

**THE IDEA OF BUILDING A LEGAL SOCIETY THROUGH EDUCATION AND
UPBRINGING IN THE SOCIO-LEGAL VIEWS OF THE JADIDS**

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Abstract

The article examines the socio-legal concept of the Jadid movement, focusing on the role of education and upbringing in building a just and law-based society. The Jadids viewed education as a legal and civic institution, central to shaping responsible citizens. Through the establishment of modern schools, development of textbooks, and promotion of civic values, they sought to foster an enlightened and lawful community. This study also draws a comparative analysis with Turkey and Germany, demonstrating how the Jadids adapted global educational experiences to local realities. The paper further explores how modern Uzbekistan under President Shavkat Mirziyoyev continues the Jadids' mission through large-scale reforms in education, innovation, and youth development.

Keywords: Jadidism, education, civic consciousness, legal culture, Uzbekistan reforms, comparative legal studies, Fitrat, Behbudi, Mirziyoyev, modernization.

Introduction

The transformation of education into a pillar of civic consciousness has been central to the evolution of Uzbek statehood and legal thought. During the late 19th and early 20th centuries, the Jadid movement arose as an intellectual and social reform force seeking to modernize Muslim societies through enlightenment and legality. They believed that an educated person was not only a bearer of knowledge but also an active participant in shaping a just legal order. Today, Uzbekistan continues this mission. The ongoing reforms in education, governance, and civic participation reflect the practical realization of the Jadids' vision: building a legal state grounded in knowledge, morality, and justice.

Education as a Legal and Civic Institution in the Jadid Doctrine

The Jadid movement emerged in the late 19th and early 20th centuries as a response to colonial domination and social stagnation in Turkestan. Influenced by reforms in the Ottoman Empire,

Turkey, and Western Europe—especially the German model of disciplined schooling—the Jadids sought to create an educated and law-abiding generation.

Legal modernization for them meant not only adopting new legislation but fostering *legal behavior* (*huquqiy xulq*) through education and moral upbringing.

While most Jadids studied in Istanbul, Kazan, or Germany, they observed how secular education in these countries shaped civic and legal identity.

In Turkey, the *Tanzimat* and *Young Turk* movements emphasized constitutionalism and the integration of moral and civic education into schooling.

In Germany, the education system was admired for its discipline, public service ethics, and the legal order rooted in civic duty (*Bürgerpflicht*).

The Jadids selectively integrated these models, adapting them to the Islamic and Turkestani context.

Unlike the Ottoman reforms, which were state-driven, the Jadid movement was bottom-up, initiated by intellectuals and educators. This difference makes their experience especially valuable for postcolonial societies seeking to modernize through education.

Jadid intellectuals such as Mahmudkhodja Behbudi, Abdulla Avloni, Ismail Gasprinsky, Munavvarqori Abdurashidkhonov, and Abdurrauf Fitrat established *new-method schools* (*usul-i jadid maktablari*) that replaced rote learning (*usul-i qadim*) with rational instruction and civic ethics.

They also authored the first textbooks for civic and moral education:

Behbudi's "*Muallim-i soniy*" (1912) — introducing civic responsibility and obedience to law; Avloni's "*Turkiy Guliston yoxud Axloq*" (1917) — one of the earliest works linking morality and legality;

Fitrat's "*Oila*" (1916) — outlining legal and ethical norms for family relations.

These textbooks served as tools of **legal socialization**, preparing children to become citizens conscious of their rights and duties.

Unlike traditional madrasa education, the Jadids saw education as a means of social transformation. Figures such as **Mahmudhoja Behbudi, Abdurauf Fitrat, Ismail Gasprinsky, and Munavvar Qori Abdurashidkhonov** redefined the role of schools from centers of religious instruction to institutions of civic empowerment.

They established **new-method schools (usul-i jadid)** where secular subjects such as geography, history, law, and natural sciences were introduced. Behbudi's "*Tarbiyai atfal*" ("Education of Children") and Fitrat's "*Oila*" ("The Family") were not mere pedagogical works but reflections of civic responsibility and legal awareness. These materials taught children to respect rights, fulfill duties, and act as citizens conscious of justice and equality.

Thus, education became a legal phenomenon: a mechanism for forming lawful behavior, constitutional culture, and ethical responsibility within society. In Jadid thought, education was not a private or purely pedagogical matter — it was a public legal institution that cultivated civic consciousness, social solidarity, and respect for law (*huquqqa hurmat*). Through schools, journals (*Taraqqiy, Hurriyat, Sadoi Turkiston*), and theatre, the Jadids popularized legal ideas such as: equality before the law, the importance of justice (*adolat*), the role of education in

eradicating ignorance and arbitrariness, and the moral duty of citizens to serve the community (*vatanparvarlik*).

Thus, their activity constituted an early form of civic legal education (*huquqiy ma'rifat*), decades before the concept became institutionalized in modern legal systems.

