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the rich and the mullahs who lived there did not want to obey them and wanted to seize power. And the Soviet government took some measures against it:

1. It was decided to carry out all the documents in the local language in the villages.

2. Local cadres were prepared for managing these areas and executing economic affairs.

3. The situation of the previous system which was harmful to the Soviet ideology and power was gradually eliminated. These included clearing local authorities from scholars, wealthy men and money lenders, restricting private ownership of land and transferring all lands, including vaqf lands (the lands owned by religious parties) to the state property etc.

**Conclusion**

After the adoption of the new constitution of the KhNSR in 1923, rural soviets began to be formed and the elderly institution was abolished as a supplement of the khanate system. Rural Soviets are composed of at least three people at a general meeting of the population of at least 50 and more than 100 households. The elected village council was approved by the Executive Committee of the district council.

In short, the formation of local government bodies in the 20th century can be divided into 2 phases. First, in the period from 1920 to 1923, the highest and local authorities of the KhNSR were formed. Revolutionary committees were organized in the provinces and districts, institutes of elders were established in villages, committees of poorer peasants were created, Soviet-minded local cadres were trained. The local government system was cleared of people who did not meet Soviet ideals.

The second one dates back to 1923-1924. During these years, local governments were strengthened. The state was named as KhSSR and a new constitution was adopted. In rural areas, general assembly of village community and councils were created instead of elders. The right to be elected was granted only to
the poor and the peasants who were on the side of the councils. Private property was limited. KhNSR was completely controlled by the Soviet authorities in all branches.

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Annotatsiya: XIX asr oxirlarida Turkistonda ma’rifatparvarlik ko’ринishida boshlangan jadidchilik harakati XX asr boshlariga kelib mintaqadagi ijtimoiy- iqtisodiy, siyosiy jarayonlarga o’z munosabatini bildira boshldi. Ushbu maqolada jadidchilik harakati namoyondalarining o’z davri matbuotidagi chiqishlari va jadidchilik davri tarixshunosligining sovet mustabid davri va mustaqillik yillarida tadqiq qilinishi masalalari yoritilgan.

Kalit so‘zlar: tarixshunoslik, xorij tarixshunosligi, tarixiy tahlil, arxiv hujjatlari, mahalliy manbalar, Turkiston general-gubernatorligi hisobotlari, milliy taraqqiyparvarlik, ijtimoiy-iqtisodiy hayot.

Аннотация: В начале XIX века движение джадидов, начавшееся в Туркестане в форме просветительской деятельности, начало выражать свое отношение к социально-экономическим и политическим процессам в регионе в начале XX века. В этой статье рассказывается о деятельности джадидского движения в его собственной прессе и об изучении джадидский историографии периодических изданий в советское время и годы независимости.

Ключевые слова: историография, зарубежная историография, исторический анализ, архивные документы, местные источники, отчеты генерал-губернатора Туркестана, национальный прогресс, социально-экономическая жизнь.
Abstract: At the beginning of the XIX century, the Jadid movement, which began in the form of education in Turkestan, began to express its attitude to the socio-economic and political processes in the region in the early 20th century. This article outlines the activities of the Jadid movement in its own press and the study of the Jadidian historiography during the Soviet era and independence years.

Keywords: Historiography, foreign historiography, historical analysis, archival documents, local sources, Turkestan general-governor's reports, national progress, socio-economic life.

Introduction

Including, the study of social and political processes that took place in the 20th century Uzbekistan, which is at the center of the world’s attention from a geopolitical point of view, in particular the problems of the struggle for reform, renewal, progress and independence, to put it more simply, the Jadid movement, today are relevant not only from a historical, but also from a modern point of view. It is impossible to objectively fully evaluate the activities of the Turkic Jadids without studying their views in social and economic life.

One of the main factors that led to the emergence of the Jadid movement was the difficulties of people arising from the colonial policy pursued by the Russian Empire in the agricultural and industrial sectors and the problems of the economic prospects of Turkestan.

The proposals and practical actions of the Jadids in carrying out reforms in agriculture, handicrafts and industry of the country, attracting modern technologies, developing domestic and foreign trade and forming a national banking system, the private sector, to encourage and develop private property has an important role not only in the history of Turkestan, but also for Uzbekistan, which is currently experiencing its own economic development.

It is well known that the social and economic history of Uzbekistan at the beginning of the twentieth century was based mainly on archival documents, general governor's reports or the memoirs of Russian tourists and soldiers. Studying the issue
of Jadid’s views on social and economic problems in the region will help not only to discover new facets of Jadid patriotic activity, but also to discover the real facts of local sources about the socio-economic life of the period, as well as the realization of objective reality, comparing them with facts from other sources.

