



Volume: 76 / 2026
Economy and Innovation
ISSN: 2545-0573

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THE ECONOMIC VIEWS OF THE JADIDS AND THEIR PLACE IN THE DEVELOPMENT OF NATIONAL ECONOMIC THOUGHT

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ARTICLE INFO

Keywords: Jadidism, history of economic thought, national economic thought, Behbudiy, Fitrat, Avloniy, human capital, economic backwardness, thrift.

Abstract.

The article analyses, from the perspective of the history of economic thought, the economic views of the Jadid movement that emerged in Turkestan in the late nineteenth and early twentieth centuries. Drawing on the works of Mahmudkhoja Behbudiy, Abdurauf Fitrat, Munavvar qori Abdurashidkhonov and Abdulla Avloniy, the study systematises the Jadids' ideas on education as a factor of economic development, their critique of raw-material dependence, the principles of thrift and work ethic, and their proposals for national economic institutions. These views are compared with the concepts of F. List, M. Weber and A. Gerschenkron, and their relevance for current economic reforms is substantiated.

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INTRODUCTION

The history of economic thought is usually studied within the framework of the European economic schools – mercantilism, the physiocrats, classical political economy and the trends that followed them. However, world economic thought is not limited to Western thinkers: distinctive economic views have emerged in various regions as a response to the demands of modernisation. The Jadid movement in Turkestan was one such phenomenon, and its representatives placed on the agenda not only educational reforms but also the transformation of society's economic condition.

After Turkestan was incorporated into the Russian Empire in the second half of the nineteenth century, the region's economy changed fundamentally. The territory was turned into a supplier of raw cotton for the imperial textile industry, while the construction of railways linked it to the Russian market [1]. Although this process revitalised trade, it deepened the economic dependence of the local population, and the leading positions in industry and finance remained mainly in the hands of entrepreneurs who had come from outside the region [2]. In the Emirate of Bukhara and the Khanate of Khiva, the traditional system of government hindered economic renewal [3].

Although Jadidism originally arose as the movement of “usul-i jadid” (new method) schools initiated by Ismail Gasprinski, in Turkestan it developed into a wide-ranging socio-cultural reform project [4]. Researchers have comprehensively examined the educational, literary and political activities of the Jadids [5]. However, their economic views have often remained at the level of general description and have not been systematically analysed in the context of the history of economic thought. Yet the works of the Jadids clearly express ideas about human capital, overcoming economic backwardness, entrepreneurial ethics and national economic institutions [6].

The aim of the study is to systematise the economic views of the Jadids according to their main directions, to compare them with world economic theories and to determine their place in the development of national economic thought. To achieve this aim, the following tasks were set: to identify the economic ideas in the works of the Jadids; to classify them into thematic groups; to conduct a comparative analysis with Western economic theories; and to assess their contemporary significance [7], [8].

METHODOLOGY

Foreign and domestic studies of Jadidism form two main lines of research. A. Khalid analyses the Jadids as agents of cultural reform and assesses their activities as a modernisation project under colonial conditions, while in his later study he shows the role of the Jadids in the process of nation-building. E. Allworth has historically examined the contribution of the Jadids to the formation of Uzbek national identity. Among domestic studies, the works of B. Qosimov stand out for their in-depth study of the literature and ideology of the national awakening period. In these studies, however, economic issues are considered mainly within the general social context.

The source base of the study consists of the published works of the Jadids: the works of Behbudiy, Fitrat, Munavvar qori Abdurashidkhonov and Avloniy. For theoretical comparison, the classical economic doctrines were selected, in particular A. Smith's views on the division of labour and national wealth, F. List's concept of national productive forces, M. Weber's thesis on economic ethics and A. Gerschenkron's theory of economic backwardness.

The study used historical-logical, comparative-historical, content analysis of texts and hermeneutic methods. In the course of the content analysis, ideas of economic content were extracted from the works of the Jadids and combined into five thematic groups: education and human capital; economic backwardness and raw-material dependence; economic ethics; economic institutions; and economic relations with the outside world. The comparative analysis was carried out by identifying, for each of these groups, the closest concepts in world economic theory.

