



PRINCIPLES OF NATIONAL UNITY AND TOLERANCE IN THE HERITAGE OF JADID ENLIGHTENERS

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Annotation: *This article examines the essence and content of the ideas of tolerance and solidarity in the socio-educational and moral doctrine of the Jadid movement, which emerged in Turkestan at the end of the 19th and the beginning of the 20th centuries. The study analyzes the views of Jadid thinkers on national awakening, enlightenment, education, and social justice from a historical and socio-philosophical perspective. Particular attention is paid to the ideas of Mahmudhoja Behbudiy, whose works emphasize the harmony of religion and enlightenment as a key factor in social progress, interpreting Islam not only as a system of belief but also as a moral and spiritual force that ensures social development. The article substantiates that the ideas promoted by the Jadids played an important role in strengthening national identity, social cohesion, and civic harmony. The findings demonstrate that the ideological and cultural heritage of the Jadid movement remains relevant in the context of globalization and modern social development.*

Keywords: *Jadid movement, socio-educational ideas, moral doctrine, tolerance, solidarity, national awakening, education, harmony of religion and enlightenment, Mahmudhoja Behbudiy, social cohesion.*

INTRODUCTION

Today, entering a new stage of development, Uzbekistan is implementing comprehensive political and social reforms aimed at strengthening social stability, enhancing national unity, and ensuring civic harmony. In this process, establishing a sustainable development environment by harmonizing national interests with the principles of social partnership emerges as a priority task. Along with fostering mutual respect, trust, and solidarity among various social strata and ethnic groups, social

partnership serves as an essential mechanism for mobilizing intellectual and cultural potential toward common progress.

From this perspective, the ideas of social integration and national cohesion remain decisive factors ensuring the sustainable development of Uzbek society at the modern stage. This approach holds significant value in advancing civil society institutions, cultivating a culture of social cooperation, and ensuring the continuity of national development on a unified ideological basis.



RESEARCH METHODOLOGY.

This study utilizes integrated scientific approaches to analyze the ideas of tolerance and solidarity within the socio-educational and ethical perspectives of the Jadid movement. Based on the principles of historicity and systematicity, the research methodology is directed toward exploring the Jadid heritage in close connection with its period of formation, socio-political conditions, and ideological context. This approach enables a comprehensive and objective elucidation of the core essence of the Jadid movement.

From the standpoint of contemporary socio-philosophical thought, the New Uzbekistan strategy emerges as a paradigmatic model aimed at expanding citizens' participation in socio-political life, enhancing their material and spiritual well-being, and shaping political culture based on national and universal values. This model holds significant theoretical and practical importance for ensuring sustainable societal development and strengthening national unity.

ANALYSIS AND RESULTS.

"Each generation does not begin its cultural development from a blank slate, but rather by assimilating the values created by preceding generations. This assimilation serves as a unique raw material, a foundation for creating new values and elevating cultural development to a higher stage" [2, p. 66 (111)]. The New Uzbekistan strategy manifests as a comprehensive development model

aimed at realizing the personal potential of citizens, supporting their social activity and initiative, and ensuring equal rights and opportunities necessary for a prosperous life. This strategy designates its priority goals as creating a fair competitive environment in society, developing human capital, and ensuring that every citizen achieves sustainable prosperity by relying on their own labor and knowledge.

As a result of the complex socio-political processes that took place in the territory of Turkestan during the late 19th and early 20th centuries, the Jadid movement emerged and, within a short historical period, deeply permeated almost all spheres of societal life. This movement primarily played a significant role in renewing the spiritual and educational environment, reforming the education system, and generating new forms of social consciousness. The conceptual approaches advanced by the Jadids relied on ideas of harmonizing national values with universal principles, shaping a modern mode of thinking, and, on this basis, educating the younger generation in the spirit of social responsibility and national identity.

When examining the essence of modern reforms, modernization processes, and social strategies, it becomes evident that their core is precisely embodied by the conceptual views, ideas of freedom and justice, social stability, and national self-awareness put forward by the Jadids. As acknowledged in scientific literature, "the



conceptual ideas of the Jadids serve as the spiritual harbinger of the practice of contemporary transformations, and the genetic basis for today's strategy and comprehensive reforms" [3, p. 3].

