

ISSN: 2181-1040
DOI: 10.26739/2181-1040
tadqiqot.uz/renaissance



JCAR

**JOURNAL OF CENTRAL
ASIAN RENAISSANCE**



VOLUME 6 | **2025**
ISSUE 3

МАРКАЗИЙ ОСИЁ РЕНЕССАНСИ ЖУРНАЛИ

ЖИЛД 6, СОН 3

ЖУРНАЛ РЕНЕССАНСА ЦЕНТРАЛЬНОЙ АЗИИ
ТОМ 6, НОМЕР 3

JOURNAL OF CENTRAL ASIAN RENAISSANCE
VOLUME 6, ISSUE 3



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JOURNAL OF CENTRAL ASIAN RENAISSANCE

ISSN: 2181-1040
www.tadqiqot.uz


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THE NATIONAL MODEL OF UPBRINGING IN THE JADIDIC TEACHINGS¹

 <http://dx.doi.org/10.5281/zenodo.18088587>

ABSTRACT

This article comprehensively analyzes the philosophical and educational views of Abdulla Avloni and Abdurauf Fitrat, major representatives of the Jadid movement, on education. The authors reveal the interpretation of upbringing as the main factor in the improvement of a person, the development of society, and national awakening. In particular, the concepts of upbringing put forward in the works of Abdulla Avloni “Turkic Gulistan or Manners” and Abdurauf Fitrat “The Path to Salvation” have been deeply studied from the point of view of content and essence. The article comparatively analyzes the interrelationship of such types of education as physical education, thinking education, and moral education, their role in the formation of a comprehensively developed individual, from a philosophical point of view. At the same time, the ideas of Jadid thinkers on upbringing are illuminated in close connection with the socio-political environment of that time, the processes of national self-awareness and spiritual renewal. In the course of the research, the similarities and differences in the views of Abdulla Avloni and Abdurauf Fitrat on upbringing were revealed, and their theoretical and practical significance for the modern education and upbringing system was substantiated. In conclusion of the article, it is scientifically substantiated that the legacy of Jadid enlighteners in the field of upbringing continues to serve as an important source in the formation of a spiritually and morally perfect generation today.

Keywords: Jadid, educator, education, physical education, intellectual education, moral education, the work «Turkic gulistan or morality», the work «The Path of Salvation».

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JADIDLAR TA’LIMOTIDA TARBIYANING MILLIY MODELI

АННОТАЦИЯ

Mazkur maqolada jadidchilik harakatining yirik namoyondalari hisoblangan Abdulla Avloniy va Abdurauf Fitratning tarbiya masalasiga oid falsafiy-ma'rifiy qarashlari har tomonlama tahlil etilgan. Mualliflar tomonidan tarbiya inson kamoloti, jamiyat taraqqiyoti va milliy uyg'onishning asosiy omili sifatida talqin qilinishi ochib berilgan. Xususan, Abdulla Avloniyning "Turkiy guliston yohud axloq" va Abdurauf Fitratning "Najot yo'li" asarlarida ilgari surilgan tarbiya konsepsiyalari mazmun-mohiyati jihatidan chuqur o'rganilgan. Maqolada ushbu asarlarda bayon etilgan badan tarbiyasi, fikr tarbiyasi va axloq tarbiyasi kabi tarbiya turlarining o'zaro bog'liqligi, ularning inson shaxsini har tomonlama yetuk qilib shakllantirishdagi o'rni falsafiy nuqtai nazardan qiyosiy tahlil qilingan. Shu bilan birga, jadid mutafakkirlarining tarbiyaga oid g'oyalari davr ijtimoiy-siyosiy muhiti, milliy o'zlikni anglash va ma'naviy yangilanish jarayonlari bilan uzviy bog'liq holda yoritilgan. Tadqiqot davomida Abdulla Avloniy va Abdurauf Fitratning tarbiya haqidagi qarashlaridagi o'xshash va farqli jihatlar aniqlanib, ularning zamonaviy ta'lim-tarbiya tizimi uchun nazariy va amaliy ahamiyati asoslab berilgan. Maqola xulosasida jadid ma'rifatparvarlarining tarbiyaga doir merosi bugungi kunda ham ma'naviy-axloqiy barkamol avlodni tarbiyalashda muhim manba bo'lib xizmat qilishi ilmiy jihatdan asoslab ko'rsatilgan.

