

# Pedagogical Aspects Of National Upbringing In The Educational Activities Of The Jadids

Almuratova Gulbahor Mansur qizi

PhD Student (1st year), Jizzakh State Pedagogical University, Uzbekistan

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**Abstract:** National education is formed on the basis of the moral values and cultural traditions that have developed over centuries within the nation. It serves to nurture the younger generation in the spirit of national consciousness, patriotism, and humanism. The theoretical foundations of national education are reflected in philosophy, pedagogy, psychology, and historical sources. Ideas of national upbringing are distinctly expressed in the Avesta, the Qur'an, the works of Eastern thinkers, and the legacy of Alisher Navoi. At the beginning of the 20th century, Jadid pedagogues introduced innovative approaches to the issues of national education. Avloni, Fitrat, Behbudi, and Munavvarqori emphasized the significance of knowledge, morality, and the comprehensive development of the individual in their works. Their views highlight the harmony between national and universal values as a fundamental principle. The Jadid pedagogical movement advanced the idea of integrating national education into the modern educational process. Today, studying the theoretical foundations of national education in connection with Jadid heritage is an urgent scientific necessity. The findings of such research contribute to strengthening national identity in the upbringing of the younger generation.

**Keywords:** National education, theoretical foundations, moral values, cultural traditions, pedagogy, psychology, philosophy, historical sources, Jadid pedagogy, Avloni, Fitrat, Behbudi, Munavvarqori, national identity, universal values, modern education, educational heritage, patriotism, humanism.

**Introduction:** Against the backdrop of changes taking place in the modern educational system, issues such as national self-awareness, the preservation of moral and ethical values, and their effective application in the upbringing of the younger generation remain among the most urgent tasks. The development of any society is, first and foremost, dependent on the stability of its education and upbringing system. Therefore, in Uzbekistan, special attention is being paid to the improvement of the theory and practice of national education, as well as its integration with modern pedagogical approaches.

The issue of national education has long occupied a central place in the philosophical and pedagogical views of Eastern thinkers. The moral exhortations in the Avesta, the spiritual and ethical upbringing emphasized in the works of Alisher Navoi, and the ideas of scholars such as Abu Nasr al-Farabi, Abu Rayhan Biruni, and Ibn Sina regarding the role of knowledge in human perfection provide a broad foundation for this tradition [1]. This process was brought to a new stage

by the Jadid intellectuals who were active at the end of the 19th and the beginning of the 20th centuries.

Prominent Jadid educators such as Mahmudkhodja Behbudi, Abdulla Avloni, Munavvarqori Abdurashidkhonov, Abdurauf Fitrat, and Is'hoqkhon To'ra Ibrat interpreted the problem of national education in a renewed spirit, striving to harmonize nationality and modernity within the educational system of their time [2]. For instance, Abdulla Avloni in his work *Turkiy Guliston yoxud axloq* discussed the role of moral upbringing in the development of society [3], while Mahmudkhodja Behbudi in his drama *Padarkush* shed light on the social problems related to the upbringing of youth [4].

Today, the re-examination of the Jadid legacy and its application to the national system of education and upbringing remains one of the pressing directions of modern pedagogy. Indeed, the ideas advanced by Jadid intellectuals — patriotism, national identity, knowledge and enlightenment, and the harmony of national and universal values — continue to serve as an

important methodological foundation for the upbringing of the younger generation.

In this regard, the improvement of the national education system on the basis of the teachings of Jadid educators holds exceptional significance for the professional and personal development of future specialists, as well as for the formation of their moral and ethical worldview. This, in turn, requires the introduction of innovative approaches into the educational process, the scientific generalization of pedagogical practices, and their alignment with modern educational standards.

## **METHODS**

Education has historically been an integral part of human society, encompassing the process of shaping the moral and ethical identity of the individual and fostering their development as active members of society. National education, in turn, is grounded in the historical experience, spiritual heritage, and cultural traditions of a people, with the purpose of guiding the younger generation toward national self-awareness, patriotism, humanism, and spiritual maturity. From this perspective, national education is regarded not only as a social necessity but also as a significant pedagogical phenomenon ensuring the future of every nation [5].

One of the first scholars to reveal the ethnopedagogical dimensions of education was the cultural anthropologist Margaret Mead. Her book *Coming of Age in Samoa* (published in 1927) represents one of the earliest scientific studies highlighting the national character of education [6].

The theoretical foundations of this research rely on ancient sources, religious teachings, examples of folklore, the views of Eastern thinkers, and the legacy of Jadid educators. In the ancient text *Avesta*, the struggle between good and evil, justice and injustice is presented as a central idea. Education there is interpreted as a means of guiding humans toward purity, justice, and compassion. Specifically, the *Avesta* emphasizes that preserving personal integrity, the environment, and society is an essential condition of the educational process [7].

The Qur'an also addresses education in close connection with obedience to God, morality, and social conduct. For example, in *Surah Luqman*, the advice given by a father to his son underscores the importance of good character, honesty, patience, justice, and the pursuit of knowledge. These principles continue to serve as key criteria for today's national education system [8].

Folklore is among the richest sources of national education. Proverbs, sayings, fairy tales, and epics

embody ideas that call upon the youth to pursue goodness, hard work, respect for elders, and care for the younger. For instance, the epic *Alpomish* illustrates the hero's bravery, patriotism, and loyalty to friends and kin, values that serve as moral exemplars for the youth, encouraging them to be courageous, devoted, and loyal to their homeland [9].

