



## Humanitarian Ideas in the Views of the Jadid Enlightenment

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**Abstract:** This paper explores the moral foundations of humanism as they were promoted by the Jadid enlightenment movement. By carefully dissecting their foundational writings, the research aims to clarify the fundamental humanistic principles that Jadid scholars espoused. Examining the moral precepts and ideals upheld by Jadid intellectuals is at the heart of the inquiry, providing insight into their outlook on a society that is more equal and compassionate. By utilizing an extensive collection of Jadid writings and philosophical essays, the research aims to reveal the intellectual underpinnings of humanism in the framework of the Jadid enlightenment. The study intends to offer significant insights into the lasting legacy of humanistic values in Central Asian intellectual history by exploring the ethical aspects of Jadid thinking.

**Keywords:** jadid, reform, humanity, ethics

### 1. Introduction

Each epoch heralds significant transformations in the trajectory of human civilization. Among these epochs, the era of Jadidism stands as a pivotal juncture in history, often referred to as the "period of renewal." Throughout Uzbekistan's historical narrative, the pursuit of knowledge and spiritual enlightenment has remained an enduring endeavor. This sentiment finds resonance in the words of Uzbekistan's first president, I.A. Karimov, who articulated in his work "High Spirituality - Invincible Power" that the legacy of our Jadid forebears, who championed the cause of enlightenment during the colonial era of Chorism, exemplifies this enduring quest [1]. Figures such as Mahmudkhoja Behbudiy, Munavvarqori, Abdullah Avlani, Is'hoqkhan Ibrat, Abdurauf Fitrat, Abdullah Qadiri, Abdulhamid Chulpan, and Usman Nasir, among others, symbolize the noble efforts of countless individuals who selflessly labored to advance Uzbekistan, their deeds etched indelibly in the annals of Uzbek nation's collective memory [2,3,4].

The Jadid enlightenment emerged as a transformative force across various domains, driven by a commitment to universal progress [5,6,7]. Originating in the Caucasus during the 1880s, under the leadership of Ismail Gaspirali's son, Jadidism found fervent proponents in figures such as Munavvarqori, Mahmudkhoja Behbudiy, Abdullah Avlani, and Abdurauf Fitrat within Turkestan [8,9,10]. Despite facing opposition from the Tsarist government and local elites, these Jadid leaders spearheaded significant socio-economic changes, advocating for reform rather than revolution. Their efforts catalyzed shifts in societal structures, revitalizing educational and enlightenment initiatives. Emphasizing societal development through progressive measures, Jadidism sought to enhance social welfare and intellectual advancement [11,12,13].

**Citation:** Yusupova, L.U.

Humanitarian Ideas in the Views of the Jadid Enlightenment. *Central Asian Journal of Theoretical and Applied Sciences* 2024, 5(2), 10–13.

Received: 11 January 2024

Revised: 28 January 2024

Accepted: 15 February 2024

Published: 1 March 2024



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## 2. Method

The study made use of a retrospective examination of earlier studies on Turkestan's Jadid enlightenment movement. To compile current information and insights, secondary data sources such as academic journals, historical texts, and archive records were examined. As part of the approach, a thorough evaluation of the literature was done to determine the main conclusions, topics, and trends from earlier studies. The correct citation and appreciation of the contributions of the original writers were ethically significant. In addition to presenting insights into the intellectual discourse and historical relevance of Jadidism in Turkestan, the study seeks to present a thorough summary of previous research on the subject.

## 3. Results and Discussion

### 3.1. The Jadidist agenda: Reforming society

During the Jadidist movements, proponents aimed to address several key issues, including combating religious bigotry and fanaticism, promoting the development of a new Uzbek literary language, advocating for press freedom, fostering the creation of literature and theater accessible to the general population, and advocating for the liberation of women and their inclusion in Jadid schools [10]. These efforts resulted in significant societal changes, allowing Jadidists to challenge the oppressive policies imposed by Tsarist rulers and reform colonial practices. Notably, Is'hoqkhan emerged as a prominent scholar during the latter half of the 19th century and continued to exert influence into the first half of the 20th century [14]. Through works such as *History of Ferghana*, *Culture History*, and *Mezon uz-zamon*, Is'hoqkhan advanced pedagogical and enlightenment perspectives. His literary and scholarly endeavors consistently emphasized the individual's destiny across various genres, including poetry, publicistic writings, scientific works, and practical activities.

