

**THE JADID MOVEMENT AND ITS IMPACT ON SOCIO-ECONOMIC, POLITICAL  
AND CULTURAL LIFE IN TURKESTAN**

**N.K. Ibodova**

Asia International University

Associate Professor, Doctor of Philosophy (PhD),

[ibotovanasiba@gmail.com](mailto:ibotovanasiba@gmail.com)

**Abstract**

This article analyzes the changes in traditional social structures in Bukhara and Khiva at the beginning of the 20th century, the emergence and development of the Jadid movement. It also discusses how the internal vacuum intensified the contradictions between the layers of social life, and how trade, crafts, and urban life underwent changes.

**Keywords**

modern, social, traditional, structure, economic decline, social life, trade, crafts, colonialism, politics, governance, popular uprisings, conflicts, Turkestan, uprising, sharp discontent, national identity, intellectuals, society.

In the late 19th and early 20th centuries, Turkestan (Central Asia, including present-day Uzbekistan, Kazakhstan, Kyrgyzstan, Turkmenistan, and Tajikistan) became a colony of the Russian Empire and entered a process of radical change. During this period, the transition from an agrarian economy to an industrial one, the social structure of the population, illiteracy, and religious superstition became important issues. At the same time, national intellectuals launched a new ideology - Jadidism, which led to major changes in Turkestan society.

The Russian Empire conquered Central Asia in the middle of the 19th century and brought it under colonial rule. The violation of this policy led to the displacement of peasants and herders, and the resettlement of Russian and Ukrainian populations. This process caused severe social conflicts and dissatisfaction among the population. Changes occurred in the structure of the population of Tashkent and other cities - the share of the Russian population increased, new neighborhoods and industries appeared. These migrations resulted in the emergence of new social strata in the cities.

In Bukhara and Khiva, traditional social structures were changing, but the general economic decline and internal emptiness of social life intensified the contradictions between the layers. Trade, crafts, and urban life also underwent changes. The weakening of the rule based on the colonial policy of the Russian Empire led to a number of popular uprisings and discontent. The accumulated contradictions in 1916 led to uprisings throughout Turkestan, which showed the sharp discontent of the main population against colonialism. During this period, as the sense of national identity grew stronger, the intelligentsia advocated the restoration of the rights, economic independence, and cultural identity of society. This gave rise to new political movements and Jadidism.<sup>1</sup>

The Jadid movement was a national, cultural, educational, and political movement that emerged in Turkestan in the late 19th and early 20th centuries, seeking to eliminate illiteracy and lack of enlightenment, and to modernize education. The Jadids:

- Set as their main goal to introduce the people to science and enlightenment;
- Traditional – aimed to review madrasas and enrich them with secular sciences;
- Promoted the idea of national identity and independence.

<sup>1</sup> Ahmedov B. O'rta Osiyo tarixi . – Toshkent: O'qituvchi, 2000.

During this period, intellectuals such as Mahmudkhodja Behbudiy, Abdulla Avloniy, Abdurauf Fitrat became representatives of Jadidism, who served to renew society through new-style schools, the press and literature. The Jadidism movement played an important role in awakening consciousness in Turkestan, increasing literacy and nationalizing new social writings. It stimulated cultural revolutionary changes in society in the early years of the 20th century, although this movement arose after the situation after 1917, its impact lasted for a long time.

