



MORALITY, EDUCATION AND CULTURE OF THE TURKISH PEOPLE IN THE PHILOSOPHY OF THE TURKISTAN JADIDS

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Annotation: This article analyzes the issues of moral, educational, and cultural revival of the Turkic peoples within the philosophical views of the Turkestan Jadid movement in the early 20th century. The research highlights the ideas of national identity through “enlightened morality” and the “Usul-i Jadid” system advocated by thinkers such as Mahmudkhoja Behbudi, Abdurauf Fitrat, and Abdulla Avloni. The article philosophically substantiates the Jadids’ efforts to integrate Turkic peoples into global progress by developing family education, secular schooling, and the national press.

Keywords: Jadidism, Turkestan, Turkic peoples, national ethics, Usul-i Jadid, enlightenment, cultural renaissance.

Jadidism in Turkistan emerged in the 1880s as a direct consequence and influence of the progressive movement of the same name that had spread among the Muslims of the Russian Empire, particularly across the Caucasus and the Volga regions. The core of “Jadidism” is derived from the word “Jadid”, which translates to “new”. This concept embodies a broad spectrum of meanings, including “new thinking”, “the new persona”, and “a new generation”. The inception of this movement is intrinsically linked to the “new method” schools established by Ismail Gasprinski (Gasprali). As he noted: “...In 1884, I established a school in Bakhchisaray based on the ‘Usul-i Jadid’ (New Method)”¹.

Inevitably, the scope of the movement transcended the confines of the classroom. In this evolution, the newspaper *Tarjuman* (The Interpreter), established in 1883 by the aforementioned Ismail Bey Gasprinski, and the *Usul-i Jadid* (New Method) school founded in 1884 – also known as *Usul-i Savtiya* (The Phonetic Method) – played a pivotal role. Concurrently, increasing dissatisfaction with the archaic *maktab-madrasa* system of the early 19th century in Turkestan began to be perceived as a fundamental barrier to progress. As Abdulla Avloni noted in his “Autobiography” (referring to the period between 1894 and 1904): “During that time, a conflict between the old and the new – the *Qadimists* and the *Jadids* – erupted among the indigenous population. The conservative *mullahs* began to label the reformist, forward-thinking teachers as *Jadids*”². Under the intellectual and political influence of the “Young Turks” (*Jön Türkler*) and “Young Ottomans” in the Ottoman Empire, the *Jadids* also came to be identified as the “Young

¹ Gasprali, I. (1998). *Rahbar-i Muallimin yoki Muallimlarga Yo‘ldosh* [Guide for Teachers or the Teachers' Companion]. p. 4.

² Avloni, Abdulla. *Tanlangan asarlar* [Selected Works]. Vol. 2. Tashkent: Ma'naviyat, 1998, p. 288.



Bukharans”, “Young Khivans”, and “Young Turkestanis”. Notably, the first two designations ascended to the status of formal political organizations. This evolution signifies that Jadidism fundamentally redefined its core objectives to include the struggle for liberty, national sovereignty, and social liberation.

The term “Jadid” was applied to a specific literary movement in early 20th century Turkey. Similarly, historiography recognizes distinct regional manifestations such as “Russian Jadidism”, “Bukharian Jadidism”, and “Turkestan Jadidism”. The movement took various forms depending on the socio-political landscape of each region. For instance, the era of “Tanzimat” in the Ottoman Empire — inaugurated by the famous *Gulhane Hatt-i Humayun* (Imperial Edict of Gulhane) authored by Mustafa Rashid Pasha and proclaimed in Gulhane Square in 1839 — represents a foundational period of renewal and modernization analogous to Jadidism.

Admittedly, this movement was primarily predicated on Westernization. Consequently, counter-ideologies such as “Turkism”, “Ottomanism”, “Islamism”, and “Turanism” soon emerged as national alternatives. During this historical period, Europeanization became a defining characteristic of Jadidism — a trend that the Tsarist government attempted to exploit as a vehicle for Russification. However, the fundamental criterion for the local intelligentsia remained the preservation of their religious faith and spiritual integrity, seeking to harness European science and technology as a shield for these values. Thus, the rise of Turkism, Islamism, and localized Uzbek identity in this region was a deliberate intellectual response.

Indeed, the ideological depth and strategic diversity of our Jadids were profound. Consider, for example, Dukchi Ishan: an advocate for achieving independence through militant resistance, he was both a religious reformer and a political combatant. Furthermore, it must be acknowledged that a segment of the Jadids consciously collaborated with the Soviet regime and joined the Communist Party. This nuanced political positioning became particularly evident during the arduous struggle for national independence.

