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# A Comparative-Typological Analysis of Common and Distinctive Factors Shaping English and Uzbek Enlightenment and Reform Traditions

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**Abstract:** This article examines the common and distinctive factors that shaped English and Uzbek enlightenment and reform traditions from a comparative-typological perspective. The study argues that both traditions emerged as intellectual and literary responses to social stagnation, educational crisis, moral disorder, and the need for cultural renewal. However, the historical conditions, ideological foundations, and practical aims of English and Uzbek enlightenment movements differed significantly. English enlightenment and reform thought developed in close connection with rationalism, individual liberty, empiricism, industrial transformation, parliamentary culture, and the expansion of public discourse. Uzbek enlightenment and reform traditions, especially as represented in Jadid literature, were shaped by the need for national awakening, educational modernization, moral renewal, anti-colonial consciousness, and the reform of traditional social institutions. The research applies comparative-historical, typological, cultural-contextual, and thematic methods. The analysis focuses on the conceptual categories of education, reason, morality, national consciousness, social responsibility, public communication, and literary reform. The article demonstrates that both English and Uzbek traditions regarded knowledge as a key instrument of social development. At the same time, English enlightenment emphasized the autonomous individual, civic rationality, and institutional reform, whereas Uzbek Jadid enlightenment emphasized collective awakening, national survival, school reform, linguistic renewal, and moral-pedagogical education. The study contributes to comparative literary and cultural studies by showing that enlightenment and reform should be understood not as uniform European concepts but as historically adaptable intellectual models that acquire different meanings in different cultural environments.

**Keywords:** Comparative Typology, English Enlightenment, Uzbek Jadidism, Reform Tradition, Enlightenment Literature, Social Renewal, Education, National Awakening, Cultural Modernization

## 1. Introduction

Enlightenment and reform are among the most important concepts in the history of world intellectual and literary development. They represent the human desire to overcome ignorance, social stagnation, moral decline, and outdated systems of thought. In different historical and cultural contexts, enlightenment has been connected with reason, education, liberty, science, moral discipline, civic responsibility, and national renewal [1]. However, the meaning of enlightenment is never identical in all societies. It changes according to

historical experience, political structure, cultural tradition, and the social problems that each society faces. The English Enlightenment and reform tradition was formed within the context of European intellectual history, Protestant ethics, scientific rationalism, empirical philosophy, political debate, the development of public institutions, and later industrial and social transformation. English intellectual and literary culture gave special importance to reason, individual liberty, moral improvement, civic order, and criticism of social injustice [2]. From the eighteenth century to the nineteenth and early twentieth centuries, English reformist thought appeared in philosophy, journalism, fiction, drama, poetry, and public debate. The Uzbek enlightenment and reform tradition developed under different historical circumstances. In the late nineteenth and early twentieth centuries, Uzbek Jadid intellectuals responded to educational backwardness, social passivity, colonial dependence, and the crisis of traditional institutions. For Jadid writers such as Mahmudkhoja Behbudiy, Abdulla Avloniy, Abdurauf Fitrat, Munavvarqori Abdurashidxonov, and Cho'lpon, enlightenment was not only an abstract philosophical idea. It was a practical program for national awakening, school reform, moral education, cultural modernization, and the formation of a new social consciousness [3]. The relevance of this topic lies in the need to study English and Uzbek enlightenment traditions not separately, but through comparative-typological analysis. Such an approach makes it possible to identify universal features of enlightenment as well as culturally specific forms of reformist thought. Both traditions treated knowledge and education as essential forces of social change. Yet their aims, historical motivations, and literary expressions were different. The scientific novelty of the article lies in its attempt to compare English and Uzbek enlightenment and reform traditions through the categories of historical context, social function, literary expression, and cultural typology [4, 5]. The article argues that Uzbek Jadid enlightenment should not be interpreted merely as a delayed imitation of European enlightenment, but as a culturally specific reformist phenomenon shaped by local historical needs and national intellectual aspirations [6].

### Literature Review

The English Enlightenment tradition has been widely discussed in studies of European intellectual history, political philosophy, literary culture, and social reform. Scholars have often associated English Enlightenment thought with empiricism, rational inquiry, moral philosophy, public debate, and the development of civic society. The works of John Locke, David Hume, Adam Smith, Joseph Addison, Richard Steele, Daniel Defoe, Jonathan Swift, and later Charles Dickens and George Eliot show different aspects of English reformist thought [7]. These writers and thinkers examined questions of reason, morality, education, social justice, class inequality, gender roles, and institutional responsibility. The English enlightenment was not limited to philosophy. Literature played a major role in shaping public consciousness. Periodical essays, novels, satire, drama, and poetry became instruments of moral and social criticism. The rise of the reading public and the expansion of print culture contributed to the development of critical discussion. Literature helped expose social contradictions and encouraged readers to think about ethics, responsibility, and reform. Uzbek enlightenment and reform traditions have been studied mainly in relation to Jadidism, national awakening, educational reform, and the modernization of Central Asian society [8]. Scholars such as Begali Qosimov, Naim Karimov, Hamidulla Boltaboyev, Ozod Sharafiddinov, and Adeeb Khalid have emphasized that Jadidism was both a cultural and social movement. It aimed to reform schools, develop the press, promote theatre, renew language, and awaken national consciousness. Mahmudkhoja Behbudiy's drama *Padarkush* is often interpreted as a foundational text of Uzbek Jadid literature. It shows the tragic consequences of ignorance and the rejection of education. Abdulla Avloniy's *Turkiy Guliston yoxud axloq* connects enlightenment with morality, discipline, social responsibility, and patriotism. Abdurauf Fitrat's works express the need for intellectual renewal and cultural self-awareness. Cho'lpon's poetry and prose emphasize freedom, dignity, national identity, and the pain

