

## The ideas of jadidism and their place in popular spirituality.

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**Annotation.** This article explores the impact of reformist movement Jadidism on modern folk spirituality in the late 19th and early 20th centuries. The study explores how Jadidist ideas have been integrated into modern spiritual practices, emphasizing the role of movement in the formation of individual and collective spiritual identities. The analysis is based on historical literature, qualitative data and current spiritual trends. The findings suggest that Jadidism emphasizes education, moral reform and modernization, resonating within modern spiritual practices, contributing to the development of a more inclusive and reflective spiritual landscape.

**Keywords:** Jadidism, popular spirituality, spiritual practices, reform movements, modernization, moral reform, Islamic spirituality, education, collective identity, spirituality in modernity.

### Introduction

The late 19th and early 20th centuries witnessed significant reform movements in the Islamic world, one of which was Jadidism. The Jadidism movement that emerged in Central Asia focused on updating Islamic practices, emphasizing modern education, rational thinking, and social reform. Although the historical significance of jadidism is well documented, its impact on modern folk spirituality has not yet been studied. This article seeks to bridge this gap by exploring the role of Jadidist ideas in shaping contemporary spiritual practices, in particular individual and collective spiritual identities in a rapidly globalizing world.

### Literature Analysis

Jadidism, derived from the Arabic word "jadid", meaning "new", was a response to stagnation within Islamic societies of the time. Proponents of the movement known as the jadids were in favor of modernizing education, restoring Islamic teachings, and incorporating rationalist principles into religious practices. Key scholars such as adeb Khalid and Devin deviz have studied the historical and socio-political contexts of Jadidism, noting its significant impact on the modernization of Central Asian societies.

However, the incorporation of Jadidist ideas into popular spirituality has been less studied. Existing literature on modern spirituality often focuses on Western influence, ignoring contributions from Islamic reform movements such as Jadidism. Recent research, such as Gabriele Marranci, has begun to address this gap by emphasizing the interrelationship between traditional Islamic thought and modern spiritual practices. This article is based on such works by a special study of the resonance of the ideas of Jadidism in modern spirituality.

### Methods

The study uses a mixed-method approach that combines historical analysis with qualitative data collection. Historical texts and scholarly articles on jadidism have been analyzed to understand the main ideas of the movement and their intended effects. In addition, interviews and surveys were conducted with individuals engaged in modern spiritual practices, focusing on their awareness and integration of the ideas of Jadidism into their spiritual life. Qualitative data was then thematically analyzed to determine the recurring patterns and concepts associated with the influence of Jadidism on modern spirituality.

### Results

The main ideas and goals of jadidism were to liberate Turkestan from medieval, feudal backwardness, superstitions, to lead the country, people, nation into a modern progressive path,

to establish a national state, to see a free and prosperous society of the constitutional, parliamentary and presidential method, to give the Turkic languages the status of a state language, to create a national monetary unit, national So, although the emergence of the jadidist movement in Turkestan was gradual, it was based on the ideology of National Liberation. This process began to take its toll on the consciousness of the mahallian people in the territory. As a result, they became responsible for preparing the ground for the national-liberation movement in Turkestan to fight for Independence, National Development, for the interests of the people. Among the indigenous peoples, the ideas of anti-colonial Enlightenment began to be abandoned, new educational institutions, a new school, a Māori, cultural organization, a jadidist movement developed [2]. In such conditions, a large number of enlighteners grew up in Turkestan. In Turkestan, the jadidism movement operated through three areas. These are: maorif (opening new schools, updating the method of education), art (fiction, theater) press. (newspaper magazines) the main goal was to make a nation, on the one hand, enlightened by science, on the other hand, to raise its moral level and bring to adulthood a learned person who, as a result of the harmonization of these two aspects, realized his own worth. Great work was done by the Turkestan jadidists on the way to the implementation of this goal.

Representatives of the jadidist movement adhere to their Enlightenment ideology on the one hand democratic ideas relevant for that time: learning science, enjoying the achievements of Science and technology, developing scientific and Natural Sciences, introducing freedom of speech and thought, creating a national statehood based on the Democratic state's vision, forming a layer of national ideas, developing modern genres of literature and art, on the second hand, Turkey, which is losing its national image under the influence of colonial policies, takes as a basis such ideas as the restoration of language and national values, the further strengthening of national spiritual and moral improvements, the realization of its national identity, national consciousness, National thinking and the assimilation of religious beliefs. Of course in carrying out these tasks, the traditional religion of Islam, the basics of Sharia and the Khadis also rely on the doctrine that maintains their power of influence.