In this regard, three distinct developmental paths (or trajectories) can be observed:

1. The pursuit of liberation from Russian subjugation through militant resistance and the attainment of independence by force (manifested in the Dukchi Ishan uprising, the 1916 labor conscription revolt, and the subsequent national liberation movements).
2. The path of compromise and conciliation. This approach sought to achieve enlightenment and socio-cultural progress through strategic collaboration with the Russian authorities. Its primary objectives focused on securing legal and civil rights in educational matters and the restoration of national identity (as advocated by seminal figures such as Ismail Gasprinski and Mahmoudkhoja Behbudi).
3. The path of cooperation and tactical integration. This strategy involved participating in the administrative programs of the Tsarist authorities and, subsequently, the Soviet government, with the ultimate objective of seizing independence when the geopolitical opportunity arose. This approach necessitated a period of systematic preparation and incremental mobilization (as exemplified by the activities of Munavvar Qari, Hamza, and Abdulla Avloni).

Jadidism in Turkestan maintained a more profound attachment to traditional values compared to similar movements in the Caucasus, the Volga region, and Turkiye; consequently, its integration into the broader European socio-cultural process proved significantly more arduous. Throughout our national history, the introduction of any innovation has been an exceedingly complex endeavor. Recognizing and articulating these intrinsic characteristics placed a formidable responsibility upon the shoulders of the intelligentsia. History is not studied



merely for the sake of information; rather, it must serve as a mirror, a guiding lesson, and a vital instrument of moral and civic education.

Secondly, it was insufficient to remain confined within the boundaries of history; it was imperative to respond to the exigencies of the contemporary era based on historical insights. The conception of a national ideology had to originate from the intrinsic characteristics of the nation and be constructed upon ideas proportional to its nature, intellect, needs, and potential. It was essential to define our national ideals. This necessitated the rediscovery and promotion of forgotten national heroes — titans of science, religion, and military strategy, as well as world-renowned poets and creators. These figures personified the intellect, resilience, courage, and creative passion inherent to the nation. Values (faith and piety, customs, and rituals), history, and historical personas, along with the banner of justice they upheld, were the primary factors intended to unify and sustain the nation's existence.

Jadidism was far more than a mere educational or cultural movement a fact well understood by Soviet politicians. Had it been a benign cultural endeavor, its proponents would not have faced systematic repressions, nor would they have been branded with the ignominious labels of “enemy of the people” or “traitor to the Motherland”. This political weight is also discernible in the works of historians who claimed “objectivity”. For instance, A.V. Pyaskovskiy noted: “From this period [1905–1917] onward, the bourgeois-liberal nationalist movement known as “Jadidism” began to proliferate across Turkestan; it transcended its initial narrow scope of establishing “New Method” schools and cultural advocacy, assuming a distinct and prominent political significance”.

Indeed, Jadidism's convergence with political movements was inevitable. To comprehend this phenomenon, it is necessary to re-examine its historical trajectory. Following the Russian conquest, numerous popular uprisings erupted across the region, most of which were manifestations of the struggle for independence. However, these early movements often suffered from organizational weaknesses and were predominantly driven by religious motives. The scale and consequences of this movement, which shook all of Turkestan, as well as its literary interpretation, remain critical subjects requiring interdisciplinary research by both historians and literary scholars.

The events at the turn of the century, particularly Russia's defeat in the Russo-Japanese War, plunged the Russian Empire into a profound crisis. This period saw an intensification of internal ethnic conflicts and social unrest. Consequently, subjugated nations began to realize that the traditional methods of struggling for their rights were no longer viable. A gradual awakening commenced in Turkestan, characterized by a growing aspiration for solidarity and cooperation with Turkic peoples in the Caucasus and the Volga region, facilitating the influx of transformative new ideas.

It would be erroneous to claim that the Jadids were either ignorant of socialist ideologies or that they rejected them blindly. The evidence lies in Ismail Bey Gasprinski's treatise, “A Balanced (Neutral) Perspective on European Civilization”, published in Turkey in 1885, and particularly in the series of articles titled “Mazhab-i Ishtirokiyun” (The Doctrine of Socialism), which appeared in the newspaper *Tarjuman* during June and July 1906.

It is essential to highlight the prominent figures of the Jadid movement across various regions: in Turkestan, these include Mahmoudkhoja Behbudi, Ubaydulla Asadullakhojayev, Munavvar Qari Abdurashidkhanov, Abdulla Avloni, Toshpulatbek Norbutayev, Haji Muin, Abduqodir Shakuri, Nosirkhantura Kamolkhanturayev, Obidjon Mahmudov, Ashurali Zohiri, Eshonkhoja Khonkhojayev, and Ishaqkhan Tura Ibrat. In Bukhara, the movement was led by Sadridin Ayni, Fayzulla Khojayev, Abdurauf Fitrat, Musa Saidjanov, Abdulvohid Burkhonov,



Usman Khojayeov, Mirkomil Burkhonov, Muhitdin Mansurov, Mukhtor Saidjanov, and Abduqodir Muhitdinov. In Khiva, key figures included Boboakhun Salimov, Polvonniyoz Haji Yusupov, Avaz Otar, Husayn Matmurodov, Nazir Sholiqorov, Otajon Abdalov, Khudaybergan Devonov, Muhammad Rasul Mirzo, Otajon Sadayev, Bekjon Rakhimov, and Muhammad Devonzoda, among others. These individuals contributed significantly not only to the enlightenment of the masses but also to the conceptual formulation of the ideas of national independence.