Although the question of the role of the Jadids of Turkestan in the economy and social life of the country was not considered as a separate study, it can be analyzed in the context of the Soviet era, independence and foreign historiography. One can observe some biased approaches in the Soviet era to the practical activities of the Jadids. In particular, if in the works of E. Mavloniy, Sh. Inoyatov, I. Dodonov, I. Muminov, M. Vahobov, T. Ernazarov and A. Akbarov and other researchers, the activities of jadids are estimated from a class point of view, in the works of E. Fedorov, G. Galuzo, I. Braginskiy, A. Ikromov appeals of the Jadids to strengthen the state and their actions to restore the rights of the people and the national economy are considered as activities of “bourgeois nationalists” and “bourgeois ideologists”.

In the majority of studies of the Soviet era, the work of the Jadids on reforming Islam was considered with atheistic approaches, and they were accused of "Pan-Islamism" and "Pan-Turkism". Such views are traced in the works of G. Galuzo, I. Braginskiy, I. Dodonov, T. Ernazarov and A. Akbarov.

In the late 80s of the 20s and 1990s, there were some changes in the assessment of Jadidism and its leaders. For example, a round table conference entitled “The Role and Essence of Jadidism in the History of the Ideological Struggle of the Late XIX and Early XX Century” held at the Institute of Language and Literature of the Academy of Sciences of the Republic of Uzbekistan on October 12, 1988 can be one example.

The article by B. Kosimov, which highlighted a number of arguments about the reasons for the emergence of a new reformist movement in Turkestan, its essence and specific elements, as well as estimates of the Soviet era, gives a correct assessment that they defended the interests of the general public and the local
bourgeoisie in their economic views. They were a force that wanted to turn Turkestan into a blessed Motherland of the literate, wanted first of all to get rid of Russian colonial dependence.

The article held in the form of a discussion on the study of the works on jadids by P.M. Mirzaakhmedov and D.Rashidovas expresses an idea devoted to the process of the formation of Jadidism and their evolution on the basis of new methodological approaches, criticizing the bias.

**Literature Review**

The article by N. Avazov on the economic activities of Mahmudhoja Behbudi outlined the thoughts of Mahmudhoja Behbudi that it is necessary to train specialists for the development of the economic sphere, and that the future of Turkestan is in the hands of economists. The article also contains valuable information about M. Behbudi’s remarks about the preservation of national wealth and his appeal to the local population, information about his work to improve the country's economy and his proposals on the issue of national banks.

A comprehensive study of the Jadids and their activities began after independence. From this point on, new aspects of the national patriotic movement are being studied and opened. Especially in the works of D. Alimova, S. Agzamkhujayev, R. Abdullaev, K. Rajabov, D. Tashkulov, A. Mingnorov, T. Kozokov, A. Khudoykulov, R. Shamsutdinov, S. Holboev, B. Kosimov, N. Karimov, Sh. Rizaev, S. Akhmedov, G. Makhmudov, D. Radjabova found their new objective interpretation of the activities of prominent representatives of the Jadid movement of Turkestan in the field of political and national statehood, law, culture, spirituality and education, modernization of people's lives, as well as problems youth and women.

In his article by N. Karimov on the essence and peculiarities of Jadid poetry, we can see materials on how Jadid patriots fought to clarify and solve social and economic problems in Turkestan using the method of poetry.
In one of his works by N.Karimov, dedicated to the life and work of Chulpan, who is one of the active representatives of the movement, an article “New bank in Andijan” was noted, which tells about the country's economy. Speaking about the literary and political activities of Chulpan, N. Karimov wrote that Chulpan called on the local rich people for the social protection of ordinary people.

In the article of F.Ergashev, in which the Jadids are represented as a national intelligentsia, the views of M. Behbudi on the socio-economic situation of Turkestan were mentioned. The author of the article provided information on Behbudi’s proposals on the necessary reforms in trade, banking and business, and at the same time presented Behbudi as a mature and comprehensively-developed leader of the Uzbek intelligentsia.

Research Methodology

N. Abduazizova conducted a special study on the work done by the Jadids in the field of the national press. In particular, N. Abduazizova analyzed the content and essence of a number of articles in local newspapers published by Jadids on agriculture and melon growing, trade, production, crafts, national investments, socio-economic reforms, and also stressed the high role of the Jadid press in setting up social and economic issues. country life in those times.

In her study, A.Z. Boltabayeva also noted that Jadidism had penetrated all spheres of life, including the social and economic life of the region at that time.

S. Ahmedov also analyzed in the preface, written for the collection of selected works of one of the great representatives of the Jadidism movement Munavarkari Abdurashidkhonov about his views in the field of banking and social life of the population.