of social and political oppression. Although many studies have examined English enlightenment and Uzbek Jadidism separately, fewer works have compared them as reformist literary-cultural traditions [9, 10]. This creates a research gap. A comparative-typological approach can reveal both shared and distinctive factors in the formation of these traditions. It can also help show that enlightenment is not a fixed concept belonging only to one civilization, but a flexible intellectual model adapted to different cultural needs.

## 2. Materials and Methods

This article employs a qualitative comparative-typological methodology. Four main methods are used: comparative-historical analysis, typological comparison, cultural-contextual analysis, and thematic interpretation. The comparative-historical method is used to examine the social and intellectual conditions in which English and Uzbek enlightenment traditions emerged. The English Enlightenment developed in relation to European rationalism, scientific progress, political institutions, public debate, and social reform. Uzbek Jadid enlightenment developed in relation to colonial pressure, educational backwardness, traditional social structures, and the desire for national renewal. Typological comparison is used to identify structural similarities between the two traditions. These similarities include the central role of education, criticism of ignorance, belief in moral improvement, use of literature as a reformist tool, and the desire to transform society through knowledge. Cultural-contextual analysis helps explain why similar ideas acquired different meanings in different environments. For example, education in English enlightenment was often connected with individual improvement and civic participation, whereas education in Uzbek Jadidism was connected with national survival, collective awakening, and modernization of Muslim society. Thematic interpretation is applied to the key categories of reason, education, morality, public discourse, national consciousness, reform, and literature. The article analyzes representative intellectual and literary tendencies rather than attempting to cover all texts in full detail.

## 3. Results

### Education as a Common Foundation of Reform

One of the most important common factors in English and Uzbek enlightenment traditions is the central role of education. In both traditions, education is understood as the main instrument for overcoming ignorance and creating a more developed society. However, the meaning and function of education differ according to historical context. In the English Enlightenment tradition, education was closely connected with reason, moral refinement, individual development, and participation in public life [11]. The educated person was expected to think independently, act morally, and contribute to civic order. The expansion of print culture, periodical literature, public debate, and the novel helped spread ideas of rational discussion and social criticism. In the Uzbek Jadid enlightenment, education had a more urgent national and social function. Jadid thinkers believed that without modern education, the nation would remain backward, dependent, and powerless. The new-method school became a symbol of reform [12]. It represented not only literacy but also a new worldview based on knowledge, discipline, social responsibility, and cultural renewal. Thus, education is a typological similarity between the two traditions. Yet English enlightenment mainly associated education with individual rationality and civic culture, while Uzbek Jadidism associated it with collective awakening and national survival [13].

### Criticism of Ignorance and Social Backwardness

Both English and Uzbek reformist traditions criticized ignorance, but the object of criticism was not identical. In English literature and thought, ignorance was often

connected with prejudice, irrational authority, class injustice, religious intolerance, and lack of moral responsibility. Writers and thinkers used satire, essays, novels, and philosophical arguments to expose social defects. In Uzbek Jadid literature, ignorance was represented as a direct threat to the future of society. Behbudiy's *Padarkush* shows that rejection of education can lead to family tragedy and moral collapse. Avloniy's pedagogical works present ignorance as the enemy of morality, progress, and national dignity. Fitrat and Cho'lpon also criticize passivity, stagnation, and lack of self-awareness.

The typological similarity is clear: both traditions see ignorance as a social problem. The difference lies in emphasis. English reformist thought often attacks ignorance as a violation of reason and civic morality. Uzbek Jadidism attacks ignorance as a danger to national existence and cultural renewal.

### **Reason, Morality, and Social Responsibility**

Reason and morality are central categories in both Enlightenment traditions. The English Enlightenment thought gave special importance to rational judgment, empirical thinking, and moral order. Social reform was often imagined as the result of reasoned debate, legal development, civic responsibility, and institutional improvement. Uzbek Jadid enlightenment also valued reason, but it connected reason strongly with moral education and social duty. For Jadid writers, knowledge without morality was insufficient. A truly enlightened person had to be useful to family, society, and nation. Avloniy's moral-pedagogical writings show that education should produce not only educated individuals but also responsible citizens. This comparison shows that both traditions reject blind imitation and passive thinking. However, English enlightenment emphasizes rational autonomy, while Uzbek Jadid enlightenment emphasizes morally disciplined and socially committed knowledge.