Jadidism underwent a gradual ideological evolution. What originated as an enlightenment movement progressively expanded its scope and influence. Alongside their educational endeavors, the Jadids sought to transform the archaic social and political structures into more advanced forms of governance and social organization. However, this transition represented the second phase of the movement, which will be analyzed in subsequent sections. During the initial enlightenment phase, the Jadids identified the establishment of a modern educational system as their primary objective, dedicating their collective efforts to the realization of this reform. A detailed examination of these educational transformations will be provided later in this study.

The contribution of Mahmudkhoja Behbudi, recognized as the “Leader of the Jadids”, was incomparable in unifying the reformers of Turkestan. An analysis of the age demographics within the movement confirms that the visions for the future statehood of Turkestan were indeed a reflection of a youthful worldview. In 1910, the core of the Jadid ranks consisted of individuals aged between 19 and 36, while Chulpan – who would later become the beloved poet of the youth – was a mere 13 years old. Tragically, due to relentless political persecution, none of them survived to reach old age.

Jadidism emerged in the late 19th and early 20th centuries under the influence of progressive reformist currents from both Central Asia and Europe, marking a pivotal turning point in social development. The national intelligentsia and progressive forces gained a profound understanding of the crisis within colonial Turkestan and the semi-dependent Bukhara and Khiva khanates. They identified that the increasing lag behind global progress and the suppression of the local population’s aspirations for liberty were rooted not only in economic factors but also in the stagnation within religious and spiritual spheres. This realization awakened in their minds the imperative for societal reform — a prerequisite without which further progress was inconceivable.

Jadidism in Central Asia was a multifaceted phenomenon that must be categorized into the distinct movements of Turkestan, Bukhara, and Khiva. In particular, Jadidism in Bukhara and Khiva developed uniquely, shaped by the specific political, economic, and social conditions of their respective populations. One of the primary branches of this movement was Bukharan Jadidism, which was intricately linked to the region’s unique characteristics and the moral state of its society. Fayzulla Khojayeov, a distinguished and complex figure, along with his associates, occupied a central position in the development and leadership of Bukharan Jadidism.

It is difficult to refute F. Khojayeov’s assertion that the emergence of Jadidism in Bukhara was precipitated by the khanate’s economic foundations and the “unnatural and horrific disorders” that obstructed societal progress. At the same time, the author recognized that Bukhara, situated at the crossroads of ancient trade routes in the heart of Central Asia, retained traces of a sophisticated Arab-Persian culture at every turn, despite the widespread illiteracy of its population. These conditions, coupled with the Bukhara Emirate's long-standing tradition of tyranny protected by Russian bayonets for political ends, made it the cradle of Jadidism.

According to F. Khojayeov, the “steady intensification of Russian capitalism — which blanketed Central Asia with banks and trading firms purchasing raw materials from peasants,



while introducing its own manufactures and industrial goods — compelled the progressive segment of society to act, thereby sparking the Jadid movement”. The existing administrative system in Bukhara and the resulting economic shifts placed the entrepreneurial merchant class in a precarious position. Consequently, “Jadidism emerged as an expression of the interests of the progressive merchant class”.

According to F. Khojayevev, although Jadidism emerged later in Bukhara than in Turkestan, the oppressive atmosphere of public life accelerated its evolution; consequently, by 1915, the movement transitioned from cultural advocacy to political activism. Thus, “the central idea in the maximum program of the most progressive Jadids was to develop Western-style capitalism and democracy in Bukhara”. Within the Emirate of Bukhara, the Jadids split into two factions: the traditional thinkers and the youth led by Fitrat, resulting in a fragile unity fraught with internal discord, which led to uncoordinated actions.

Jadidism in the Khanate of Khiva also emerged in the early 20th century under distinct historical conditions, manifesting in two primary directions. Its “right wing” united owners of commercial and industrial enterprises and large landowners, headed by Islam Khoja, the Grand Vizier of Isfandiyar Khan. Their objective was to foster market relations through socio-economic reforms while preserving the Khan’s authority. The “left wing” of Khivan Jadidism comprised the petty bourgeoisie, artisans, ulema, and the middle class, led by Bobokhun Salimov, the Shaykh al-Islam and Qazi Kalan of the Khanate. However, prior to the First World War, the Khivan Jadids lacked a unified center or a formal programmatic document.