In the late 19th and early 20th centuries, Turkestan entered the colonial policy of the Russian Empire and underwent complex socio-economic and political changes. As a result of these processes, serious changes occurred in all spheres of the population's life. The Jadidism movement that was formed here served to renew society, preserve literacy and awaken national identity through the movement's intellectuals.<sup>2</sup>

The beginning of the 20th century coincided with one of the most serious turning points in the history of Turkestan. The processes that had developed in the country over the past decades had come to the surface of social life, revealing a deep tension that had engulfed its foundations. These processes, which arose due to external and internal factors, were not the same in their nature, but were unified in their destructive impact. Turkestan was on the verge of significant political change in 1917. The peoples of the region waged a relentless national liberation struggle against 50 years of Russian colonial oppression. It initially emerged in the politics of the Enlightenment movement. Jadidism emerged as an ideologically unifying force for the Uzbek people at a time when the fate of Turkestan was being decided. The idea of the unity of Turkestan has been an age-old dream of the peoples living in it. Even today, this idea is common to all our peoples. At the beginning of the 20th century, the territory of present-day Uzbekistan included three state associations: the Turkestan General Governorate, which was formed after Russia conquered Central Asia and was incorporated into it as a colony, as well as the superficially independent, but dependent on Russia, Emirate of Bukhara and Khanate of Khiva. At that time, it was called Turkestan or Turkestan due to the size of its territory and population. The Turkestan General Governorate was the largest. It included the Samarkand, Syrdarya, Fergana, Transcaspian and Ertisuv regions. The main, majority of the country's more than five million population were Uzbeks, Tajiks, Kyrgyz, Kazakhs, Turkmens and other local peoples. All of them were Muslims who believed in Islam. However, at that time the concepts of "Muslim", "Muslim population" had not only a religious, but also an ethnic meaning, and were used to distinguish the local population from the Russian-speaking population resettled from Russia, the number of resettled people was less than a tenth of the total population of the country. In the light of the problems of national liberation movements, the history of the struggle for autonomy, the unity of Turkestan, and, in essence, for independence, which fully reflects the real tragedy of all social and political forces, the people's masses, which emerged after the overthrow of the tsarist regime in February 1917, at the stage of a fundamental turning point in the development of Turkestan, is of great importance and even defining importance in our days. At that time, the tsarist regime did not want the emergence of a local bourgeoisie. Therefore, the Russian aristocracy and bourgeoisie restricted the economic and political rights of the growing Uzbek national bourgeoisie and hindered its development.

The national bourgeoisie was dissatisfied with this discrimination. Among the figures of the Islamic religion, there was a group that sincerely wanted the people to be enlightened, and these progressive intellectuals were against the Charizm and ignorant priests. These progressive forces, thinking about the development of the nation, existed among almost all classes of the Uzbek people - artisans, farmers, merchants, large landowners, Islamic scholars. The intellectuals

<sup>2</sup> Zohidov, A, 1913-1914-yillarda To'g'onning Markaziy Osiyoga ilmiy safari. T.: "Fan". 1995. -76.b.

decided to awaken the people from centuries-old backwardness and start the fight against Charizm from the educational front. The Jadid movement found a favorable time for its development in the Turkestan region in such historical conditions. 20 years later, by 1917, the Jadids were at the heart of political processes in Turkestan. Jadidism had already risen from an enlightenment movement to a political movement in 1917, and in that same year, four All-Turkestan Kurultai were held.<sup>3</sup>

At the 1st Congress held in Tashkent on April 16-23, 1917, the idea of organizing Turkestan autonomy within democratic Russia was put forward. This idea was the first step of the peoples of Turkestan on the path to restoring their national democratic statehood. On September 10, 1917, the 2nd Congress of all Muslims of Turkestan opened in Tashkent. The national idea and national ideology occupy a special place in the rich historical heritage of the Jadids. Jadidism was not only a cultural phenomenon, but also, first of all, a political phenomenon. In their activities, the Jadids covered all issues, from the state and its construction to society and its spiritual life. The issue of regional autonomy remained the main issue in the socio-political life of Turkestan. The national idea of the Jadids that emerged at this time had the following two main goals:

- raising our people to the level of the enlightened nations of the world;
- achieving the independence of Turkestan.