RESULTS

The analysis of the works of the Jadids showed that their economic views are not scattered thoughts but a system of interrelated ideas. At the centre of this system lies the task of identifying the causes of society's economic backwardness and finding ways to overcome it. The representatives of Jadidism and their main economic ideas are summarised in Table 1 [9].

Table 1.

Representatives of Jadidism and their main economic ideas

Representative	Main works and publications	Main economic ideas
Mahmudkhoja Behbudiy (1875–1919)	The drama “Padarkush” (The Patricide), the newspaper “Samarqand”, the journal “Oyina” (The Mirror)	Learning foreign languages for trade and administration, criticism of wastefulness, mastering modern trade and crafts
Abdurauf Fitrat (1886–1938)	“Munozara” (The Debate), “Hind sayyohining qissasi” (The Tale of an Indian Traveller), “Rahbari najot” (The Guide to Salvation)	Seeing the causes of economic backwardness in the absence of science, developing trade, industry and transport, the efficient use of waqf funds

Munavvar qori Abdurashidkhonov (1878–1931)	The newspaper “Xurshid” (The Sun), the primer “Adibi avval” (The First Teacher)	Training literate personnel through new-method schools, establishing joint partnerships and societies
Abdulla Avloniy (1878–1934)	“Turkiy Guliston yoxud axloq” (The Turkic Gulistan, or Morals)	Interpreting iqtisod (thrift) as a moral virtue, diligence, contentment and opposition to wastefulness

Source: compiled by the author on the basis of the works of Behbudiy, Fitrat, Abdurashidkhonov and Avloniy.

Education and human capital. The Jadids regarded knowledge and skills as the main factor of economic development. They viewed new-method schools not merely as a means of literacy, but as a way of preparing a generation that would master modern professions and be able to compete in trade and industry. Behbudiy’s call for the nation’s children to know not two but four languages had a direct economic meaning: he justified it by the fact that knowledge of languages opens the way to trade relations, government offices and modern professions [10]. The activities of Munavvar qori were also aimed at linking education with the practical needs of society [11]. In essence, this approach is close to the concept of human capital that later took shape in economic theory [12].

Economic backwardness and raw-material dependence. In Fitrat’s work “The Tale of an Indian Traveller”, the economic condition of Bukhara is critically assessed through the eyes of a foreign traveller: the absence of science, the narrow scope of trade, the lack of modern transport and industry, and the dominance of foreign goods in the local market are presented as the main signs of backwardness [13]. Fitrat seeks the cause of backwardness in internal governance and the lack of enlightenment rather than in external factors. The Jadid press likewise described the fact that the territory only grew cotton and bought finished products from outside as a dangerous form of dependence [14].

Economic ethics. In Avloniy’s work “The Turkic Gulistan, or Morals”, iqtisod is interpreted as a separate virtue and is explained in the sense of spending money appropriately, avoiding waste and saving for the future. The Jadids sharply criticised the custom of excessive spending on weddings and ceremonies, since such expenses drove families into debt and prevented capital from being directed into production [15]. The promotion of diligence, honesty and thrift formed the economic basis of the Jadids’ moral programme.

Economic institutions. To put their ideas into practice, the Jadids founded charitable societies and partnerships engaged in book publishing and bookselling. The “Tarbiyai atfol” (Education of Children) society in Bukhara raised funds to send young people to study in Istanbul [16]. During the period of the Turkestan Autonomy proclaimed in 1917, the Jadids put forward the idea of independently resolving issues of the territory’s economic independence, land and water relations and financial administration. Fitrat, in turn, proposed the efficient use of waqf properties for the needs of education and society [17].

Economic relations with the outside world. Considering isolation to be a cause of backwardness, the Jadids called for studying the experience of Europe and the Ottoman state. They emphasised that the national economy could be developed by mastering foreign technologies and knowledge and by studying abroad. At the same time, the Jadids understood the need to harmonise openness to the outside world with national interests and support for local producers. A comparative analysis of the Jadids’ economic views with world economic theories is presented in Table 2.

Table 2.