While the Jadid movement in Bukhara led to the formation of the “Young Bukharians” party, a parallel development occurred in Khiva, where the left wing of the Jadid movement established the “Young Khivans” party, led by Polvonniyoz Haji Yusupov. This party formulated its own political program, which advocated for the establishment of a constitutional monarchy in Khiva and the implementation of extensive democratic reforms within that framework.

History demonstrates that there was no turning back for the Jadid movement: having originated from enlightenment and narrow-scope cultural advocacy, it evolved into a political movement that undertook the monumental task of restructuring society and its governance. Consequently, the phenomenon of Jadidism lies in the fact that, for the first time in three centuries, this current attempted to establish national statehood and struggled for a unified, independent Turkestan. It laid the foundation for the idea of national independence, awakening the “slumbering East” and urging it toward action, liberty, and national pride. It called for the reclamation of great ancestry, a rich culture, and all the values suppressed and forgotten under colonial rule.

The Jadid doctrine was the quintessential ideology of its time, as it successfully galvanized not only progressive individuals but also thinking youth and the enlightened intelligentsia. Their activities and programs became a blueprint for the future. Their historical merit undoubtedly lies in their formulation of social tasks based on evolutionary-reformist principles, their institutional transformations, and their ability to select the most effective paths for the fundamental dismantling of the colonial system. Today, the conceptual ideas of the Jadids serve as the spiritual precursor to contemporary practices of transformation and the genetic foundation of the current strategy and comprehensive reform course.

The Enlightenment Ideals of the Jadids

The majority of the Jadids addressed critical issues in their works, such as the advancement of Turkestan’s culture, the call for enlightenment, and deep concern for the destiny and future of the Motherland. Their ultimate ambition was to rescue the people of Turkestan from stagnation, enabling them to take their rightful place within the system of global civilization among



advanced nations and to showcase their unique culture to the world. They maintained that modernizing the way of life while preserving national identity was a hallmark of true cultural refinement. Mahmudkhoja Behbudi, regarded as the leader of Turkestan's national progressives, paid particular attention to the concept of culture in his 1906 work *Muntakhab-i Jughrafiya-yi Umumiy* (Selection of General Geography)³. As a leading intellectual of his era, Behbudi approached the issue of culture through a sophisticated lens.

Alongside geographical and historical data, the work explains the positions and movements of celestial bodies in a highly accessible manner, including astronomical tables as appendices. Furthermore, analyzing human existence and social life, the author delineates the stages of *savagery*, *nomadism*, and *civilization*, emphasizing that science, craftsmanship, and religion are essential for creating a *mutamaddun* — that is, a civilized society. “In a state of savagery”, he remarks, “their forms are human, yet their actions are worse than those of dogs; it is either the primal state of humanity or a degree of total lack of knowledge and refinement”⁴. The second group consists of the “nomads”, which he describes as “either an advancement from savagery or a decline from civilization”. He notes: “This group spends its life herding livestock, eating, and sleeping, providing insufficient contribution to human society because their knowledge is deficient”⁵. Behbudi classifies the third category under the concept of “civilization”, referring to them as “civilized” or “urbanites”, and provides the following definition: “Most of their affairs are conducted according to order, experience, science, and established rules. They possess schools, madrasas, mosques, courts of law, spiritual scholars, houses of worship, emirs, rulers, and monarchs”⁶.

Abdulla Avloni categorizes the hallmarks of true culture into three components: science, daily lifestyle, and ethics⁷. This is likely why, in his work *Turkiy Guliston yoxud Axloq* (The Turkish Gulistan or Ethics), he asserts: “It is a science that calls people toward goodness and restrains them from evil”⁸.

He categorizes knowledge into religious and scientific domains. “To be a man of faith”, he argues, “one must study religious sciences while simultaneously mastering scientific disciplines such as arithmetic, geometry, history, philosophy, chemistry, medicine, and agriculture to become a true scholar. For both of these fields are essential for our worldly life and the hereafter, as well as for our existence and prosperity”⁹. Avloni divides conduct — the foundation of ethics — into the categories of good and evil. He refutes the notion that “education has no impact on ethics, as humans grow exactly as they were created, for nature is immutable”. In elucidating the

³ The full title of the work is *Kitob-i Muntakhab-i Jughrafiya-yi Umumiy va Namuna-yi Jughrafiya* (The Book of Selected General Geography and Samples of Geography). On August 24, 1905, it received authorization from the St. Petersburg censorship office and was subsequently published in 1906 at G.I. Demurov's printing house. For a comprehensive account, refer to: Behbudi, M. *Selected Works*. Tashkent: Ma'naviyat, 1999, pp. 20-27.

⁴ That source.

⁵ That source.

⁶ Behbudi, M. *Selected Works*. Tashkent: Ma'naviyat, 1999, p. 23

⁷ Indamas. *Waves of Culture* // *Sado-i Turkiston*, May 11, 1914, No. 9

⁸ Avloni, A. *Selected Works*. Vol. 2. Tashkent: Ma'naviyat, 1998, p. 34.