Among Eastern thinkers, Al-Farabi regarded education as a means leading a person to happiness and prosperity. A universal scholar of the early Renaissance, Al-Farabi contributed greatly to the development of science, culture, and enlightenment in Turan, the East, and the entire world. He emphasized that "education must precede instruction wherever possible. A child who receives proper upbringing at home and in the family will approach learning with sincerity and confidence, striving to acquire science. Without spiritual perfection, however, young people will lack the aspiration for education and the desire to occupy a worthy place in life. Therefore, first they must be educated, trained in labor, and taught a craft, and only then instructed in science" [10]. Ibn Sina (Avicenna) considered education and upbringing inseparable, stressing the harmony of knowledge and morality. In the works of Alisher Navoi, education was interpreted as the measure of ethics, conscience, and humanity. Abu Rayhan Biruni, in turn, emphasized the fundamental role of knowledge in human life, regarding the acquisition of knowledge as the basis of education. In *The Remaining Traces of Past Nations*, Biruni argued that the harmony of knowledge and spirituality was essential for the progress of a nation, noting: "Humans have been endowed with intellect to cultivate and govern the earth, and therefore every person must be of high moral character" [11].

At the beginning of the 20th century, the Jadid educators brought new meaning to national education. Abdulla Avloni described education as a "matter of life and death" and linked it to the destiny of the nation. Abdurauf Fitrat emphasized the renewal of the individual and society through knowledge and enlightenment. Mahmudkhodja Behbudi viewed education as the harmony of religious and secular knowledge. Munavvarqori Abdurashidkhonov considered the preservation of national values alongside the acquisition of modern knowledge as the most essential task [12].

Methodologically, the study of the theoretical foundations of national education employed historical-comparative, scientific-analytical, and hermeneutic methods. Comparative analysis was used to juxtapose ancient sources with the views of Jadid educators. The hermeneutic approach allowed the interpretation of pedagogical ideas in terms of their relevance to the

modern educational process. Based on the scientific-analytical method, the theoretical foundations of national education were systematized, and their significance for contemporary education was revealed [13].

Additionally, the methodological framework was enriched by the decrees and resolutions of the President of the Republic of Uzbekistan on national education and spiritual-educational reforms, as well as modern pedagogical and educational theory literature [14]. Through the historical-logical method, the step-by-step development of the concept of education was analyzed, while the comparative method was applied to examine the views of Jadid educators alongside those of Eastern thinkers and modern interpretations.

## **RESULTS AND DISCUSSION**

The above findings indicate that the issue of national education has deep historical and philosophical roots and plays a crucial role in shaping the spiritual life of society. National education draws its foundations from ancient sources. Valuable ideas on the harmony of knowledge and morality can be found in the works of Avesta, Alisher Navoi, al-Farabi, and al-Biruni, which later served as the basis for the formation of Jadid educational thought.

The Jadid movement developed a new approach to national education. Thinkers such as Mahmudkhodja Behbudi, Munavvarqori, Abdulla Avloni, and Fitrat aimed to increase the effectiveness of education by integrating national values with modern learning. Behbudi's statement, "The means that will bring the nation to prosperity are knowledge and education" is a clear example of this [15].

Abdulla Avloni created the practical foundations of the theory of national education. In his work *Turkiy Guliston yoxud axloq*, he systematized the principles of the unity of knowledge and upbringing, moral and ethical issues, and the formation of national consciousness. Avloni wrote: "Knowledge is extremely necessary for man, but knowledge without upbringing makes a person unhappy". Furthermore, he concluded unequivocally that "a nation without education has no future" [16].

In the theory of national education, the development of the individual occupies a central place. Jadid educators considered it their primary task not only to raise knowledgeable individuals but also to cultivate morally and spiritually mature personalities.

In the modern education system, the views of the Jadids remain relevant. In particular, it has been established that their teachings are essential for educating students based on national ideas, patriotism,

and moral values. For example, Fitrat emphasized that "to awaken a nation, one must first awaken the hearts of its youth" [17].

The evidence above demonstrates that the theoretical foundations of national education have developed in continuity, ranging from ancient sources to the views of Jadid educators. It can be stressed in the discussion that national education is not merely a moral issue but also a socio-cultural system that ensures the continuity of a people's historical, religious, and spiritual heritage.

## **CONCLUSION**

From the above analysis, several key points can be highlighted. First, the theoretical foundations of national education are reflected in ancient sources such as the Avesta, the Qur'an, and the works of Eastern thinkers. Second, the views of Eastern thinkers and Jadid educators play an important role in linking national education with contemporary social life. Third, the Jadid educators elevated the methodology of national education to a new stage by integrating national and universal values. Fourth, folklore — including proverbs and epics — serves as one of the main sources of national education, guiding the younger generation toward moral perfection. Fifth, national education remains highly relevant in the spiritual life of society today, and its integration with the legacy of the Jadids provides an essential methodological foundation for the education system.

Thus, the in-depth study of the theoretical foundations of national education and the practical application of the Jadid educators' heritage are of decisive importance in strengthening national identity among the younger generation and in preserving national values in the context of global processes. As Avloni emphasized, "Where there is no education, ignorance prevails; and ignorance leads the nation to destruction." These reflections highlight the necessity of harmonizing knowledge and education, demonstrating that a society without upbringing risks losing its identity, while national education serves as the essential force preparing the younger generation for the future.

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