In the Jadids' views on the state and society, these two issues were inextricably linked. Because in order for a nation to be enlightened, it must be independent. And in order to be independent, our people, first of all, had to master science and enlightenment. On the one hand, the Jadids fought for the independence of Turkestan. On the other hand, they sought to build a democratic legal state in Turkestan. So, this struggle formed the basis of the Jadid ideology. Among the Jadids, outstanding scientists, modern knowledgeable specialists in the fields of industry and agriculture, and cultural figures grew up, dreaming of seeing the country prosperous and the Motherland independent, and they fought selflessly for this cause.

## REFERENCES

1. Ibodova N.K. (2023). ALI QUSHCHI FAOLIYATINI TADQIQ ETISHDA IBROHIM MO'MINOVNING ROLI. Sharq uyg'onishi: Innovatsion, ta'lim, tabiiy va ijtimoiy fanlar, 3(2), 824-829.
2. Komilovna I.N (2024). Akademik Ibrohim Mo'minov faoliyatining falsafiy yo'nalishlari. Integratsiyalashgan siyosat va amaliyotda barqarorlik jurnali, 2(1), 15-18.
3. Ibodova N.K (2024). AMIR TEMUR SHAXSIYATINI O'RGANISHDA IBROHIM MO'MINOVNING ROLI. XALQARO FANLAR, TA'LIM VA YANGI O'QITISH TEXNOLOGIYALARI, 1(4), 154-157.
4. Ibodova N. (2024). AKADEMIK IBROHIM MO'MINOV: MENING BIRINCHI USTOM - ONAMI. Umumjahon fanlari bo'yicha ta'lim tadqiqotlari, 3(4 MAXSUS), 436-438.
5. Ibodova N., & Raupova, R. (2023). ÖZBEK EDEBİYATI DİLİNİN MODERNİTE DÖNEMİNDE GELİŞİMİNDE COLPON'UN ROLÜ. Filologiya masalalari yosh tadqiqotchilar nazarida, 1(1). 2023 yil
6. Ibodova Nasiba Komilovna. (2024). IBROHIM MOMINOV ABU RAYHON BERUNIY IJODI TAHLILI. MEDITSINA, PEDAGOGIKA VA TEXNOLOGIYA:

<sup>3</sup> Rajabov.Q., Xaydarov. M. Turkiston tarixi. –T.:Universitet. 2002.

- TEORIA VA PRAKTIKA, 2(4), 359–365. izvlecheno ot <https://universalpublishings.com/index.php/mpttp/article/view/5153>
7. Ibodov G.K (2023). KLASSIK VA MAXSUS - YORDAMCHI MASHQLARNING YUKLAMA ME'YORI. Umumjahon fanlari bo'yicha ta'lim tadqiqotlari, 2(15), 13-16. <http://erus.uz/index.php/er/article/view/4660> dan olindi
8. N.K.Ibodova. Zamonaviy she'riyat tilida leksik birliklarning shakl va ma'no munosabatlariga ko'ra tasnifi. Yevropa norasmiy ta'limda innovatsiya jurnali. 2024. 163-166-betlar. <https://inovatus.es/index.php/ejine/article/view/4226/4140>
9. N.K.Ibodova. JADID SHE'RIYATINDA SHAKL VA MA'NO MUNOSABATLARI. YANGI UYG'ONISH DAVRI xalqaro ilmiy jurnali. 2024. 924-978-betlar. <https://doi.org/10.5281/zenodo.14217148>
10. N.K.ibodova. OCHKO'ZLIK DAVRI: TIL VA SHE'R. Xalqaro ilmiy jurnal. «ZAMONAVIY FAN VA TADQIQOTLAR» 2024. 651-655-betlar. <https://doi.org/10.5281/zenodo.14543293>
11. N.K.Ibodova. YANGI SHE'RNING LINGVISTIK VA MADANIY XUSUSIYATLARI. YANGI UYG'ONISH DAVRI XALQARO SCIENIAL JURNALI. 2025. 905-908-betlar. <https://doi.org/10.5281/zenodo.14738912>