Kalit so'z: jadid, ma'rifatparvar, tarbiya, badan tarbiyasi, fikr tarbiyasi, axloq tarbiyasi, "Turkiy guliston yohud axloq" asari, "Najot yo'li" asari.

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НАЦИОНАЛЬНАЯ МОДЕЛЬ ВОСПИТАНИЯ В УЧЕНИЯХ ДЖАДИДОВ**АННОТАЦИЯ**

В данной статье всесторонне проанализированы философско-просветительские взгляды Абдуллы Авлони и Абдурауфа Фитрата, крупных представителей джадидского движения, на вопросы воспитания. Авторы раскрывают трактовку воспитания как основного фактора совершенствования человека, развития общества и национального пробуждения. В частности, глубоко изучены с точки зрения содержания и сущности концепции воспитания, выдвинутые в произведениях Абдуллы Авлони «Турецкий Гулистан или нравственность» и Абдурауфа Фитрата «Путь спасения». В статье с философской точки зрения проведен сравнительный анализ взаимосвязи таких видов воспитания, как физическое воспитание, воспитание мышления и нравственное воспитание, их роли в формировании всесторонне развитой личности человека. Вместе с тем, идеи джадидских мыслителей о воспитании освещены в тесной связи с социально-политической средой того времени, процессами национального самосознания и духовного обновления. В ходе исследования были выявлены сходства и различия во взглядах Абдуллы Авлони и Абдурауфа Фитрата на воспитание, обосновано их теоретическое и практическое значение для современной системы образования и воспитания. В заключении статьи научно обосновано, что наследие джадидских просветителей в области воспитания и сегодня служит важным источником в формировании духовно и нравственно совершенного поколения.

Ключевые слова: джадид, просветитель, воспитание, физическое воспитание, умственное воспитание, нравственное воспитание, произведение «Тюркский Гулистан или нравственность», произведение «Путь спасения».

Introduction and relevance of the topic. At the beginning of the 20th century, Turkestan society faced the threat of losing its national identity under colonialism, cultural decline, and ideological pressure. In such a situation, Abdulla Avloni and Abdurauf Fitrat considered national

upbringing as the most important means of preserving the nation. In the context of modern globalization, the problem of preserving national values, spiritual identity, and cultural heritage is becoming increasingly acute. In this sense, the model of national education developed by them has extremely relevant theoretical and practical significance for the present time.

Methods and degree of study. When analyzing the literature on the topic, such methods as comparative analysis, logical reasoning, the dialectical method, and a systematic approach were used.

Research results. At the beginning of the 20th century, the activities of Jadid enlighteners played an important role in the process of ideological awakening, national self-awareness, and educational reforms taking place in Turkestan. In this process, Abdulla Avloniy and Abdurauf Fitrat hold a special place with their ideas on national education and upbringing. As leaders of Jadid enlighteners, they interpreted upbringing not only as the transmission of knowledge but also as a philosophical process leading to the fate of the nation, the development of society, and the spiritual and moral perfection of the individual.

In Abdulla Avloni's "Turkic Gulistan or Morality (Turkiy guliston yoxud axloq)" and Abdurauf Fitrat's "The Path to Salvation (Najot yo'li (Rahbari najot))", upbringing is revealed in three main directions: physical education, intellectual education, and moral education. In their works, they emphasized that the main task is to educate a person as a perfect and spiritually mature individual.

In the teachings of Avloni and Fitrat, it is stated that the development of society or its crisis depends, first of all, on the upbringing of the individual. Indeed, upbringing is a force that revives spirituality, enlightens minds, and leads the nation to "salvation". Indeed, according to Avloni, "upbringing for us is a matter of life or death, salvation or ruin, happiness or disaster" [1, - P. 11].