⁹ Avloni, A. *Selected Works*. Vol. 2. Tashkent: Ma'naviyat, 1998, p. 49



influence of education on ethics, he elevates it to a matter of existential importance: “or us, education is a question of life or death, salvation or destruction, happiness or catastrophe”¹⁰. Similarly, Khalid Sayyid, who interpreted national progress as being inextricably linked to human education, emphasized in his article *Education is the Greatest Science* that the prosperity of the nation and the fate of the homeland rest in the hands of perfected individuals; progress can only emerge by educating people and teaching them sciences and crafts.

The Jadid movement fostered the development of its own press. In Tashkent, several newspapers were launched, including *Taraqqiy* (1905–1906, edited by Ismoil Obiliy), *Khurshid* (edited by Munavvar Qori), *Shuhrat* (1907–1908, edited by A. Avloni), *Osiyo* (edited by Ahmadjon Bektemirov), and *Tujjor* (edited by Saidkarimboy Saidzimboy oglu). In Bukhara, *Buxoro-yi Sharif* (1912, edited by Mirzo Jalol Yusufzoda) and *Turon* (edited by Ghiyos Makhsum Husayniy) were published. In Samarkand, *Samarqand* (1913, edited by M. Behbudi) and the journal *Oyina* (1913–1915, edited by M. Behbudi) emerged. Other significant publications included Tashkent’s *Sadoy-i Turkestan* (edited by Ubaydulla Khojayev), Kokand’s *Sadoy-i Fergana* (edited by Obidjon Mahmudov), and the Tashkent-based journal *Al-Isloh* (1915, edited by Abdurahmon Sodiq oglu).

Furthermore, during 1917–1918, a new wave of publications emerged: in Tashkent, *Najot* (edited by Munavvar Qori), *Kengash* (edited by Ahmad Zaki Validi and Munavvar Qori), *Turon* (edited by M. Afandizoda and A. Avloni), *Ulug’ Turkestan* (edited by Kabir Bakirov), *Shuroy-i Islam* (edited by Abdulla Battal), *Turk So’zi* (edited by Temirbek Khudoyorkhonov), and *Turk Yeli*; in Samarkand, *Hurriyat* (edited by Mardonqul Shohmuhammadzoda, Akobir Shomansurov, and Fitrat); and in Kokand, *Tirik So’z* (edited by Obidjon Mahmudov) and *El Bayrog’i* (edited by Bolat Soliyev), along with the journals *Kengash* (edited by Hamza) and *Yurt* (edited by Ashurali Zohiriy). The press did not merely echo the sentiments of the nation but actively prioritized the most urgent tasks for societal progress.

In 1909, young intellectuals in Tashkent established the “Jamiyati Khayriya” (Charitable Society). Its primary objectives were to train specialists from among the local youth for service in government offices, industry, and commerce, as well as to provide cultural and spiritual assistance to impoverished Muslims. These measures were strategically designed to prevent the national identity from being assimilated by other cultures. By 1912, the enlightenment movement had spread extensively across the entire region; the struggle for national liberation through culture and education had commenced openly in the cities of Bukhara, Samarkand, and Kokand. By 1913, these cities gained the opportunity to conduct agitation and propaganda through the publication of newspapers and journals. Simultaneously, the labor movement in Turkestan revitalized, leading to the resurgence of press outlets in opposition to the government. During this period, numerous local publications emerged, such as *Khurshid*, *Shuhrat*, *Tujjor*, *Osiyo*, *Samarqand*, *Sadoy-i Turkestan*, *Sadoy-i Fergana*, and subsequently, *Najot*, *Fergana Sahifasi*, *Shuroy-i Islam*, *Turon*, *Hurriyat*, *Kengash*, *El Bayrog’i*, *Turk Eli*, and *Fergana Nidosi*.

The role of local intellectuals in the development of the Turkestan periodical press was exceptionally significant. This can be observed through the extensive activities of numerous national luminaries, foremost among whom was Munavvar Qori Abdurashidkhanov. Born in 1878 in the Darkhon neighborhood of the Shaykhantahur district in Tashkent, he received his education at the Yunuskhon Madrasa in Tashkent and subsequently in Bukhara. Munavvar Qori was the first to establish a “New Method” (Usul-i Jadid) school in the Turkestan region, opening

¹⁰ Avloni, A. Selected Works. Vol. 2. Tashkent: Ma’naviyat, 1998, p. 38



it in his own courtyard in 1901 and later expanding into various districts of Tashkent. He authored essential textbooks for these schools titled *Adib-i Avval* (The First Educator) and *Adib-i Sani* (The Second Educator). Following the publication of *Taraqiyi*, he launched *Khurshid*, a cornerstone of the national press. He served as editor-in-chief for the newspapers *Najot*, *Kengash*, *Osiyo*, *Hurriyat*, and *Turon*, and as a departmental editor for *Sadoy-i Turkestan*. In 1931, he fell victim to communist repressions. Munavvar Qori's contributions to the publication of *Khurshid* were particularly immense; while the exact date of its first issue was unknown until recently, new research has finally made its identification possible.