Comparative analysis of the Jadids’ economic views with world economic theories

Direction	The Jadids’ view	Closest concept in world economic thought
Education and knowledge	Science and crafts as the foundation of economic development	A. Smith: labour skill and the division of labour as the source of wealth (Smith, 1776)
National economy	Overcoming raw-material dependence, developing local production	F. List: national productive forces and the protection of infant industries (List, 1841)
Economic ethics	Thrift, diligence, opposition to wastefulness	M. Weber: the role of moral values and saving in economic development

		(Weber, 1930)
Overcoming backwardness	Modernisation through education, institutions and foreign experience	A. Gerschenkron: the special role of institutions and the state in backward countries (Gerschenkron, 1962)
Institutions	Partnerships, societies, waqf reform, autonomy	Institutional approach: the impact of legal and social institutions on economic outcomes (Kuran, 2011)

Source: developed by the author.

DISCUSSION

The results obtained show that it is not sufficient to assess the economic views of the Jadids as purely religious-moral or merely educational ideas. Their views considered the factors of economic development – human capital, institutions, moral values and external relations – in their interconnection. In this respect, the Jadids were the first generation of national intellectuals in the region to put forward a holistic concept of modernisation [18].

The Jadids' views on the national economy bear a notable similarity to F. List's concept. Criticising the theory of free trade, List had argued that developing countries should first build up their own productive forces. The Jadids likewise understood that the territory's remaining merely a supplier of raw materials would not serve national prosperity in the long run. The difference is that, whereas List relied on the protectionist policy of the state, the Jadids, who operated under colonial conditions, pinned their main hopes on education and public initiatives [19].

According to A. Gerschenkron's theory, economically backward countries have a greater need for special institutions and ideological mobilisation in the course of industrialisation. The activities of the Jadids can be interpreted precisely as such an ideology of mobilisation: they sought to unite society around the idea of enlightenment and reform in order to overcome backwardness. At the same time, as T. Kuran has emphasised, traditional legal and institutional structures, including the waqf system, slowed down capital accumulation and the formation of modern enterprises. Fitrat's proposal on the efficient use of waqf funds shows that this problem was recognised at the local level.

Comparing Avloniy's views on thrift and labour with M. Weber's thesis is also of scientific interest. Weber had substantiated the importance of moral values in economic development, especially attitudes towards work and a culture of saving. The Jadids, too, promoted diligence and thrift on the basis of Islamic ethics and sought to build the cultural foundation necessary for economic progress. This shows that Jadid reformism was based not only on adopting foreign experience but also on a new interpretation of national and religious values.

The relevance of the Jadids' economic ideas for the present day is also evident. Modern reform priorities such as investment in human capital, deep processing of raw materials, the development of entrepreneurship and international economic integration are essentially in line with the ideas put forward by the Jadids. However, these ideas were not fully realised in their time: in the 1920s and 1930s, most of the Jadids were subjected to repression, and their legacy remained unstudied for a long time. Therefore, restoring the economic views of the Jadids and introducing them into scholarly circulation is of great importance for completing the history of national economic thought.

The study also has limitations. The Jadids did not write special economic treatises; their economic views were expressed within journalistic, literary and pedagogical works. For this reason, the author's interpretation plays an important role in systematising these views. In future research, it would be advisable to carry out a full content analysis of economic articles in the Jadid press and to study the practical activities of Jadid entrepreneurs on the basis of archival sources.

CONCLUSION

Based on the results of the study, the following conclusions were reached. First, the economic views of the Jadids form a coherent system consisting of interrelated directions: education and human capital, overcoming economic backwardness, economic ethics, national institutions and external relations. Second, the ideas of the Jadids bear a notable similarity to F.

List's concept of national productive forces, M. Weber's concept of economic ethics and A. Gerschenkron's concept of economic backwardness, and they represent an example of independent economic thought that sought a path of local modernisation under colonial conditions. Third, the economic legacy of the Jadids serves as a connecting link in the development of national economic thought between the classical views of Central Asian thinkers and modern economic reforms. It is therefore advisable to include them as a separate topic in the curricula of the course "History of Economic Thought".

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