Based on these general ideas, it is now expedient to conduct a comparative analysis of the views of Abdulla Avloni and Abdurauf Fitrat on upbringing. Although the views of the Jadid enlighteners on upbringing have common features, each of them approaches this issue with their own unique approach. Therefore, a comparative analysis of the commentaries by Avloniy and Fitrat based on the following table will help us understand their ideological similarities and differences.

Components of education	Abdulla Avloni's "Turkic Gulistan or Manners"	Abdurauf Fitrat's work "The Path to Salvation"
Physical education	Avloniy considers physical education as an important factor in a healthy life, the ability to perform actions, learn, study, and teach in a timely manner. He emphasizes that a child's physical strength and development should be paramount.	Fitrat also considers physical education important, but he considers it necessary to strengthen it through greater mobility and games. He emphasizes the necessity of combining physical games with moral and spiritual development.
Cultivation of thought	Avloniy sees the cultivation of thought in the acquisition of knowledge. Although there is a slight difference between education and upbringing, he explains that they are inseparable from each other, like soul and body.	In the education of thought, Fitrat draws attention to the fact that young people should master modern knowledge and develop their thinking critically. In his opinion, the upbringing of a modern-thinking individual is an important factor in the upbringing of thinking.
Moral education	Avloniy emphasizes that if in moral education the etiquette and good behavior of teachers are combined with their actions, then the students will also be moral. Thus, the importance of a beautiful result of teaching and upbringing is emphasized.	Fitrat considers it important to form in young people a comparative thinking about the benefits of good and the harms of evil through stories in moral education. He emphasizes that the environment plays an important role in moral education.

From the table above, we can conclude that Abdulla Avloniy's approach is described in the context of traditionalism and religiosity. In Fitrat's approach, modernity and critical thinking prevail.

Regarding the relationship between physical education and the education of thought, Avloniy says the following: "Body and soul are like the front and back of one coat. If the body is not adorned

with cleanliness and is not protected from bad habits, it is like washing the lining of a robe, leaving its outer side dirty, for the dirt from the outside always penetrates into the inside. For the cultivation of thought, a strong and healthy body is necessary” [2, - P. 39; 3, - P. 32]. In this way, Avloniy interprets the body and soul, the external and internal world, as an inseparable whole. Indeed, if the body is weak, the soul's activity also weakens; if the soul is poor, the body does not go beyond biological existence. Avloniy explains the dualistic education of body and mind and shows a model of integral human development. Avloniy also cites the wise men's thought that "the happiness of every nation, the peace and well-being of states depend on the good upbringing of youth" [2, - P. 36-37], interpreting upbringing not only as a matter of personal development but also as a strategic factor determining the progress of the entire society and state. According to him, a spiritually mature, socially responsible, and active individual develops only when physical education and mental education are carried out in harmony. Such a person is the spiritual foundation of the nation, the main guarantee of the stability and development of society. Thus, in Avloni's teachings, upbringing manifests itself as a holistic philosophical system that shapes a person to be physically healthy, mentally clear, and morally perfect.

Abdurauf Fitrat, emphasizing that such qualities as strengthening a person's will, courage, resilience, and discipline can be achieved through physical exercises, states: “Physical education is to make the body healthy and strong, and the organs to perfection; without this, it is impossible to achieve happiness and well-being” [4, - P. 193]. Fitrat, continuing his thought on physical education, began to compare old and new views between the old school and the new school, as well as the negative impact of the conditions there on the children of the nation. In particular, he wrote: "Our poor innocent children study eight to nine hours in dark, stuffy, stinking rooms where the sun doesn't reach, sitting like creatures on straw, and receive punches and beats from an ignorant teacher every day, sometimes breaking their heads, sometimes bleeding their legs, becoming wounded, turning blue, and spending eight years in such a state. Therefore, they graduate from school sickly, sluggish, lazy, and messy, like prisoners released from prison. "For this reason, our nation has fallen behind all" [4, - P. 195], thus he criticizes the education system and the educational process of the past period. He also emphasizes that before giving children moral education, first and foremost, attention should be paid to physical and mental education.