R. Sharipov and F. Mukhidдинова wrote in their study: “One of the peculiarities of Jadid literature and even journalism is that the Jadids were not eager to find out the causes of the deep economic crisis in Turkestan, who made this situation. Their goal was to get people out of this swamp, ignorance, and backward unsuccessful life”. True, it will be mistaken to believe that their work did not show
the roots and motives of the origin of the crisis in the province. Because, in addition to criticizing the backward poor situation of farmers, artisans and merchants of poor Turkic peoples, the Jadids also answered the question of who caused this serious social phenomenon and called for public awareness and vigilance.

It should be noted that the research of the historian D. Alimova is of great importance for the objective coverage of the movement of the national Jadids Terkestan and their social and political views. The articles and brochures of D. Alimova provide a comprehensive overview of the activities of the outstanding Jadid movement and its role in history.

The study of D.A. Alimova covers almost all aspects of the Jadid movement, including the socio-economic views of the Jadids. In particular, in her article, the scientist D. Alimova, who is called “Reading Jadids ...”, stressed that the Jadid intelligentsia wanted a socially secure and safe market economy, a democratic state based on an open foreign policy, and a national currency. She also noted that many Jadids, such as Ubaydullokhaja Asadullokojaev, had sufficient legal and economic knowledge.

**Analyses and Results**

In another study by D.A. Alimova, which covers the political and social activity of the Jadid movement in Central Asia, it was highlighted that one of the key factors for the arrival of the Jadid movement in the political arena is the difficult economic situation in the country, the region’s lagging behind world development.

D. Alimova’s article devoted to a broad analysis of Jadid thought is that in her research D. Alimova draws attention not only to their political, social and cultural ideas and practical evidence of these ideas, but also to the fact that factor of occurrence of Jadidism and that the Jadids fought to save the people of the region from economic dependence and underdevelopment.

In a historical study on Behbudi, published in collaboration with D.Alimova and D.A. Rashidova also contains information on Behbudi’s trade and business activities.
The article by D. Alimova on the history of Uzbek statehood also considers the views of Behbudi and the observations of Ubaydulla Khojaev on the socio-economic life and economic situation of the country, namely in the Fergana share. In another study, D. Alimova specifically emphasized the reform activities of the Jadids and proved that they were an integral part of the events that took place in the world at that time.

H. Ziyoev, speaking about the causes of Jadidism in his research, noted the economic decline in the country as one of the key factors of these reasons.

In the studies, K. Rajabov also assessed the activities of the Jadids, emphasizing their political activity in the country's independence and their secret organizations, as well as the ideological movement of Turkestan Jadidism and its leaders.

In the thesis of A. Khudoykulov, the background to the emergence of Jadidism, its activities in the field of education and the development of the local press were studied.

In the studies of D. Radjabova, factual materials on the ideas of the Jadids on the problem of youth and women were introduced for practical use, and a new aspect of their activity was discovered.

In foreign historiography, we can observe new approaches and views to representatives of the Jadid movement, which played an important role in the life of Turkestan in the early 20th century. Although foreign scientists have not announced a separate study on the topic of Jadidism, which we are studying, as in our publications, they contain certain information. In particular, in the study of E. Allworth on the situation in Central Asia during the rule of the Russian Empire, a special place was given to the socio-political and cultural reforms of the Turkestan Jadids.

The article by I. Baldauf, which explores the essence of Behbudi’s memories (travels), emphasizes the idea “there should be geographical and trade records in Behbudi’s memoirs that were written to establish trade and tourism relations with
other countries” and emphasizes its value even for international relations. In addition, I. Baldauf, recognizing that the Jadids put forward specific economic and legal concepts, and fought for the modernization of all sectors of the country, including improving people's lives.

**Conclusion**

A. Khalid’s article on the history of book publishing, publishing and reform in Central Asia during the period of colonial dependence on the Russian Empire revealed the role and place of the Jadids in the development of the publishing industry of Turkestan in the 19th and early 20th century, as well as by noted about the business activities of local Jadid businessmen in the field of press. A. Khalid also confirms that Munavvarkori Abdurashidkhanov are those who are familiar with new modern technologies, have enough economic knowledge and are convinced of their own experience.

Based on the above research, it can be said that the activities of the Jadidi movement and its representatives have been a very important object of the study of social sciences until today. Soviet historiography focuses on the political and cultural views of the Jadids and their activities in this area, a study was conducted on this topic in a one-sided approach from the point of view of religious ideology, but after the 1990s, and especially during the years of independence of Uzbekistan, the Jadidism and its representatives are widely studied in historical, philosophical and literary aspects.

With regard to the issue of socio-economic views of the Turkestan Jadids, it should be noted that this question in the Soviet years was not studied by local or foreign scientists as a separate monograph.

**References:**