### **Public Discourse, Press, and Literature**

Another common factor is the use of public communication as a means of reform. In England, the rise of newspapers, periodicals, essays, pamphlets, and novels created a public sphere in which social problems could be discussed. Literature became a vehicle of moral instruction, satire, and reformist criticism. In the Uzbek Jadid context, the press, theatre, textbooks, and literary works performed a similar but more nationally urgent function. Jadid newspapers and journals helped spread new ideas. Theatre became a tool for social criticism. Textbooks served educational reform. Literature became a means of awakening people from indifference. The similarity is the reformist use of public discourse. The difference is that English public discourse developed within a gradually expanding civic environment, whereas Uzbek Jadid public discourse developed under colonial restrictions and traditional resistance. Therefore, Uzbek Jadid literature often carried a stronger sense of mission and urgency.

### **Individualism and Collectivism**

One of the most important differences between English and Uzbek enlightenment traditions concerns the role of the individual. English Enlightenment thought often emphasizes individual reason, personal liberty, private judgment, and civic rights. The individual is seen as an autonomous moral and rational subject. Uzbek Jadidism, while valuing individual education, places a stronger emphasis on collective awakening. The enlightened individual is important because he or she serves the nation and society. Personal development is meaningful when it contributes to social renewal. This reflects the historical situation of a society seeking cultural survival and modernization. Therefore, English enlightenment may be described as more individual-centered, while Uzbek Jadid enlightenment is more community-centered and nation-centered [14].

### **Historical Conditions and Reform Priorities**

The historical factors shaping the two traditions were fundamentally different. The English Enlightenment developed in a context of political debate, scientific progress,

colonial expansion, economic change, and the growth of public institutions. Reform was connected with law, parliament, civil society, industrial problems, and moral improvement. Uzbek Jadid enlightenment developed in a context of colonial domination, educational crisis, traditional conservatism, and the need to preserve cultural identity. Reform was connected primarily with schools, language, national consciousness, moral renewal, and cultural modernization. This distinction explains why English reformist literature often deals with class, industry, empire, gender, and institutional injustice, while Uzbek Jadid literature focuses on ignorance, education, national awakening, cultural identity, and social responsibility [15].

#### 4. Discussion

The comparative-typological analysis shows that English and Uzbek enlightenment and reform traditions share several universal features. Both traditions believe in the transformative power of knowledge. Both criticize ignorance and social stagnation. Both use literature and public discourse as tools of reform. Both connect moral improvement with social development. However, these common features do not mean that the two traditions are identical. Their differences are equally important. The English Enlightenment developed as part of a long European intellectual process involving rationalism, empiricism, political liberalism, and civic institutions. Uzbek Jadid enlightenment emerged as a response to the urgent historical needs of Central Asian society under colonial and traditional pressures. In English thought, enlightenment often means the liberation of the individual mind through reason and public debate. In Uzbek Jadid thought, enlightenment means the awakening of the nation through education, moral reform, and cultural modernization. English reformism often seeks to improve institutions and protect individual rights. Uzbek Jadid reformism seeks to save society from backwardness and prepare it for national development. This comparison also demonstrates that enlightenment should not be interpreted as a single European model that is simply transferred to other societies. Instead, enlightenment appears as a flexible intellectual pattern. Each culture adapts it according to its own problems. In the Uzbek context, Jadidism transformed enlightenment into a national-pedagogical and moral-cultural program. The role of literature is especially important in both traditions. English writers used fiction, satire, essays, and drama to criticize social injustice and moral hypocrisy. Uzbek Jadid writers used drama, poetry, prose, journalism, and textbooks to awaken social consciousness. Literature in both cases became more than artistic expression; it became a means of intellectual and social intervention. The key typological distinction is the direction of reform. The English Enlightenment often moves from the individual toward society: rational individuals create better institutions. Uzbek Jadid enlightenment often moves from society toward the individual: the nation must educate individuals in order to survive and progress. These two models reflect different historical needs but share a common belief in the power of knowledge and moral renewal.

#### 5. Conclusion

This article has analyzed the common and distinctive factors that shaped English and Uzbek enlightenment and reform traditions through a comparative-typological approach. The study shows that both traditions emerged from the need to overcome ignorance, moral weakness, and social stagnation. Education, literature, public discourse, morality, and reform are central to both traditions. At the same time, the differences between them are significant. The English Enlightenment was shaped by rationalism, empiricism, civic culture, individual liberty, institutional reform, and public debate. Uzbek Jadid enlightenment was shaped by the need for national awakening, school reform, moral discipline, cultural modernization, and resistance to backwardness and dependence. The article concludes that Uzbek Jadidism should be understood not as a secondary reflection of European enlightenment, but as an original reformist tradition adapted to the historical

needs of Uzbek society. Its main contribution lies in connecting enlightenment with national consciousness, education, morality, and social responsibility. The comparative-typological perspective makes it possible to see enlightenment as a global intellectual phenomenon with multiple cultural forms. English and Uzbek traditions demonstrate that reformist thought may develop differently, but its central purpose remains similar: to renew human consciousness, improve society, and create conditions for cultural progress.

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