Abdurauf Fitrat evaluates physical education as the main condition for a person's perfect and happy life. In his opinion, such human qualities as courage, resilience, and discipline are formed primarily through physical education. Fitrat emphasizes that a healthy and strong body creates the foundation for healthy thinking and perfect morality. Therefore, in the initial stage of upbringing, physical and mental education should be prioritized. While criticizing the state of old schools, he reveals that the educational environment of that time was completely contrary to physical and mental health. The educational process conducted in dark, polluted rooms under the pressure of a teacher did not contribute to either the physical development of children or their intellectual growth. As a result, a weak, sickly generation grew up from such schools, unable to protect themselves, and this situation delayed the development of the entire nation.

Fitrat's ideas indicate that for the upbringing of a harmoniously developed generation, first of all, a healthy cultural and educational environment, conditions conducive to physical development, as well as the direction of upbringing in accordance with scientific and humanistic norms are necessary. His concepts are relevant today, emphasizing that ensuring the harmonious combination of physical, intellectual, and moral aspects in child-rearing should be the main goal of any education system. Also, Fitrat taught: “Teach children to think logically, that is, to move correctly from known ideas to unknown ones, so that they do not come to incorrect conclusions, making conclusions based on known thoughts. For this, teach children to discuss, discuss, and prove that evil is bad and good is good, always pay attention that they do not blindly imitate” [4, - P. 196] - emphasizing this, he puts forward the formation of intellectual independence and critical thinking in the process of upbringing as a fundamental philosophical principle.

In Fitrat's views, the upbringing of thought is aimed not at adapting a person to ready-made templates, but at transforming them into an active subject of the cognitive process. He demands that

the child learn to understand the truth through discussion, argumentation, and conclusions. From a philosophical perspective, this represents a conscious form of rationalism, logical thinking, and moral evaluation. In this sense, Fitrat rejects blind imitation as the main factor consolidating society's thinking and strives to develop a person as a person who thinks freely and makes decisions with responsibility. Thus, in Fitrat's teachings, thought education represents a holistic philosophical process that serves not only the development of cognitive abilities but also the formation of a person with an active civic position, capable of distinguishing between truth and falsehood based on spiritual and moral criteria.

The views of Abdulla Avloni and Abdurauf Fitrat on the issue of upbringing stem not only from the requirements of reformism in the 19th-20th centuries, but also today serve as an important practical and theoretical basis for the education system. The principles emphasized by them regarding the harmony of physical, intellectual, and moral education, the role of a healthy environment and an enlightened teacher in raising children, preserving national values, and harmonizing with modern knowledge are becoming increasingly important in the context of modern globalization.

As our President Shavkat Mirziyoyev emphasized, “the greatest wealth in the world that does not burn in fire or sink in water is knowledge and upbringing” [5]. Therefore, knowledge and upbringing always act as the main factor in the development of society, being a decisive force in finding the people's place as a nation and building the future. Therefore, raising a highly spiritual, educated generation that keeps pace with the times and preserves its national identity is a continuation of our historical heritage and a solid foundation for future development.

In general, the national model of upbringing can be scientifically substantiated based on the views on upbringing presented in the Jadid movement, which took shape at the beginning of the 20th century, and its prominent representatives Abdulla Avloni and Abdurauf Fitrat. This model manifests as a holistic philosophical system aimed at educating a person physically, intellectually, and morally perfect, relying on the harmony of national values, spiritual heritage, and the achievements of modern science.

In the teachings of Avloni and Fitrat, upbringing goes beyond personal improvement and becomes a strategic factor determining the fate of the nation and the progress of society. They consider human education as the starting point of social reforms, the main condition for national awakening and spiritual revival. In this sense, the concept of upbringing put forward by the Jadids serves the formation of thinking about national statehood, social responsibility, and an active civic position.