According to the views of ancient Greek philosophers, particularly Democritus, the "nation" is understood as "the factor representing the sole true sovereignty in every land" [4, p. 64]. Rather than dominating society, this approach advocates the idea of implementing governance with the participation of the people based on social justice and common interests. This circumstance demonstrates that the concept of "nation" is not merely an ethnic or cultural unity, but a category inextricably linked with political consciousness and active subjectivity.

One of the primary directions of the Tsarist colonial policy was the implementation of Russification in Turkestan, and it was no coincidence that focus in this process was directed specifically at the younger generation. By establishing Russian-native schools, the colonial authorities aimed to train loyal lackeys for the empire from among the local elites. "They aimed to prepare loyal functionaries from the graduates of such schools to govern Turkestan in the future" [5, p. 15]. Consequently, "attempts to distance local nations from state administration and violate their right to self-determination triggered various forms of social discontent" [6, p. 12]. In its core essence, the Jadid movement formed as a conscious and consistent

social movement carried out by progressive intellectuals who were not indifferent to the fate of the nation, aimed at preserving national identity, ensuring the freedom of the people, and establishing the idea of independence. The representatives of this movement strove to renew societal thinking by transforming fields such as education, the press, fiction, theater, and art into crucial arenas for national awakening. They set their main goal as shaping the public consciousness through the harmony of national values, religious-ethical principles, and modern scientific achievements.

The socio-political foundation of this movement, which formed in the late 19th and early 20th centuries, was based on seeking ways out of the crisis of its era through science, enlightenment, and the awakening of national identity. The representatives of this movement—national intellectuals such as Mahmudkhoja Behbudiy, Munavvarqori Abdurashidkhanov, Abdurauf Fitrat, and Abdulla Avloniy—conducted a struggle against Tsarist despotism in the arena of enlightenment. Through their creative and organizational activities, they sought answers to the most pressing issues of their time, fostering intellectual awakening and a sense of historical responsibility among the people. While they were persecuted by the Tsarist government for their historical service, the Soviet regime tragically ended them through its repressions. In this sense, the need for independence and national



enlightenment, along with the study of the historical truth of Jadid enlightenment, constitutes an important issue in social philosophy. We agree with the views that evaluate the contribution of Jadid enlighteners to national progress and their national heroism born out of the suffering of repression [7, p. 3].

The Jadid movement was a national-spiritual awakening movement organized by representatives of the progressive social thought of its era, primarily aimed at awakening the political, spiritual, and cultural consciousness of the people. Jadid intellectuals conveyed the existing problems in society, the negative consequences of colonial policy, the social-spiritual vulnerabilities of the people, and the causes of the decline in thinking to the general public not only through theoretical treatises, but also via demonstrative performances, publicist articles, drama, literature, and the stage. Through this, they succeeded in instilling their ideas into the masses in an effective and emotionally impactful manner. "The culture of each individual emerges through the assimilation of the cultural values of society—primarily of the era, people, class, community, and others. Although this process is contradictory and proceeds in various ways, we always view the general, social qualities formed in a person through their individual characteristics. Therefore, individual aesthetic culture must be recognized as the aesthetic wealth of a given society" [8, p. 47 (52)].

"Whether a people acts, becomes wealthy, finds happiness and respect, becomes a conqueror, or falls into humiliation due to weakness, wears the robe of poverty, suffers the burden of misfortune, loses respect, and becomes subordinate, a slave, or a captive to others—all depends on the upbringing they received from their parents since childhood" [9, p. 262]. In this quotation, the direct connection of the people's destiny with upbringing is interpreted within a profound socio-philosophical context. The author demonstrates that the political power, economic prosperity, and spiritual prestige of society are not results of accidental factors, but products of an educational process passed from generation to generation. Especially, the upbringing received from parents during childhood is evaluated as the foundation of personal development, revealing the intrinsic link between individual behavior and the general progress of society.