As revealed in an article titled "Po povodu gazeta "Khurshid" v Tashkente" (Regarding the Newspaper "Khurshid" in Tashkent) published in the *Turkiston Viloyatining Gazeti* (Issue No. 47, September 21, 1906), the first issue of the newspaper *Khurshid* was released on September 6, 1906¹¹. According to the article, this inaugural issue consisted of four pages. Currently, only the second and third issues of *Khurshid* are preserved in the Rare Publications Department of the National Library of Uzbekistan named after Alisher Navoi. The second issue was published on Wednesday, September 14, and the third on Wednesday, September 21.

The first page of the second issue features a descriptive statement regarding its frequency and thematic scope: "Presently a weekly, soon to be published 2–3 times a week; a Turkish [Turkic] scholarly, literary, political, and social periodical"¹². Both of these issues were printed using the lithographic method. According to Ziyoy Said, the first four issues of *Khurshid* were lithographed, while subsequent issues were produced using letterpress printing. The second issue provides details regarding the printing house, retail price, editorial address, and the name of the editor and publisher. The newspaper was printed in Tashkent at the private typo-lithography owned by V.M. Ilyin, with Munavvarkhon Abdurashidkhanov identified as both editor and publisher. The extant issues of *Khurshid* demonstrate a wide diversity of themes and genres addressed within its pages.

Behbudi spearheaded and supported the publication of several newspapers and journals in Turkestan. One such publication was the newspaper *Samarqand*. As the inaugural newspaper of the progressive enlighteners in Samarkand, it began circulation in April 1913 under the editorial responsibility of Mahmudkhoja Behbudi. The newspaper was published twice a week, initially on two pages (expanding to four pages after the 7th or 8th issue), with a circulation ranging from 400 to 600 copies. Its language was not exclusively Uzbek; each issue featured poems and articles in Tajik as well. However, due to severe financial constraints, *Samarqand* was forced to cease publication after its 45th issue. Despite a telegram sent to the editor by Mirzohid Mirvohidov (from Kokand), Akobir Shomansurov (from Samarkand), and two hundred subscribers who had raised 500 rubles in donations to request its continuation, the revival of the newspaper proved impossible¹³.

The Enlightenment movement progressed rapidly, primarily through three sectors: education (the establishment of new-method schools and modernization of pedagogy), art (fiction and theater), and the press. The ultimate objective was twofold: to render the nation educated and

¹¹ Pidaev, T. Press is the Beacon of the Nation. Tashkent: National Encyclopedia of Uzbekistan, 1999, p. 14.

¹² Ziyoy Said. Materials on the History of the Uzbek Periodical Press. Selected Works. Tashkent: Gafur Gulyam Publishing House of Literature and Art, 1974, p. 32.

¹³ Abduazizova, N.A. History of National Journalism (Genesis and Evolution). Volume I. Tashkent: Sharq, 2008, p. 148.



enlightened on one hand, and to elevate its moral standards on the other. By harmonizing these two aspects, the movement aimed to cultivate knowledgeable individuals who possessed a profound sense of self-identity and self-worth. The enlighteners of Turkestan accomplished significant work toward realizing this goal.

Among these thinkers was Abdulla Avloni (1878–1934), a distinguished educator, pedagogue, and ethicist. His work *Turkiy Guliston yoxud Axloq* (The Turkish Gulistan or Ethics, 1913), which gained immense popularity in early 20th-century Turkestan, stands out for its Jadidist perspective on moral issues and its accessible language. While Anbar Otin's treatise *Qarolar Falsafasi* (The Philosophy of the Oppressed) illuminates pressing moral problems through metaphorical-philosophical and theoretical conclusions, Avloni's work approaches virtues and vices by defining and interpreting them in detail.

In Abdulla Avloni's work *Turkiy Guliston yoxud Axloq* (The Turkish Gulistan or Ethics), the traditional-philosophical approach — namely the anthropological perspective — is prominently manifest. However, the renewed essence of this approach lies in the fact that its object of study is not a generalized, abstract human being existing outside of space and time, but rather a specific citizen of early 20th-century Turkestan who has committed to the pursuit of national liberation and a modern way of life. Consequently, the education and upbringing of this “new human being” is presented as the paramount issue.

