

Eureka Journal of Education & Learning Technologies (EJELT)

ISSN 2760-4918 (Online)

Volume 2, Issue 3, March 2026



This article/work is licensed under CC by 4.0 Attribution

<https://eurekaoa.com/index.php/2>

THE JADIDS IN DEVELOPING THE SPIRITUAL WORLDVIEW OF FUTURE PRIMARY SCHOOL TEACHERS OPPORTUNITIES FOR USING THE LEGACY

Ozoda Otajonovna Bekchanova

Lecturer, Department of Primary Education Methodology, UrDPI

Abstract

This article examines the Jadidism movement, analyzing the historical works of the Khiva Jadids and the pedagogical and spiritual significance of teaching these works. Information is provided on the opportunities offered by the works of the Khiva Jadids for the younger generation to understand their national identity, develop moral virtues, and cultivate independent thinking skills.

Keywords: Historical works, independent thinking, upbringing, education, youth education, Jadidism, moral and spiritual upbringing.

Introduction

"If the body of a society's life is the economy, its soul and spirit is spirituality," Shavkat Mirziyoyev said at the meeting. – Since we have decided to build a new Uzbekistan, we will rely on two strong pillars. The first is a strong economy based on market principles. The second is a strong spirituality based on the rich heritage of our ancestors and national values.¹

Thought in any form, the process of cognition, leads to the formation of concepts, ideas, and categories. When it is said that a person thinks with the help of imagination, concepts, and categories, it is meant that they use these to reflect a specific life process or changes with the help of their consciousness. Thus, each perception and concept simultaneously reflects various aspects of reality;

Eureka Journal of Education & Learning Technologies (EJELT)

ISSN 2760-4918 (Online)

Volume 2, Issue 3, March 2026



This article/work is licensed under CC by 4.0 Attribution

<https://eurekaoa.com/index.php/2>

consequently, a person uses them to know the world and then encodes them into language forms to convey them to others. Undoubtedly, we are surrounded by natural phenomena, objects, and man-made bodies and things. This world, with its extremely diverse forms, colors, processes, and spatial relationships, constantly affects human emotions and is reflected in their perceptions. The material world's

1Mirziyoyev, Sh. M. Speech on the Role of Spirituality and the Economy in Building a New Uzbekistan. January 19, 2021. – Tashkent: Press Service of the President of the Republic of Uzbekistan, 2021. – pp. 1–3.

These things, taken individually, and their interrelationships are invited to be understood by the human mind, giving rise to the phenomena of speech and language in our consciousness. There is also another realm: the human spirit, the spiritual world of man, and the spiritual life of humanity, which is considered a great achievement of history.

The foundation of any human culture, regardless of its form, is enlightenment. "Ma'rifat" is derived from an Arabic word whose literal meaning conveys concepts of knowledge, awareness, and information.[Springs of Spirituality].

Ma'rifat has had its own meaning in all eras. Greco-Roman scholars defined this term as denoting reflection and pure knowledge. In Central Asia, in the Islam that developed in Khwarizm, the concepts of "Ma'rifat-aql-ilm odob" and "ilm-amal-odob" are interrelated.

There have been many periods when our people were called to enlightenment and strove to make great changes along this path. However, it is important to note that in the early 19th and 20th centuries, Turkestan underwent very significant intellectual transformations. The Jadids emerged who understood that the only way to call people to become educated and to lead society toward a better life was through enlightenment alone.

It is difficult to provide precise information about when and where the term "Jadid" was used in Turkistan. However, in his book "National Awakening:

Eureka Journal of Education & Learning Technologies (EJELT)

ISSN 2760-4918 (Online)

Volume 2, Issue 3, March 2026



This article/work is licensed under CC by 4.0 Attribution

<https://eurekaopenaccess.com/index.php/2>

Courage, Enlightenment, Self-Sacrifice," Professor Begali Qosimov notes that the term "Jadid" was first used by Ismail Gasprali in an article published in the newspaper "Turkistan."

It is worth noting here when the term "Jadid" was first used. The term "Jadid" first appeared among the Turkish Turks during the reign of Sultan III Selim (1789-1802). Abubakr Ratib, sent as an ambassador to Austria, called the local system of governance "nizomi jadid" in a letter to the sultan. After the French Revolution of 1789, the system of governance was also referred to as the "French nizomi jadid." Furthermore, Ismail Gasprali, in his article "Qadimchilik- Jadidchilik" (in the Tarjimon newspaper

In his article in issue 19 of 1909, Ismail Gasprali wrote that several centuries earlier, Socrates was also accused of the crime of modernism and executed.

According to Begali Qosimov, the word "jadid" is at the core of "Jadidism." The meaning of "Jadid" is "new"; it does not simply mean "new" or "a supporter of new things." On the contrary, it is a multifaceted word like "new thinking," "new person," or "new generation."

Based on the above ideas, the term "Jadid" can be understood as a radical reform in the field of education. The cornerstone of the Jadidism movement is the Jadid schools. This is a view unanimously acknowledged by Jadid scholars.

The objective study of the Jadidism movement from a standpoint of fairness was initiated after 1985. The objective conditions for the emergence of Jadidism and the socio-political nature of this movement were studied by leading literary scholars B. Qosimov, Sh. Turdiyeva, It was studied by scholars S. Qosimov, pedagogical scientists J. Yo'ldoshev and S. Hasanov, and others. According to the scholars, it is important to emphasize that this movement initially emerged with an educational character. The "Turkestan Viloyati Gazetasi," published on March 20, 1908, writes about the Jadidism movement as follows: "What is Usuli Jadid?" "Usuli Jadid" means the new method. By "new method" we do not mean a new creed or worship, but rather the reform of the necessary administrative bodies and

Eureka Journal of Education & Learning Technologies (EJELT)

ISSN 2760-4918 (Online)

Volume 2, Issue 3, March 2026



This article/work is licensed under CC by 4.0 Attribution

<https://eurekaoa.com/index.php/2>

the proper teaching methods of our schools and madrasas, which have fallen into disrepair in recent times due to the people's poverty.