In his religious-educational views, Mahmudkhoja Behbudiy places special emphasis on the social, moral, and educational aspects of Islam. In his works, Islam is interpreted not merely as a system of belief, but as a moral-spiritual force serving progress. Behbudiy sees the harmony of enlightenment and religion at the core of social development. According to him, if a person lives without religious belief, they are deprived of the main spiritual anchor of their life. His firm expression, "To live without religion is animality," implies that for Behbudiy, religion is regarded not just as



a personal belief, but as a criterion of humanity [10, pp. 45–47]. These views clearly manifest how the role of Islam in society was interpreted in the religious-educational thought of Mahmudkhoja Behbudiy. Behbudiy does not limit Islam strictly to the sphere of personal faith; instead, he views it as an important social institution that ensures the moral and spiritual progress of society. In his opinion, religion is the primary source that urges humans to live according to moral standards, ensuring social responsibility and spiritual stability.

Behbudiy comprehensively analyzes the role of the nation as a solid social unity, its place in historical and modern processes, the obstacles on the path to progress, and the mechanisms to overcome them. Particularly, in his article "The Duty of the Nation" (*Millat vazifasi*), he substantiates qualities inherent to the nation—such as loyalty, diligence, and the striving for education—as necessary conditions for social progress [11].

In his philosophical views, Is'hoqkhon Ibrat associates the achievement of cultural progress with mastering science and technological achievements, raising the level of thinking, and popularizing enlightenment and modern methods of thought. He interprets concepts such as "enlightenment," "progress," and "civilization" as the fundamental factors of popular culture. In his view, a society striving for progress achieves goodness; conversely, a society remaining in

ignorance falls into the vortex of humiliation and oppression. In this sense, his innovative approach to national language and culture is reflected through his works *Lug'ati sitti alsina* (The Dictionary of Six Languages) and *Jome' ul-khutut* (The Collection of Scripts).

Using the activities of Is'hoqkhon Ibrat as an example, it is observed that the school of progressives in the Fergana Valley shaped a concept of national civilization defined on the basis of key components of social reform—education, the scientific caliber of youth, the achievements of world urbanization, and innovative thinking. This aspect is reflected in the following thought expressed by our President Sh.M. Mirziyoyev during his visit to Namangan in 2017: "...Our great ancestor did not choose the pseudonym 'Ibrat' (Example/Lesson) in vain. His selfless life on the path to the development of the homeland and country... serves as a true model of example for all of us, and I am not mistaken in saying so" [1, p. 72].

CONCLUSION. In conclusion, the Jadid movement manifests as a progressive social movement focused on national awakening and educational progress, emerging in response to the complex socio-political and cultural processes within Turkestan society during the late 19th and early 20th centuries. The ideas of tolerance, solidarity, social justice, and spiritual maturity occupy a central place in the socio-educational and ethical teachings of the Jadids, who advanced upbringing and enlightenment



as the primary vehicles for reforming society. In the view of the Jadids, the progress, political activity, and historical destiny of a nation were first and foremost inextricably linked with personal upbringing, moral consciousness, and religious-educational foundations.

The research reveals that rather than counterposing religion, national values, and modern science, the Jadid thinkers sought to modernize society by harmonizing them. Particularly, in the views of Mahmudkhoja Behbudiy, Islam was interpreted not merely as a belief system, but as a criterion for humanity, morality, and social responsibility, substantiated alongside enlightenment as an essential factor of social progress. This approach established a solid philosophical

and ethical foundation for forming the ideas of tolerance and solidarity within Jadid thought.

From this perspective, the Jadid movement should be evaluated not only as a historical phenomenon, but as an ideological heritage holding substantial theoretical and practical significance for comprehending national identity, strengthening social cohesion, and ensuring spiritual stability under contemporary conditions of globalization. The development concept based on tolerance, solidarity, and enlightenment put forward by the Jadids remains highly relevant for modern society, serving as an important methodological framework for ensuring civic harmony and sustainable social development.

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