The philosopher-pedagogue primarily addresses the crisis of those responsible for national upbringing: fathers, who are preoccupied with festivities (*toy*), goat-grabbing competitions (*uloq*), and revelry, remaining ignorant of the value of knowledge; teachers, who themselves stand in need of education and must graduate from teacher-training institutes; and madrasa instructors (*mudarris*), who conduct exams without rigor and shun any attempts at reform. Consequently, the education of the nation's youth must be taken up by the progressive intelligentsia—the adherents of the *Usul-i Jadid* — who strive to modernize and reform the educational system. Avloni subtly hints that the few modern schools established by the Russian government were merely a facade to mislead global public opinion: “...the government is the father of all. It is obligated to educate the children of its citizens. Therefore, our Russian government, though it is a “step-father,” opens schools for us everywhere and educates our children for free”. Avloni prefers the renewal of national educational methods over this “step-parental upbringing” and defines his era as “The Epoch of Education — the precise time for reform”.

Drawing upon the traditions of ancient and medieval thinkers of the Islamic East, Avloni divides education into three branches: physical education, intellectual education, and moral education. Among these, he places a particular emphasis on moral education, characterizing it as the form of upbringing that “bestows upon humans the most vital importance, exceptional honor, and the highest stature”. The philosopher-pedagogue refers to virtues as “good conduct” and vices as “bad conduct”. Alongside interpretations of traditional Islamic Eastern virtues such as sagacity (*fatonat*), piety (*diyonat*), honor (*sharaf*), and modesty (*hayo*), Avloni specifically dwells on virtues presented in a new light for the Turkestan region, such as conscience (*vijdon*) and love for the Motherland. He asserts that loving the Motherland is essential, and sacrificing one's life for its sake is a hallmark of a person with high moral character. A human being does not choose their Motherland: “Just as we, the people of Turkestan, love our Homeland more than our own lives, Arabs love Arabia with its sandy, hot deserts, and Eskimos love the Northern regions with their biting snow and ice more than any other place. Had they not loved them, they would have migrated from their Homelands to places with better climates and easier lives”.



Conscience, in Avloni's view, is the purest moral mirror reflecting human intentions and deeds — the “true criterion of human reason and thought”.

Furthermore, the eminent scholar of Jadid ethics subjects virtues that were then unfamiliar to many — such as discipline, economy, and perception — to rigorous theoretical and practical analysis, striving to present them to the reader as concisely and lucidly as possible.

In *Turkiy Guliston...*, Abdulla Avloni devotes significant attention to “bad conduct” —the analysis of vices. The scholar identifies ignorance (*jaholat*) as one of the most formidable obstacles to national progress: “Ignorance is the greatest enemy of humanity and the leader of all bad conduct”. Avloni also provides comprehensive definitions for vices such as anger, lust, envy (*hasad*), factionalism, and greed. It is noteworthy that Avloni offers not only a pedagogical but also a philosophical and artistic interpretation of ethical concepts. For instance, while providing simple and concise definitions of specific ethical norms, he occasionally cites the thoughts of sages like Socrates, Plato, Aristotle, and Avicenna as evidence, or at other times, conveys them through poetic verses. Overall, Abdulla Avloni's treatise *Turkiy Guliston yoxud Axloq* holds the most substantial place in 20th-century Turkestan's moral thought; it is a major work dedicated to resolving both theoretical and practical moral problems through a philosophical and pedagogical approach.

In the ethics of the Turkestan enlighteners, the book *Oila yoki oila boshqarish tartiblari* (The Family or Rules of Family Management, 1914) by our true national hero Abdurauf Fitrat holds a distinct place. First and foremost, it must be noted that *The Family* is written in an exceptionally intense and powerful style. Within it, both a critical spirit and a spirit of advocacy are formidable; Fitrat desires to build a free Motherland, and to achieve this, every Turkestan family must become a center of knowledge, morality, ambition, and liberty. The thinker calls for the establishment of the new family upon these principles. He asserts that only children raised in families that are healthy in every respect can elevate the nation and rescue it from tyranny. “This world is a field of struggle. The weapons of this field are a healthy physique, intellect, and morality. However, these weapons of ours are broken, rusted, and decayed. With such weapons, there is neither prosperity nor peace for us in this world...” Fitrat remarks with profound anguish.

Driven by the principles of patriotism and national devotion, the author organized the first part of the book as a normative manual of sorts. Any young person in Turkestan intending to start a family could utilize it as a concise encyclopedia of moral, domestic, and hygienic-health standards. Furthermore, the work addresses the material aspects of the family and explores the ethical foundations of situations ranging from its formation to its potential dissolution.

