. If someone does him a kindness, he never forgets it. He does not take on tasks beyond his ability. He never fails to complete a task he has undertaken. He loves the word “nation” more than his own life” [9].

*secondly*, the priority of cultural and spiritual reforms. Just as our current reforms focus on the priority of cultural and spiritual changes, the Jadids also recognized our national values and strived for their harmony with universal culture. Through spiritual and cultural renewal, they promoted the ideas of enlightenment and national revival within society. They pursued a distinctive path of change in the societal worldview and developed a concept of renewal. As a result, Jadid literature, new dramaturgy, and theatrical activities were established. New forms of education were created. Although these were small in scale, they succeeded in creating a completely new spiritual space.

*thirdly*, new social and political ideas. The Jadids advocated for reforming the socio-political system and fundamentally renewing society through educational and spiritual reforms. The main ideas and goals of Jadidism were to liberate Turkestan from medieval backwardness and religious superstition, reform Sharia laws, spread

enlightenment among the people, struggle to establish an autonomous government in Turkestan, build a free and prosperous society by establishing constitutional monarchy and parliament in Bukhara and Khiva, later establishing a democratic republic system, introduce a stable national currency, and form a national army. Cultural and educational societies and associations established by free-thinking and some progressive individuals in Tashkent, Fergana, Bukhara, Samarkand, and Khiva contributed to the formation of new social and political ideas within the region's ideosphere.

*fourthly*, following the path of modernity and modernization. The Jadids sought to emulate the social, economic, and technological progress of Western developed countries. Through their new initiatives, they sought to introduce the people to modern science and technologies. In doing so, they aimed for modernity while considering it important not to lose their national identity. They became the creators of an Eastern form of societal modernization and modernization occurring in Europe. Therefore, the issue of national reform and development became one of the top priorities in the activities of the Jadids. Regarding this issue, Behbudiy's notable statement is worth mentioning: "To live in the world, secular knowledge and science are necessary. A nation deprived of contemporary knowledge and science will be trampled by other nations" [10].

*fifthly*, the issue of women's right to education and their elevation in society. The Jadids promoted the idea of the importance of women in societal development and, although to a limited extent, brought about changes in public attitudes toward women. The noble ideas of Jadid scholars about educating women, strengthening the fundamental foundation of the family, and nurturing society's members in a high moral spirit for this noble purpose are serving as the basis for the creation of new principles in today's New Uzbekistan. Specifically, Fitrat, in his prose work titled "The Debate Between a European and a Bukhara Teacher About Jadid Schools in India" [11], describes a serious argument that took place between the European and the teacher. The protagonist of the work considers the fact that the women of the nation do not receive education or study as a grave tragedy, equating it to "the misfortune of the country and the unhappiness of the land" [12]. He considered that the only way to prevent the country's misfortune and the land's unhappiness is to educate the women of the nation, which aligns with our current reforms aimed at improving the status of women in our country. The Jadids placed great emphasis on women's education and advocated for increasing their role and status in social life. They established special educational institutions for women and supported their literacy and acquisition of knowledge. They sought to increase women's social and economic activity, thereby striving to raise the knowledge and literacy levels across all layers of society. This contributed to widespread social changes within the community.

Overall, the innovative ideas of the Jadids stimulated significant changes in the ideological sphere of Turkestan society and contributed to the national awakening and enlightenment of their time. The vital reformist ideas and initiatives they created continue to play an important role today in harmonizing modernity and national identity in the development of our country.

#### 4. Conclusion

The above-mentioned foundations indicate that the life path of the Jadids and their spiritual heritage are creating a moral and ideological environment for the development of New Uzbekistan. As explained by Professor Ismoil

Saifnazarov, “The practical efforts aimed at building New Uzbekistan are in harmony and alignment with the fundamental ideas and goals of the Jadid movement”. Therefore, it is necessary for us to deeply study our history, especially the legacy of our enlightened ancestors, and draw instructive lessons from them to live in today’s turbulent times [13]. It is on the basis of such knowledge and enlightenment that we can educate the youth and, through these two pillars, contribute to our country’s place among the ranks of developed nations. This will serve as a foundation for creating innovative mechanisms that strengthen confidence and faith in our national idea. However, it is important to remember that we must not be solely captivated by the heritage left by our ancestors and forget about the future.

Here are following future suggestions based on the study:

- Integrate Jadid-inspired values such as enlightenment, civic responsibility, and reform-mindedness into school and university curricula to foster national consciousness and resilience.
- Develop modern digital content (e.g., podcasts, documentaries, educational apps) based on Jadid teachings to reach and engage youth on social media and online platforms.

## Declarations

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### Competing Interests Statement

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### Consent for publication

The authors declare that they consented to the publication of this study.

### Authors' contributions

Both the authors took part in literature review, analysis, and manuscript writing equally.

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