



SOCIO-LEGAL THOUGHT OF THE JADID MOVEMENT AND ITS CONTINUITY IN THE EDUCATIONAL REFORMS OF MODERN UZBEKISTAN

Mukhitdinova Firyuza Abdurashidovna
Professorin, Doktorin der Rechtswissenschaften,
Lehrstuhl für Theorie des Staates und des Rechts,
Taschkenter Staatliche Juristische Universität
E-Mail: feruza.mukhitdinova@gmail.com
ORCID: 0000-0003-1721-0189

Mukhiddinova Dilyora Sherzodovna
The Department of Preschool and School Education
Mirobod District School N° 31
E-mail: dilyoramuhiddinova2@gmail.com

Abstract

The article examines the social-legal thinking of the Jadid movement with a special focus on the role of education and upbringing in building a just society based on the rule of law. The Jadids viewed education as a legal and civic institution that was central to the formation of responsible citizens. By establishing modern schools, creating new textbooks, and promoting civic values, they strove to create an enlightened and law-abiding community. The study also includes a comparative approach with Turkey and Germany and shows how the Jazidis adapted international educational experiences to the local realities of Central Asia. In addition, it analyzes how modern Uzbekistan under President Shavkat Mirziyoyev continues this mission through comprehensive reforms in education, innovation and youth development.

Keywords: Jadidism, legal culture, civic education, President Shavkat Mirziyoyev, reforms in Uzbekistan, youth, modernization, comparative legal studies, Turkey, Germany.

Introduction

Education as a Legal-Civic Institution in the Thinking of the Jadids

The Jadid movement, which formed in Central Asia at the end of the 19th and beginning of the 20th century, placed education at the center of social and legal modernization. Thinkers such as **Mahmudhoja Behbudi**, **Abdurauf Fitrat**, and **Munawwar Qori Abdurashidkhonov** founded *new methodological schools (usul-i jadid)* that combined religious and secular subjects. They introduced subjects such as history, ethics, geography and law – and thus laid the foundation for the first generation of legally conscious citizens in the Muslim East.

Behbudi's work "*Tarbiyai Atfal*" ("Child Education") and Fitrat's work "*Oila*" ("The Family") combined education with legal and moral principles. Their goal was to create not only educated but also morally responsible people who understand and respect their rights and duties.

Comparative Dimensions: The Jadids, Turkey and Germany

In **Turkey**, the republican education system under Atatürk became a symbol of modern state building. In **Germany**, the Jadids were particularly impressed by the connection between education, discipline and the rule of law.

The German model of "*dual training*" – the combination of theory and practice – has gained worldwide recognition. It enables young people to gain practical work experience during their training and at the same time acquire theoretical knowledge. This structure creates a close link between education, the labor market and social responsibility – values that the Jadids also emphasized in their vision of an enlightened society.

In addition, the modern German education system is characterized by the following features:

- **Lifelong learning:** Germany promotes continuous training as a prerequisite for individual and social development.
- **Inclusion and equal opportunities:** Children with different social or physical backgrounds receive equal educational opportunities.
- **Digital education:** Since 2020, the digitalisation of schools has been systematically promoted (*DigitalPakt Schule*), making digital skills a basic prerequisite for modern education.



- **Research and university autonomy:** German universities are world leaders in science, engineering and law; their autonomy ensures academic freedom. These principles – discipline, legal awareness, combination of theory and practice – reflect the ideas that the Jadids formulated in Central Asia at the beginning of the 20th century.

Comparative Dimensions: The Jadids, Turkey and Germany

The Jazids were strongly inspired by reform movements in **Turkey** and **Germany**. In Turkey, under **Mustafa Kemal Atatürk**, secular education became the basis of the modern state. The Jazids admired this model, but tried to harmonize it with Islamic ethical values.

In **Germany**, she was impressed by the education system with its emphasis on discipline, legal awareness and civic responsibility. They adopted these values, but adapted them to Central Asian culture. The result was a synthesis of moral virtue and civic awareness – a concept that still lives on today in the idea of global citizenship education.

Modern Uzbekistan: Continuity of the Jadid Legacy

Under the leadership of **President Shavkat Mirziyoyev**, modern Uzbekistan continues the core ideas of the Jadids: the combination of education, law and social responsibility.

President Mirziyoyev repeatedly emphasizes the crucial role of youth in the country's progress:

"In recent years, our economy has been growing dynamically and our opportunities in all areas are expanding, no doubt 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, every nation can envy us."