It is, of course, necessary to pause and consider the fact that the emergence of the Jadidism movement is linked to the name of Ismail Bey Gasprinsky. In this social and spiritual movement among the Muslims of Russia, Ismail Gasprinsky's service is unparalleled. He founded the "usuli jadid," a new phenomenon among Muslims. By publishing the newspaper Tarjimon, he inaugurated the Turkic-language press. The reputation of the "Usuli Jadid" soon spread to the Muslim lands of Russia, including the khanates of Turkestan, Khiva, and Bukhara.

Ismail Bey Gasprinsky studied in Turkey, lived in France for three years, and studied the modern system of governance in that country. He was involved in school and education affairs.

became closely acquainted. In his newspaper "Tarjimon," he raised the issue of reforming the schools and madrasas of Turkestan and teaching secular subjects in them. In his opinion

*Religious sciences

*Arabic and Persian, Russian languages

*Medicine

*Philosophy

*Chemistry

indicated the necessity of studying 17 subjects, such as:

The Jadidism movement initially began with schools and education, and later it was applied to the press, theater, and gradually to the political sphere as well. When discussing the conditions for the emergence of the Jadidism movement in the Khiva Khanate, one must first note that it arose as a result of the first Russian democratic revolution of 1905–1907. Because many individuals exiled to the Khiva Khanate were publishing in their homeland through outlets such as "Vaqt" and "Ittifaq," In the newspapers "Taraqiy" and "Yulduz" and in the "Din va Maishat" magazine, intellectuals read and studied a great deal of information, and

Eureka Journal of Education & Learning Technologies (EJELT)

ISSN 2760-4918 (Online)

Volume 2, Issue 3, March 2026



This article/work is licensed under CC by 4.0 Attribution

<https://eurekaoa.com/index.php/2>

in their minds the Jadidism movement in Khiva had two currents, its right wing united the representatives of the country's burgeoning commercial and industrial capital and the major wealthy classes. This wing was led by the khan's prime minister, Islam Khuja. The right-wing current of Jadidism aimed to open a broad path for the development of capitalist relations by implementing socio-economic reforms while preserving the khan's power in the country.

The left wing of the Khiva Jadidism movement united the middle and petty bourgeoisie, artisans, and the masses. The leader of this wing was Baba Okhun Salimov.

From the very beginning, the left wing of the Khiva Jadid movement set out to raise the political consciousness and activism of the masses by opening new-style Jadid schools in the Khiva Khanate. Progressive merchant circles supported the left wing of the Jadids and in 1904 founded the "Jamiyati Hayriya." The purpose of this society was to help the Jadids establish new-type schools to the jadids. The aim of this society was to help the jadids open new-type schools. Later, the Khiva jadids, not content with merely educational work, also began to interfere with the khan's system. Beginning in 1914, this movement came to be known as the "Young Khivans" movement. In the ideological and organizational formation of this movement, Polvoniyozi Hoji Yusupov, Boboixun Salimov, Khusaynbek Matmurod Devonbegi o'g'li, Nazir Sholikorov, Mulla Jumaniyoz Sultonmurodov, Mulla Bekchon Rahmonov, The services of Khudoybergan Devonov, Otajon Safoyev, and others are significant.

By studying the activities of the Khiva Jadids, we learn our national history, gain a deep understanding of our great ancestors, and contribute to the formation of historical consciousness.

By studying the activities of the Khiva Jadids, we discuss and reflect on the causes and consequences of historical events, which develops critical thinking skills in students.

Eureka Journal of Education & Learning Technologies (EJELT)

ISSN 2760-4918 (Online)

Volume 2, Issue 3, March 2026



This article/work is licensed under CC by 4.0 Attribution

<https://eurekaoa.com/index.php/2>

By studying the activities of the Khiva Jadids, we encourage students to love their homeland, to preserve it, and to be selfless, which helps strengthen their patriotic spirit.

In conclusion, it should be noted that this is a very important tool for teaching students to study history, to form national consciousness and identity, and to think critically. Through the characters he created and his interpretations of historical events, the younger generation grows up to be independent thinkers who value their homeland and history. Special attention must be paid to ensuring the younger generation deeply studies Fitrat's legacy. The lessons conveyed through his works remain relevant today and are an invaluable resource for the upbringing of a spiritually whole generation.

References

1. Sh.M. Mirziyoyev. "We will build our great future together with our brave and noble people." — Tashkent, 2017. - 189.
2. Muhammad Yusuf Bayoniy. Shajarayi Xorazmshohiy. — Tashkent: Ga'fur G'ulom, 1994. - 104 p.
3. Dalimov U. Pedagogy of National Awakening. — Tashkent: NOSHIR, 2012. 384 pp.
4. Ro'zimova F. The Spiritual and Educational Jadidist Movements of the "Young Khiva" in the Late 19th–Early 20th Century. — Urganch, 2017. - 128 p.
5. Umid Bekmuhammad, Sayyora Samandar, Boboakhon Salimov: Jadid, State Figure, and Poet; — Khiva: "Milleniumus print" Publishing House, 2024. - 216 p.