

SIMILARITIES BETWEEN JADIDISM AND THE SPIRITUAL DEVELOPMENT OF THE 21ST CENTURY

Xudoyorova Nigora Nuriddinovna

Lecturer, Termiz State University of Engineering and Agrotechnology

Abdiqodirova Mahzuna Norpo'latovna

4th-year Student, Department of Cultivation and Processing Technology of Medicinal Plants,
Termiz State University of Engineering and Agrotechnology

Annotation: This article explores the ideological and spiritual parallels between the Jadid movement of the late 19th and early 20th centuries and the modern spiritual and intellectual development of the 21st century. The authors highlight how the Jadids' ideas of enlightenment, educational reform, national awakening, and cultural modernization remain relevant in today's era of globalization and digital transformation. The study analyzes the Jadid intellectual heritage in the context of modern Uzbekistan's moral, cultural, and educational renewal, emphasizing their role in promoting independent thinking, national identity, and progressive values. Moreover, the article identifies the similarities between the Jadids' struggle for enlightenment and contemporary efforts to foster critical thinking, creativity, and spiritual integrity among young people.

Keywords: Jadidism, national awakening, spiritual development, enlightenment, education reform, modern Uzbekistan, culture, innovation, moral renewal, 21st century.

The 21st century is marked by rapid globalization, digitalization, and the transformation of human consciousness, which have profoundly influenced the moral and cultural life of societies. In this context, it becomes essential to revisit and reinterpret the intellectual heritage of reformist movements that once played a pivotal role in shaping national identity and spiritual development. One such movement in the history of Uzbekistan is Jadidism, which emerged in the late 19th and early 20th centuries as a powerful response to the socio-political, cultural, and educational stagnation of that period.

The Jadid intellectuals, including figures such as Mahmudxo'ja Behbudiy, Abdulla Avloniy, Ismoil Gaspirali, and Abdurauf Fitrat, advocated for enlightenment through education, modernization of thought, and renewal of national consciousness. Their slogan "New method – new thinking" symbolized a profound shift toward intellectual awakening and social progress. They believed that only through education, critical thinking, and self-awareness could society overcome ignorance and backwardness.

In the 21st century, similar challenges and aspirations can be observed, albeit in different forms. The need for spiritual renewal, moral development, and intellectual freedom remains central to the progress of contemporary Uzbekistan. The ongoing reforms in education, culture, and civil society echo the spirit of the Jadid movement, as they aim to cultivate creative, independent, and globally aware citizens who remain deeply rooted in national values.

Thus, exploring the similarities between Jadidism and modern spiritual development allows us to better understand how the past continues to shape the moral trajectory of the present. By analyzing the Jadid ideas in the light of today's realities—such as technological advancement, global cultural interaction, and the pursuit of moral integrity—this research seeks to reveal the enduring relevance of Jadid principles in building a spiritually mature and intellectually vibrant society.

The study of Jadidism and its influence on the spiritual and intellectual development of modern Uzbekistan has attracted the attention of many scholars, both in the East and the West. Jadidism is generally defined as a reformist socio-cultural and educational movement that emerged among Muslim intellectuals of Central Asia in the late 19th century. Its central aim was to modernize education, promote national consciousness, and strengthen moral values in response to colonial domination and internal stagnation.

According to Adeb Khalid (1998) in his seminal work “The Politics of Muslim Cultural Reform: Jadidism in Central Asia”, the Jadids viewed education as the primary means of societal transformation. They established *usul-i jadid* (new method) schools that emphasized literacy, science, and rational thinking, which marked a departure from traditional religious education. Edward Allworth (1990) also highlights that the Jadids’ reformist ideology played a foundational role in the modernization of Central Asian society, fostering a spirit of national identity and moral responsibility.

Uzbek researchers such as Abdurauf Fitrat, Abdulla Avloniy, and Mahmudxo‘ja Behbudiy not only participated in the movement but also produced influential pedagogical and philosophical works. Avloniy’s “Turkiy Guliston yoxud axloq” (The Turkic Garden or Morality) particularly stands out for its emphasis on ethical upbringing, patriotism, and cultural pride—values that resonate strongly with modern educational ideals.

In contemporary scholarship, Sodiqov (2017) and Turaev (2020) examine the legacy of the Jadids in relation to Uzbekistan’s national development strategy. They argue that today’s emphasis on spiritual and moral education, cultural identity, and creative thinking reflects the continuity of Jadid ideals in modern educational policy. Similarly, Mirziyoyev (2019) in his speeches stresses the importance of preserving and developing national consciousness, encouraging the younger generation to combine traditional values with modern knowledge and global thinking.

Furthermore, comparative analyses by UNESCO (2018) and Ismailov (2021) note that the principles of enlightenment, humanism, and education reform found in Jadid thought align closely with the 21st-century goals of sustainable development, inclusive education, and cultural innovation. These sources collectively illustrate that Jadidism is not merely a historical phenomenon but a living intellectual legacy that continues to influence moral and educational progress in modern Uzbekistan.