In the national model of upbringing, physical education is considered as the basis for raising a healthy, strong, able-bodied, and strong-willed generation. Avloniy, emphasizing the harmony of body and soul, scientifically and philosophically substantiates that a healthy body is a condition for healthy thinking. Fitrat, however, evaluates physical education as a factor that shapes courage, resilience, and discipline in a person. This approach shows that the model of national education has not biological, but spiritual and educational content.

The development of thinking in this model is aimed at forming independent, critical, and rational thinking. In Fitrat's teachings, thought education is connected with liberating a person from blind imitation and teaching them to understand the truth through discussion and argumentation, while in Avloni's it is interpreted as an inseparable unity of knowledge and education. This aspect defines the model of national education as a system open to modern knowledge but based on national interests and spiritual criteria.

Moral education forms the spiritual basis of the national model of upbringing. Avloniy pays special attention to the moral example of the teacher's personality, emphasizing that the practical effectiveness of upbringing is ensured by personal example. Fitrat connects moral education with the environment, social conditions, and conscious discussion, considering it important to develop in young people the ability to understand good and evil, to make conscious choices. This demonstrates that the national model of upbringing is not only a set of moral rules but also a process of forming a conscious moral position.

Thus, the national model of upbringing, formed on the basis of the teachings of Abdulla Avloni and Abdurauf Fitrat, has the following features:

firstly, the organic combination of physical, mental, and moral education;

secondly, the synthesis of national values and modern knowledge;

thirdly, it is aimed at educating an independently thinking, spiritually mature, and socially responsible individual;

fourthly, the decisive role of the educational environment, the teacher's personality, and social conditions in the educational process.

Conclusion. In conclusion, it should be noted that the philosophical heritage of Jadid enlighteners related to upbringing has important theoretical and practical significance for the current educational policy of Uzbekistan. In the context of globalization, the intensification of spiritual threats and information attacks, relying on the national model of upbringing is the most reliable way to ensure the spiritual protection of the younger generation, the preservation of national identity, and sustainable development. Thus, the model of national education based on the legacy of Avloni and Fitrat manifests itself as a solid philosophical foundation that harmonizes historical memory, modern needs, and future development.

¹ This article was prepared within the framework of the applied project AL-9224104729 “Creating a constructive transdisciplinary model for promoting national strategic ideas of Jadid teachings”. (Mazkur maqola AL-9224104729 “Jadidchilik ta’limoti milliy strategik g‘oyalarni ommalashtirishning konstruktiv transditsiplinar modelini yaratish” nomli amaliy loyiha doirasida tayyorlangan.)

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МАРКАЗИЙ ОСИЁ РЕНЕССАНСИ ЖУРНАЛИ

ЖУРНАЛ РЕНЕССАНСА ЦЕНТРАЛЬНОЙ АЗИИ
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AL-9224104729 “JADIDCHILIK TA’LIMOTI MILLIY STRATEGIK G‘OYALARINI OMMALASHTIRISHNING KONSTRUKTIV TRANSDITSIPLINAR MODELINI YARATISH” AMALIY LOYIHASI ASOSIDA TAYYORLANDI.

ПОДГОТОВЛЕНО В РАМКАХ ПРИКЛАДНОГО ПРОЕКТА AL-9224104729 “СОЗДАНИЕ КОНСТРУКТИВНОЙ ТРАНСДИСЦИПЛИНАРНОЙ МОДЕЛИ ПОПУЛЯРИЗАЦИИ НАЦИОНАЛЬНЫХ СТРАТЕГИЧЕСКИХ ИДЕЙ ДЖАДИДИЗМА”.

PREPARED BASED ON THE APPLIED PROJECT AL-9224104729: “CREATING A CONSTRUCTIVE TRANSDISCIPLINARY MODEL FOR POPULARIZING THE NATIONAL STRATEGIC IDEAS OF JADIDISM”.

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