He emphasized that the growing trust of international partners and investors is directly linked to the successes of Uzbekistan's youth in science, education, IT, culture and sports.

According to the data of 2025:

- **30 Uzbek students** are studying at the **top 10 universities** in the world,
- **500** to the **top 100**, and
- **1,500** at the **top 300 leading universities** worldwide.



In 2024, Uzbekistan ranked **first in Central Asia** in terms of admissions to the **top 500 universities** in the world – a historic result in global academic mobility. These successes show that the chain of "education – education – innovation" *formulated by President Mirziyoyev* is actually working – and thus realizing the Jadids' dream of global knowledge exchange and enlightened citizenship.

Education and legal culture as the basis of the rule of law

For the Jadids, education was not only a means of intellectual development, but also an instrument of moral and legal formation. They taught that laws are effective only when citizens are morally mature. In their plays and textbooks, they propagated values such as honesty, justice and gender equality – principles that are experiencing new relevance in Uzbekistan today.

Contemporary initiatives such as the **presidential schools, creative schools** named after great thinkers, as well as **specialized technical schools and lyceums** continue this mission. The aim is to educate a generation that is intellectually strong, socially responsible and legally educated – exactly the citizen the Jadids once imagined.

Result

The social-legal thinking of the Jadids offers a timeless vision: to build a just society through education and moral upbringing. Through their schools, textbooks and exchanges with Turkey and Germany, they laid the intellectual foundation of Uzbekistan's modern legal culture.

Today, Uzbekistan – under the leadership of President Shavkat Mirziyoyev – is putting this vision into practice. The country is building a modern education system, integrating into the global education space and educating a generation whose knowledge, ethics and civic responsibility form the basis of a true constitutional state.

The dream of the Jadids – a free, educated and just people – is no longer a historical ideal, but a living process of transformation of Uzbekistan. The Jadids laid the foundation for an educational philosophy that combines knowledge, morality and law. Today's Uzbekistan is realizing these ideals in practice: through the development of modern schools, international cooperation and the promotion of youth as carriers of progress.



Germany remains an important comparison and partner country: its modern, practice-oriented and digital education system offers valuable experience that is being successfully adapted in Uzbekistan.

In this way, the Jadids' historical goal – an educated, just and law-conscious society – becomes a living reality in the 21st century.

References

1. Behbudi, M. (1913). *Tarbiyai Atfal [The Education of Children]*. Samarkand: Typography of the new method.
2. Fitrat, A. (1918). *Oila [The Family]*. Bukhara: Turkiston Press.
3. Abdurashidkhonov, M. Q. (1914). *Usul-i Jadid maktablari va ularning ahamiyati [The Schools of the New Method and Their Significance]*. Tashkent.
4. Mirziyoyev, Sh. M. (2020). *The Strategy of New Uzbekistan*. Tashkent: Uzbekistan Publishing House.
5. Mirziyoyev, Sh. M. (2022). *Education – education – innovation: the future of Uzbekistan lies in the hands of the youth*. Speech of the President of the Republic of Uzbekistan. Tashkent.
6. Khalid, A. (2015). *Making Uzbekistan: Nation, Empire, and Revolution in the Early USSR*. Ithaca, NY: Cornell University Press.
7. Becker, S. (2008). *Russia's Protectorates in Central Asia: Bukhara and Khiva, 1865–1924*. Cambridge, MA: Harvard University Press.
8. Atatürk, M. K. (1930). *Nutuk [Rede]*. Ankara: Turkish Historical Society.
9. Weber, M. (1904). *The Protestant Ethic and the Spirit of Capitalism*. Tübingen: Mohr Siebeck.
10. Humboldt, W. von (1792). *Theory of Human Education*. In: *Werke in fünf Bänden*. Stuttgart: Cotta.
11. Federal Ministry of Education and Research (BMBF). (2023). *Education for Sustainable Development: National Strategy*. Berlin.
12. UNESCO. (2022). *Global Education Monitoring Report: Reimagining Our Futures Together*. Paris: UNESCO Publishing.
13. Mukhitdinova, F. A. (2019). *Ideas and Teachings for the Spiritual and Moral Education of the Young Generation in Uzbekistan*. Eurasian Scientific Association, No. 9, pp. 33–43.
14. Mukhitdinova, F. A. (2021). *Legal Culture and Civil Society in the Reforms of Modern Uzbekistan*. Tashkent: TSUL Press.