Fitrat also interprets education through a traditional framework: physical education, intellectual education, and moral education. He believes that a true human being reaches perfection through the harmony of these three pillars. In a sense, Fitrat presents a unique theory of moral education. He introduces the problem of freedom of choice through the concept of “inclination” (*mayl*): the inclination toward happiness, activity, social interaction, and love for others, among others. In all these aspects, he views the individual both as a member of society and as a social being. Moreover, he pays special attention to self-esteem and, particularly, the issue of will. Under the heading “Will and Choice” (*Iroda va ixtiyor*), Fitrat urges parents to raise their children to be strong-willed, proposing a four-stage set of rules for the cultivation of the will. He emphasizes that in fostering a child's willpower, the coercion of parents is not what matters; rather, granting the child a specific degree of freedom is essential.

At the end of the 19th and the beginning of the 20th centuries, a serious movement emerged among the intelligentsia aimed at ensuring women became educated and attained high moral standards. It became evident to all that the upbringing of children within the family — the



cultivation of the young generation — rested primarily in the hands of mothers. Consequently, progressive and intellectual women contributed to the development of future educated mothers not only by establishing schools for girls but also by authoring ethical and educational treatises. In this regard, the work *Muosharat Odobi* (The Etiquette of Social Interaction), twice published in St. Petersburg in 1898 and 1899 by Olimat ul-Banot, held great significance for its time. “If a woman is educated”, “the author asserts”, she undoubtedly understands who she is and what her duties entail. She will raise her children beautifully, treat her husband with respect, and ultimately live her life in accordance with the commands of Allah the Almighty”. The treatise shares insights on the role of women in daily life, familial duties, spousal relationships, child-rearing, housekeeping, marriage, and love. Simultaneously, it emphasizes the need for fairness and justice toward domestic servants, reminding readers that they are human beings just like their employers, and offers exemplary advice for the rational organization of domestic life. Another treatise, *Oila Saboqlari* (Lessons on the Family, 1913) by the Tatar intellectual woman Fakhr ul-Banot Sibghatulloh qizi, comprises eighty-seven lessons covering various facets of upbringing simultaneously.

The female ethicist and scholar defines the essence of her treatise as follows¹⁴: “*Lessons on the Family* provides useful information about familial duties to ladies and female students, serving as an accessible guide while simultaneously offering a foundational lesson in morality”. In the twelfth lesson, she defines upbringing as “the body and the foundation of enlightened morality”. The work consists more of practical instructions than philosophical reflections. At the same time, it addresses the issue of a modern approach toward both the spiritual and the material aspects of life, emphasizing that both dimensions of upbringing are essential for raising a highly moral child.

In the early 20th century, issues of practical ethics occupied a prominent place in the Jadid press. Satirical and journalistic works published in newspapers such as *Taraqiyi*, *Sadoy-i Turkestan*, *Ulug' Turkestan*, *Turon*, and *Khurshid* fiercely criticized the backwardness of local elites, the bureaucracy of the Tsarist administration, and the incompatibility of the veil (*paranji*) with the new era. They also condemned immoral capitalists who squandered hundreds of rubles on carnal pleasures instead of donating even five rubles to support students. Great figures of this Renaissance — such as Mahmudkhoja Behbudi, Munavvar Qori Abdurashidkhanov, Hamza, Ubaydullakhoja Asadullakhojayev, Abdurauf Fitrat, Abdulla Qodiri, and Abdulhamid Chulpon — boldly raised moral issues in their literary works and actively participated through their journalism in these publications.

Conclusion

Jadidism is not merely a current; it is a movement—a comprehensive social, political, and educational phenomenon. Until recently, it was characterized solely as an enlightenment movement. This was an intentional distortion, a remnant of a false Soviet-Communist ideology which held that no worldview other than its own could embrace or dominate the public consciousness. In reality, the movement achieved the following:

1. Mass Mobilization: It successfully engaged all strata of society.
2. Ideology of National Awakening: It served as the primary catalyst for intellectual and national resurgence.

¹⁴ Abdurashidkhanov, M. Ignorance is Our Complex Folly // Selected Works. Tashkent: Ma'naviyat, 2003.



3. Struggle for Independence: It spearheaded the fight for national sovereignty.
4. Political Action: The establishment of the Turkestan Autonomy, born from their zeal and initiative, was the first practical result of this movement toward statehood.
5. Strategic Integration: It aligned education, culture, and the press with socio-political objectives.

In the context of Uzbekistan's independence, the history of the Turkestan Jadid movement carries profound scientific and practical significance. It is vital in "strengthening the spiritual foundations of our independence, preserving national values, and fostering respect for the Islamic faith, philosophy, and the exemplary lives of our great ancestors and sacred sites".

The lives and activities of the Jadids, who cared deeply for the bright future of their nation at the dawn of the century, serve as a model for us today. Their ideas remain relevant, having found their reflection in modern national legislation through historical continuity.

In conclusion, studying the legal and philosophical relations within this teaching is a modern necessity. This doctrine is of paramount importance in preserving our national values and traditions, deeply instilling feelings of love for the Motherland and loyalty to independence in the hearts of the younger generation. It plays a crucial role in forming their respect for both national and universal human values.

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