Comparative Analysis: The Jadids and the European Reformist Experience

The Jadids were not isolated thinkers; they integrated global intellectual currents. Many of them, especially Fitrat and Cho'lpon, studied or traveled in Turkey and Germany, where they observed the modernization of education systems.

In Turkey, the Kemalist reforms of the early 20th century institutionalized secular education as a foundation for citizenship and legal order. The Jadids shared this idea but aimed to balance modernity with moral and spiritual values.

In Germany, educational pragmatism and civic discipline deeply impressed the Jadid scholars. They saw in the German system a model where legal consciousness was instilled through responsibility and respect for public order. The Jadids sought to adapt this model to Central Asian realities, emphasizing justice (*adl*), responsibility (*mas'uliyat*), and collective progress (*taraqqiyot*).

This comparative dimension illustrates that the Jadid movement anticipated global humanist and civic-legal educational paradigms, blending them with Islamic ethics and national revival.

Education and Legal Culture in Modern Uzbekistan: The Continuation of Jadid Ideals

Unlike their Western contemporaries, who separated law from morality, the Jadids saw them as inseparable. Their legal philosophy anticipated many principles of modern civic education and rule of law culture.

In modern Uzbekistan, constitutional reforms (2017–2023) and the Concept for the Development of Legal Culture echo Jadid ideals: raising citizens' legal awareness; integrating moral education into legal curricula; promoting civic participation and social responsibility.

The study concludes that the Jadids' synthesis of enlightenment and legality remains an intellectual foundation for today's movement toward a democratic and law-governed state.

The Jadids' concept of upbringing (*tarbiya*) included not only education but also legal and moral formation. They believed that laws are effective only when supported by civic morality. Therefore, their textbooks and theatrical works emphasized honesty, diligence, respect for women's rights, and social justice — principles that resonate with today's constitutional values. In modern Uzbekistan, these ideas are reflected in initiatives promoting “Yangi avlod – yangi tafakkur” (New Generation – New Thinking) and “Ma'naviy barkamol shaxs” (Spiritually Mature Personality), linking education policy directly to the rule of law and moral responsibility.

In the 21st century, Uzbekistan under President Shavkat Mirziyoyev is implementing profound reforms that embody the Jadids' intellectual legacy. The Strategy “Uzbekistan – 2030” prioritizes education, rule of law, and civic engagement as interdependent pillars of development.

Dozens of presidential schools, creative schools named after outstanding figures (such as Mirzo Ulugbek, Alisher Navoi, and Abdulla Avloni), as well as specialized lyceums and technicums, have been established across the country. These institutions foster a new generation of legally conscious, creative, and responsible youth — the very goal once envisioned by the Jadids.

Modern Uzbekistan: Continuity of the Jadid Legacy

Under the leadership of President Shavkat Mirziyoyev, Uzbekistan has embarked on reforms that embody the core ideas of the Jadids — the integration of education, legality, and civic responsibility.

President Mirziyoyev has repeatedly emphasized the decisive role of youth in national progress: “In recent years, our economy has been growing rapidly, and our opportunities in every field are expanding — undoubtedly, thanks to the worthy contribution of our youth. When we see the strength and determination of our young men and the intelligence and decency of our young women, any nation in the world can envy us.”

He further noted that the growing trust of international partners and investors is directly linked to the achievements of Uzbek youth in science, education, IT, culture, and sports.

As a result of these policies, Uzbekistan’s young generation is now integrating into the global educational arena. According to 2025 data: 30 Uzbek students are currently studying at the Top-10 universities in the world;

- 500 students at Top-100 universities; and
- 1,500 students at Top-300 leading universities globally.

Moreover, in 2024 Uzbekistan ranked first in Central Asia for student admissions to the world’s Top-500 universities, achieving historic results in global academic mobility.

These indicators confirm that the “education–upbringing–innovation” chain envisioned by President Mirziyoyev is functioning effectively — a realization of the Jadids’ century-old dream of global knowledge exchange and enlightened citizenship.

Conclusion

The Jadid movement’s political-legal ideas about education and upbringing were visionary. They recognized that a legal society cannot exist without educated, morally upright citizens. By establishing schools, publishing civic-oriented textbooks, and integrating European experience, they laid the intellectual foundation for the modern Uzbek state. The Jadid movement demonstrated that education is not only a pedagogical but also a legal mechanism for societal transformation. By linking moral upbringing with legal awareness, they created the intellectual groundwork for a legal society (*huquqiy jamiyat*).

Their efforts—school reforms, civic textbooks, theatre, and press—transmitted European ideas through a national lens and gave Central Asia a distinct model of modernization. Reinterpreting their legacy today can help integrate civic ethics and legality into the educational system and promote sustainable development of legal culture in Uzbekistan.

Today’s Uzbekistan is fulfilling this historic mission through President Mirziyoyev’s reforms, establishing creative and specialized schools, expanding international academic partnerships,

and nurturing globally competitive youth. The dream of the Jadids — to build a just, educated, and law-based nation — is no longer an aspiration, but a living reality.

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