

TURKESTAN JADIDISM IN FOREIGN SCHOLARSHIP

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Abstract. *This article provides a comprehensive analysis of the study of Jadid literature in foreign scholarship, with particular attention to the works of Jeff Sahadeo. The research examines Sahadeo's scholarly interpretations of the Russian Empire's colonial policy in Turkestan, the local society, and the Jadid movement. The article highlights his views on colonialism, modernization, national identity, and intellectual resistance within the context of Turkestan's historical development.*

Keywords: *Jadidism, Jeff Sahadeo, colonialism, history of Turkestan, modernism, Jadid press, liberation movement, colonial policy, national identity.*

Annotatsiya. *Ushbu maqolada jadid adabiyotining xorijiy adabiyotshunoslikda, xususan, Jeff Sahadeo tadqiqotlarida o'rganilishi atroflicha tahlil qilinadi. Tadqiqotda Sahadeonning Rossiya imperiyasining Turkistondagi mustamlakachilik siyosati, mahalliy jamiyat va jadidchilik harakatiga doir qarashlari ilmiy jihatdan yoritiladi.*

Kalit so'zlar: *Jadidchilik, Jeff Sahadeo, mustamlakachilik, Turkiston tarixi, modernizm, jadid matbuoti, ozodlik harakati, kolonial siyosat, milliy o'zlik.*

Аннотация. *В данной статье всесторонне анализируется изучение джадидской литературы в зарубежном литературоведении, в частности в исследованиях Джеффа Сахадео. В работе рассматриваются научные взгляды Сахадео на колониальную политику Российской империи в Туркестане, местное общество и джадидское движение. Особое внимание уделяется его интерпретации колониализма, модернизации, национального пробуждения и роли джадидской интеллигенции в формировании общественно-политического сознания Туркестана.*

Ключевые слова: *джадидизм, Джефф Сахадео, колониализм, история Туркестана, модернизм, джадидская печать, освободительное движение, колониальная политика, национальная идентичность.*

Introduction. The issue of how the Jadid movement has been studied in foreign scholarship has not yet been fully explored. In this regard, the academic legacy of Jeff Sahadeo is of particular significance. Sahadeo is a prominent scholar whose research focuses on Central Asia, the Caucasus, Russia, and Eurasian history, as well as on empire, migration, and diaspora studies. His works offer a unique perspective on the Jadid movement through the lens of foreign scholarship.

Literature review. Jeff Sahadeo, a professor at Carleton University (Canada), is recognized as one of the leading specialists in the history of Central Asia, the Caucasus, and Eurasia. Among his most important publications are *Russian Colonial Society in Tashkent, 1865–1923* (2007), *Voices from the Soviet Edge: Southern Migrants in Leningrad and Moscow* (2012), and *Everyday Life in Central Asia: Past and Present* (2007), co-edited with Russell Zanca. These works provide an in-depth analysis of the lives of Central Asian peoples during the colonial period, their cultural and political identities, and their socio-economic conditions [4].

Research methodology. This study employs historical-comparative, descriptive-analytical, and source-based research methods. The works of Jeff Sahadeo, particularly *Russian Colonial Society in Tashkent, 1865–1923* and *Everyday Life in Central Asia: Past and Present*, serve as the primary sources for analysis. In addition, relevant studies on Jadidism, including Adeeb Khalid’s research, were examined to contextualize Sahadeo’s interpretations within broader international scholarship. The collected materials were analyzed through comparative evaluation, textual analysis, and historical interpretation in order to identify Sahadeo’s perspectives on colonialism, educational reform, national awakening, and the Jadid movement in Turkestan.

Results and discussion. A distinctive feature of Sahadeo’s scholarship is his portrayal of local populations not merely as passive objects of colonial policy but as active historical agents striving to shape their own destinies. This approach is clearly reflected in his assessment of the Jadid movement.

In *Russian Colonial Society in Tashkent*, Sahadeo offers a comprehensive analysis of colonial society in Tashkent during the late nineteenth and early twentieth centuries. He describes pre-colonial Tashkent as an ancient center of culture and learning: “Each neighborhood of Tashkent developed its own sphere of economic specialization. One specialized in saddle-making, another in silk weaving, while others focused on footwear or leather production” [6]. This description demonstrates the rich economic traditions of local society.