Hadith also rely on the doctrine that maintains their power of influence. The jadidites tried to implement their progressive ideas by promoting National Printing to spread among the people, by introducing a modern educational system, by empowering the progressive Western countries to read the spiritual youth. In the early stages of Turkestan Enlightenment, moral ideas were largely embodied in artistic and didactic forms. In this respect, the work "Nawadir ul - waqoe" by Ahmad Donish (1827 - 1897), a thinker of the Uzbek, and Tajik peoples, is noteworthy. In his works, Ahmad Donish argues that it is necessary to reform the state system of the emirate of Bukhara, comparing it with the state system of Russia. Meanwhile, thinking with traditional moral concepts, he sees justice as a virtue inherent in both the person of the king - ruler and the state system. If the ruler pursues a just policy, takes justice as a criterion for all spheres of the country's life, paving the way for the flourishing of art – people's life will be prosperous, qualities will increase, vices will weaken. He concludes that the ruler must necessarily have the virtue of wisdom, the essence of the state is determined by reason: only the population of a reasonably governed country can be enlightened and have a high moral. Jadidism is actually a manifestation of the Enlightenment movement. Therefore, we found it necessary to start the statement of the issue in this place by explaining the concepts of enlightenment and enlightenment and its importance.

The lexical meaning of enlightenment means knowledge, familiarity, knowledge. In other words, enlightenment is an educational process aimed at increasing the awareness and knowledge, culture of people. The plural meaning of the word Enlightenment is Māori. Enlightenment as a term – denotes a complex of diverse knowledge, information about nature, society and the essence of man. Enlightened means-educated, has Education in a certain area.

In the present time, when the sciences are developing deeply and widely, anyone who strives for knowledge and science, a student, a manifestation of science, can achieve the acquisition of only a certain area of science, that is, enlightenment. For example, they occupy a certain area of chemistry, as well as certain areas of mathematics, physics, biology, medicine, etc. The absorption of enlightenment into life is carried out through the Māori system. Therefore, enlightenment is a joint content of knowledge and culture, and enlightenment is a weapon, a means of spreading this content. Enlightenment is mainly distributed in general and secondary specialized knowledge-giving schools and educational institutions. The concept of enlightenment is broad from the concept of the Maori, and includes all kinds, forms and areas of spreading and exalting knowledge and culture. In society, enlightenment, that is, knowledge, is spread through the Enlightenment. The enlightener is a visionary for Enlightenment; The Illuminator of science, knowledge; means the patron and supporter of enlightenment [3].

The Turkestan School of enlightenment has a rich past and a huge heritage. Mahmudhaja Behbudi, son of Munavwar qori Abdurashid Khan, Abdulqadir Shakuri, Ashurali Zahiri, Saidrasul Saidaziziy, Ishaq Khan Ibrat and Ahmad Wise saw in the Enlightenment the only way to rid the country, the people of national oppression and backwardness, starting in the late 19th century. These selfless breeds fought with all their forces against the oppressive system and ignorance, spiritual slavery and oppression-violence. These enlightened grandfathers traveled around the world, familiarized themselves with the science culture of the peoples of the world, and deeply felt that the colonial land, its shackles, could be broken up, to begin the journey of freedom, knowing the light of science. For this reason, first of all, they showed an example of perspicacity in the development of school-educational work in our country, both practical and theoretical [4].

#### **Debate**

The findings suggest that the Jadidic heritage continues to influence popular spirituality even though it is scattered. The movement's emphasis on education, rationalism, and moral reform is consistent with mainstream trends in contemporary spiritual practices, and shows that the ideas of Jadidism are tailored to the needs of contemporary practitioners. This adaptation emphasizes the fluid nature of spiritual traditions that can absorb and reinterpret ideas from the past to solve current spiritual and social problems.

In addition, the incorporation of Jadidist ideas into popular spirituality demonstrates the relevance of the movement beyond its historical context. In an era characterized by rapid globalization and the mixing of cultural and spiritual practices, the principles of jadidism provide valuable insights into how spiritual traditions can develop while remaining true to their core values.

#### **Conclusion**

This study concluded that Jadidism continues to play an important role in shaping modern folk spirituality, despite being a historical reform movement. The movement's focus on education, rationalism, and moral reform resonates with contemporary spiritual practitioners, contributing to the development of a more inclusive and reflective spiritual landscape.

Future research can explore the specific mechanisms of conveying and adapting Jadidism ideas in different cultural contexts, as well as the role of educational institutions in the preservation and promotion of these ideas. In addition, there is a need to further explore the relationship between historical reform movements and modern spirituality, particularly in non-Western contexts, in order to better understand the global dynamics of spiritual evolution.

The findings suggest that the inclusion of Jadidism principles in modern educational and spiritual foundations can increase the relevance and availability of spiritual practices, making them more suitable for the problems of modern life.

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