

Ideological Views of the Exponents of the Jadidism Movement on A Harmonious Person

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Abstract: This article outlines the views of the thinkers of the Jadidism era, who were active in the late 19th and early 20th centuries, regarding a fully developed individual possessing physical health, moral maturity, and high spiritual qualities, and provides a scientific analysis of these views.

Key words: perfect person, perfection, upbringing, jadidism, society, spiritually spiritual, new method, modern, thinkers



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In the contemporary era, as the processes of globalization accelerate with unprecedented intensity, the concepts of the “harmoniously developed individual” and the “perfect person” have attained particular theoretical and practical significance. Humanity’s constant pursuit of comprehensive self-perfection motivates individuals to achieve moral, ethical, intellectual, and social excellence. Throughout all stages of history and across different civilizations, the notion of human perfection has been regarded as one of the highest virtues a reflection of the eternal desire to cultivate the best qualities within a person. In the early twentieth century, the leading representatives of the Jadid movement such as Abdulla Avloni, Abdurauf Fitrat, and Mahmudkhoja Behbudi attached profound importance to the idea of the morally and intellectually perfect person in their writings. Their pedagogical reflections and theoretical works on education analyzed in depth the process of forming such an individual, outlining the essential qualities, virtues, and values that define human perfection. They interpreted these ideas not merely as personal ideals, but as the foundation for national progress, social transformation, and spiritual renewal.

The Jadid thinkers argued that the perfection of the individual was inseparable from the enlightenment of the nation. In their view, the creation of an educated, ethical, and socially responsible person was a necessary condition for the development of a prosperous and independent society. Thus, the concept of the “perfect individual” in their philosophy represented not only moral and intellectual refinement but also civic consciousness, patriotism, and a readiness to serve the homeland through knowledge and virtue.

The Jadid movement’s representatives, aiming to enlighten and morally educate the people, established “new method” (*usuli jadid*) schools. Through these schools, as well as through educational textbooks and the press, they emphasized that individuals possessing the qualities of

perfection play an invaluable role in the development of society and in the preservation of freedom, peace, and stability. Although the Jadids' views on education and morality were shaped by traditional Islamic teachings, their ideas also underscored the necessity for individuals to be in harmony with the spirit of their time.

The Jadids' reflections on the perfect human being and on the issues of education and upbringing are closely connected with the thoughts of other Eastern thinkers. However, their approach introduced *a new dimension* the emphasis on the role of the environment, time, and conditions in shaping a person's perfection. In short, the Jadids believed that "the perfect person is, above all, a modern person." A modern person, in their view, is one who places the interests of the nation and the homeland above all else, is enlightened, possesses both religious and modern scientific knowledge, and demonstrates good morals and proper conduct [1]. The Uzbek pedagogue and prominent Jadid figure Abdulla Avloniy, in his work "*Turkiy Guliston yoxud Axloq*" ("The Turkic Garden or Morality"), argues that a perfect and fully developed person must be adorned with three forms of upbringing: physical education, intellectual education, and moral education. These three aspects, he asserts, complement one another. According to Avloniy, a person must, above all, be physically healthy, for, as he states, "to study, to teach, to learn, and to instruct, one must possess a strong and disease-free body" [2].

Indeed, in the philosophical views of Abdurauf Fitrat, we also encounter profound reflections on the physically mature and morally perfect individual. As he states, "When every person reaches the age of perfection, it is impossible for them not to enter the arena of striving for their own happiness. To achieve victory in this struggle, one must possess three measures (means) of competence: 1. Health; 2. Sound thought (faultless reasoning); 3. Pure morality" [3]. Through these words, the thinker emphasizes that health can only be achieved through physical education, and that a person who neglects bodily discipline cannot live a long life. Fitrat illustrates the strengthening of health through cleanliness, proper nutrition, and regular physical exercise.

In his concept of moral education, the aim is to nurture an individual who becomes useful to society. The next dimension intellectual and mental elevation is regarded as the key to human happiness. In all these views, one can discern Fitrat's vision of the "*the perfect man*" a person who harmoniously unites physical well-being, rational intellect, and moral integrity. Another prominent Jadid thinker, Hamza Hakimzoda Niyoziy, likewise emphasized that the ideal person of his time must be educated, well-mannered, disciplined, and healthy. According to Niyoziy, a truly perfect person should also possess a high sense of humanity. It is not enough merely to master science; one must also understand the laws of nature and society, their interrelations, and, most importantly, show respect toward others.

In the works of Mahmudkhoja Behbudi as well, we find insightful reflections on the nature and qualities of the perfect human being. In particular, his drama "*Padarkush*" ("The Parricide"), one of the first plays staged in Uzbek theater, not only exposes the shortcomings in the education, science, and moral consciousness of his contemporaries, but also portrays the characteristics and skills required of individuals who would become the foundation of a prosperous and progressive society. His statement that "a nation progresses through knowledge" underscores his conviction that true advancement depends upon educated and morally upright individuals. While Western philosophers traditionally viewed intellect and intellectual ability as the defining features of human perfection, the representatives of the Jadid movement offered a broader conception. They depicted the *barkamol shaxs* (perfect individual) as one who embodies spiritual, intellectual, and physical harmony. Their overarching goal was to elevate the moral and intellectual consciousness of the nation through enlightenment and education, thus laying the groundwork for an independent and free state.

In conclusion, it may rightly be stated that, regardless of the historical era, the progress and prosperity of any society ultimately depend on the collective intellectual, moral, and spiritual

quality of its people. A nation can achieve true advancement only when its citizens are educated, ethical, and deeply aware of their responsibility toward society. Those who can fully realize their potential in every sphere who are physically strong, mentally resilient, intellectually capable, and spiritually pure represent the truly well-rounded and accomplished individuals of our time. The cultivation of such individuals is not an accidental process; it is the result of a deliberate and continuous effort in education, upbringing, and self-development. In this regard, the words of our enlightened ancestor, Mahmudkhoja Behbudi, remain profoundly relevant: “To live in this world, one must possess worldly science and knowledge” [4]. His statement underscores the timeless truth that knowledge and enlightenment are the cornerstones of human and national progress. In the context of the modern world—where rapid scientific, technological, and cultural transformations define everyday life—the concept of the “perfect person” acquires even greater significance. The ideal individual of today must not only embody moral integrity and intellectual curiosity but also demonstrate professional competence, innovative thinking, and the ability to adapt to the dynamic challenges of globalization.

Thus, the perfect person of the contemporary era is one who harmoniously integrates moral values with modern knowledge, who respects cultural heritage while embracing progress, and who can confidently communicate across languages and cultures. Such individuals form the foundation of a strong, forward-looking nation capable of contributing to the global community while preserving its unique identity and moral principles.

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