Sahadeo critically examines the concept of “civilization” promoted by Russian colonial authorities. According to him, colonial administrators employed the term in a manner that differed significantly from the European notions of culture and progress. In the colonial context, “civilization” became an ideological instrument used to justify superiority and domination over the indigenous population [5]. Furthermore, Russian settlers encountered a vibrant and dynamic social and economic environment in Turkestan, which sharply contradicted their stereotypical perception of Asia as backward and stagnant.

Sahadeo regards Jadidism as an intellectual and political movement that emerged among Central Asian intellectuals under colonial conditions and laid the foundation for national awakening. Drawing on Adeeb Khalid’s *The Politics of Muslim Cultural Reform: Jadidism in Central Asia*, he explores the Jadids’ distinctive views on the relationship between the Russian Empire and the indigenous peoples. As Khalid emphasizes, the Jadids sought to fundamentally reconsider traditional understandings of culture and religion and adapt them to the demands of modernity [7].

According to Sahadeo, the term “Jadid” was initially associated with educational reform, particularly the establishment of “new-method” schools, the introduction of modern scientific subjects, and the development of textbooks in native languages. These

schools combined traditional religious instruction with the teaching of natural sciences, geography, history, and the mother tongue.

Young Central Asian intellectuals identified themselves as “Jadids” or advocates of the “new method,” thereby formulating their own vision of progress. The movement sought new ways to liberate Central Asia from the economic and political influence of colonial rule. Jadidism played a crucial role in fostering national awakening and shaping modern socio-political consciousness.

Sahadeo also emphasizes the impact of the Russian Revolution of 1905 on Turkestan and highlights the role of the Jadid press during this period. Newspapers such as *Turkiston Viloyatining Gazeti*, *Taraqiyiy*, and *Khurshid* served as ideological platforms for Jadid intellectuals. These publications criticized colonial rule, addressed issues related to religion and education, and encouraged the population to pursue enlightenment and knowledge [6].

Particular attention is given to the activities of Munavvar Qori Abdurashidkhanov. In 1901, he established a new-method school in Tashkent where modern and religious subjects were taught in combination. Sahadeo also discusses Munavvar Qori’s textbooks, including *Adibi Avval* (“The First Teacher”), *Adibi Soniy* (“The Second Teacher”), *Alphabet*, and *Geography*, which are regarded as some of the earliest examples of Uzbek pedagogical literature.

In the chapter “War, Empire, and Society: 1914–1916,” Sahadeo examines the imperial decree that mobilized the population of Turkestan for wartime labor during the First World War and the subsequent uprising against it. The decree primarily targeted adult men, who were the principal providers for their families, provoking widespread resentment among the local population. Although the decree was initially directed at the inhabitants of Tashkent and the Fergana Valley, the wave of protests quickly spread throughout Turkestan.

The uprising was brutally suppressed by the colonial authorities. Numerous participants were imprisoned and executed. Sahadeo describes this tragedy based on the accounts of foreign observers. In 1916, the American scholar Jerome Davis visited the main prison near Tashkent and described it as a “death camp.” Designed to accommodate ten thousand inmates, it held more than twenty-five thousand prisoners at the time. Malaria and typhus were widespread, and dozens of prisoners died each day. In 1917, the Danish military observer A. H. Brun also reported severe shortages of food and clothing, as well as deplorable sanitary conditions. According to Sahadeo, complaints submitted by camp officials were largely ignored by provincial authorities. The events of 1916 subsequently contributed to the intensification of political processes and influenced the emergence of ideas associated with the Turkestan Autonomy movement.

Conclusion. Jeff Sahadeo’s scholarship represents an outstanding example of how the Jadid movement can be examined from the perspective of international academic

research. His works provide a balanced and multifaceted analysis of the Russian Empire's colonial policy in Turkestan, Jadid educational reforms and journalism, as well as the uprising of 1916–1917 and its consequences.

Sahadeo's most significant contribution lies in his portrayal of the indigenous population—and the Jadids in particular—not merely as victims of colonial domination but as active historical agents capable of intellectual and political resistance. His interpretations also enable comparative studies between Jadidism and other movements of national awakening and modernization around the world.

The ideological legacy of Jadidism continues to serve as an important spiritual and intellectual foundation for contemporary processes of renewal. In this respect, the works of foreign scholars such as Sahadeo constitute valuable comparative sources. The study of Jadidism in foreign scholarship is significant not only from a historical perspective but also for strengthening national identity and promoting a deeper appreciation of the historical heritage of Uzbekistan.

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