### 3.2. Munavvarqori's vision of Enlightenment and Behbudiy's educational reform ideas

In the creative works of Munavvarqori, human enlightenment is a central theme, highlighting the notion that individuals cannot safeguard themselves or their community unless their conscience is awakened. Munavvarqori advocates for educational effectiveness by encouraging children to pursue literacy through subjects of their choosing, as demonstrated in his textbook *Adibi soni*. Notably, sections of the textbook, such as those focusing on family dynamics, underscore values such as respect for parents, siblings, and relatives. Another influential figure among the Turkestan Jadidists is Mahmudkhoja Behbudi, renowned for his ethical and pedagogical contributions. Behbudi emphasized the pivotal role of schools as the foundation of moral development and intellectual growth. His writings, including *A Nation in Need* and discussions on modern educational methodologies in Samarkand and Bukhara, underscore his commitment to nurturing virtuous individuals within a progressive educational framework.

### 3.3. Abdullah Avlani's ethical philosophy

Abdullah Avlani, a distinguished Uzbek pedagogue and scholar, extensively explored humanitarian ideals in his seminal work *Turkish Gulistan or Morality* [14,15,16]. Throughout the text, Avlani addresses virtues such as patience, tolerance, and perseverance, emphasizing their significance in human conduct. He articulates, "it is necessary to act patiently in every work... Patience is such a powerful thing that it has the power to chastise lust, to exult anger, to heal violence, to humble greatness, to turn evil into good... Patience is the key to Joy" [17]. Avlani further posits that man is the epitome of existence, endowed with superior attributes that distinguish him from other creatures. He underscores the role of intellect in governing human affairs, asserting that knowledge

acquired through intelligence empowers individuals to navigate the complexities of the world. Avlani extols science as the cornerstone of human progress, asserting its role as a guiding force in shaping societal advancement and individual enlightenment [18].

### 3.4. Abdurauf Fitrat's moral education advocacy

Abdurauf Fitrat, a multilingual writer, championed the dissemination of culture and enlightenment through his literary works such as *Rahbari najot*, *Munozara*, *Aq Mazar*, and *Abulfayzkhan* [19]. He consistently underscored the pivotal role of moral education in fostering holistic human development across his oeuvre. In his treatise *Leader of Salvation*, Fitrat delineates the objectives and methodologies of moral education, asserting its imperative in nurturing individuals to become morally upright and socially beneficial members of society. According to Fitrat, the essence of moral education lies in cultivating moral virtues, fostering critical thinking, instilling ethical conduct, and cultivating a disdain for unethical behavior. He vehemently opposed corporal punishment in educational settings, contending that coercion is antithetical to fostering genuine moral character. Fitrat's literary corpus extols ideals of patriotism, humanism, diligence, liberation, and altruism, while decrying vices such as deceit, corruption, and oppression. Through his writings, Fitrat advocated for the elevation of societal well-being over individual interests, advocating for a virtuous and socially responsible citizenry.

### 3.5. Hamza Hakimzada's insights to humanism in youth education

In the realm of educational philosophy, Hamza Hakimzada, a seminal figure in Uzbek pedagogy, underscores the pivotal role of imbuing young individuals with humanistic values, particularly within the framework of religious moral education. Hakimzada advocates for the cultivation of a profound appreciation for human dignity, urging the respectful treatment and protection of individuals' inherent rights [20]. Central to his pedagogical approach is the inculcation of a spirit of humanitarianism, which he believes should commence with the cultivation of genuine affection towards one's immediate community, especially towards parental figures. This sentiment is reflected in Hakimzada's literary works, such as *Stingy*, *Generous*, and *True*, where he imparts moral lessons aimed at instilling loyalty, kindness, and compassion in the youth while condemning acts of treachery and betrayal. Furthermore, Hakimzada extols the virtue of patience as fundamental to personal development, asserting that it fosters resilience and inner strength, shielding individuals from worldly trials. In his writings, he emphasizes the esteemed status accorded to patient individuals, asserting that they are universally esteemed and admired. This notion is encapsulated in his assertion that "wealth will not even come to mind", highlighting the intrinsic value of patience in navigating life's challenges [21].

## 4. Conclusion

In conclusion, throughout various epochs, scholars have endeavored to imbue societal consciousness with humanistic ideals through various means of dissemination. Their advocacy for humanitarian principles has remained a persistent theme in both thought and practice, thereby ensuring the perpetuation of these ideals across generations. As a result, the legacy of these concepts endures as a cherished inheritance, transmitted from forebears to progeny and manifesting in diverse forms of expression within human societies.

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