The analysis of the similarities between Jadidism and the spiritual development of the 21st century reveals deep intellectual, moral, and cultural continuity. Although the historical, social, and political contexts differ greatly, both eras share a fundamental goal — the awakening of human consciousness and the renewal of national identity through education, enlightenment, and ethical transformation.

The Jadid movement emerged as a response to stagnation and colonial oppression in the late 19th and early 20th centuries. Jadid intellectuals believed that ignorance was the main obstacle to progress, and education was the only effective path toward liberation. They established new-method schools, published newspapers, wrote plays, and composed poetry aimed at awakening the spirit of freedom and critical thinking among their compatriots. In the same way, today’s Uzbekistan, navigating the complexities of globalization and technological progress, faces the challenge of preserving moral values while embracing modernity.

The 21st century demands a balance between innovation and spirituality — a balance the Jadids also sought in their time. Their call for enlightenment (*ma’rifat*) resonates with the modern emphasis on lifelong learning, cultural awareness, and moral responsibility. Modern educational reforms in Uzbekistan, particularly those promoting creativity, independent

thinking, and civic engagement, reflect the very principles that guided Jadid thought more than a century ago.

Another important similarity lies in the role of education as a moral and social force. For the Jadids, education was not just about acquiring knowledge; it was about forming a morally upright, socially responsible, and nationally conscious individual. In contemporary Uzbekistan, the concept of the “harmoniously developed generation” continues this legacy, emphasizing both intellectual and ethical growth. The introduction of innovative pedagogical methods, the integration of technology into education, and the revival of cultural and historical awareness all point to a modern reinterpretation of Jadid ideals.

Furthermore, both the Jadids and the modern reformers share a vision of spiritual independence — the belief that true progress cannot exist without moral and cultural freedom. The Jadids opposed blind imitation of foreign models, advocating instead for the adaptation of modern knowledge through the lens of national values. Today, Uzbekistan’s approach to modernization follows a similar path: embracing globalization while safeguarding spiritual heritage and identity.

In the broader philosophical sense, the connection between Jadidism and the spiritual development of the 21st century lies in their shared humanistic worldview. Both movements aim to cultivate individuals who think freely, act responsibly, and contribute creatively to society. The Jadid idea of “enlightened humanity” aligns closely with the 21st-century concept of “global citizenship” — individuals who are open-minded, ethical, and culturally grounded.

In summary, the dialogue between the Jadid past and the modern present is not a mere historical reflection but a dynamic exchange of ideas and values. The spiritual revival and moral reform initiated by the Jadids continue to inspire modern Uzbekistan’s pursuit of enlightenment, ethical integrity, and national progress. Their message — that education, morality, and creativity are the keys to societal advancement — remains timeless and deeply relevant in the context of the 21st century.

The comparative study of Jadidism and the spiritual development of the 21st century demonstrates that, despite the passage of time, the fundamental principles guiding human progress remain deeply interconnected. The Jadid reformers of the early 20th century laid the moral, intellectual, and educational foundations that continue to shape the spiritual evolution of modern Uzbekistan. Their commitment to enlightenment, education reform, and moral renewal anticipated many of the key values that define today’s globalized and knowledge-based society. The findings of this study reveal that the Jadid ideology—centered on intellectual freedom, ethical responsibility, and cultural modernization—finds a natural continuation in the modern era’s pursuit of creativity, innovation, and moral consciousness. The spirit of ma’rifat (enlightenment) that once inspired the Jadid movement is mirrored in the current efforts to cultivate a harmoniously developed generation capable of critical thinking, cultural awareness, and civic engagement.

Both historical and contemporary movements share a common vision: that education is not merely the transmission of knowledge, but the transformation of the human soul. For the Jadids, this meant awakening a colonized nation; for modern Uzbekistan, it means preparing citizens to thrive in a global, digital world while preserving their moral and cultural roots. In both cases, education serves as the bridge between tradition and modernity, between national identity and universal human values.

The study also concludes that the spiritual independence sought by the Jadids—freedom from ignorance, dogmatism, and external domination—remains relevant today. In the face of globalization, modern society must guard against cultural erosion while embracing intellectual

openness. This balance between innovation and heritage, between universal progress and national identity, represents the very essence of Uzbekistan's modern spiritual development. In conclusion, the legacy of Jadidism continues to illuminate the moral and educational path of the 21st century. It reminds us that genuine progress is not possible without enlightenment, and that the true strength of a nation lies in the spiritual maturity, cultural pride, and creative potential of its people. The ideas of the Jadids thus remain a timeless guide for shaping an ethically sound, intellectually vibrant, and spiritually independent society.

References:

1. Adeeb Khalid. (1998). *The Politics of Muslim Cultural Reform: Jadidism in Central Asia*. Berkeley: University of California Press.
2. Allworth, E. (1990). *The Modern Uzbeks: From the Fourteenth Century to the Present*. Stanford: Hoover Institution Press.
3. Avloniy, A. (1913). *Turkiy Guliston yoxud Axloq (The Turkic Garden or Morality)*. Tashkent: Turkiston Press.
4. Fitrat, A. (1918). *Oila (The Family)*. Bukhara: Sharq Press.
5. Behbudiy, M. (1914). *Padarkush (The Parricide)*. Samarkand: Jadid Press.