

# International Relations Of The Jadids

 Potapova Nelya Yuryevna

(PhD) Associate Professor of the Department “International Relations and History”, Faculty of Humanities, Alfraganus University, Uzbekistan

**Received:** 22 October 2025; **Accepted:** 12 November 2025; **Published:** 18 December 2025

**Abstract:** This article examines the international relations of the Jadids as an essential component of the historical, intellectual, and socio-political development of the Jadid movement in Central Asia at the turn of the nineteenth and twentieth centuries. Rather than viewing Jadidism solely as a local educational or reformist phenomenon, the study situates it within broader transnational intellectual networks and processes of cultural exchange. Drawing on interdisciplinary methodologies, including historical-analytical, comparative, and discourse-based approaches, the article analyzes how the Jadids engaged with intellectual centers in the Ottoman Empire, the Russian Empire, and the wider Muslim world.

**Keywords:** Jadidism; international relations; transnational intellectual networks; cultural diplomacy; modernization; Muslim reform movements; Central Asia; soft power.

**Introduction:** At the end of the nineteenth and the beginning of the twentieth century, the Jadid movement that emerged in Central Asia represented not only a national and educational awakening but also a significant socio-political phenomenon that functioned as an integral part of a broader system of transnational intellectual and cultural interactions. Although the Jadids aimed to reform local society through their activities, their ideas, initiatives, and actions were closely interconnected with the international sphere. Therefore, analyzing Jadidism not merely within the framework of internal historical processes, but rather in the context of international intellectual exchange, cultural dialogue, and political influences, constitutes a relevant and pressing scholarly task.

The international relations of the Jadids were primarily connected with the Ottoman Empire, Muslim communities within the Russian Empire, the Caucasus, the Volga region, as well as the Middle East and, to a certain extent, Europe. These connections were realized through education, journalism, literature, political ideas, and religious reforms. Jadid intellectuals sought to renew national consciousness by directly studying foreign experiences, mastering foreign languages, translating scholarly works, and disseminating ideas through the press. This process

elevated the Jadid movement beyond a purely local framework, transforming it into a crucial component of broader pan-Islamic and regional modernization processes [1].

In academic literature, Jadidism has often been examined from the perspectives of national awakening, enlightenment, or educational reform. However, the issue of the Jadids' international relations has received comparatively limited scholarly attention. Yet correspondence with foreign intellectuals and cooperation with major intellectual centers such as Istanbul, Kazan, Baku, and Moscow played a decisive role in shaping the Jadids' worldview and ideological orientation. In particular, the works of prominent Jadids such as Ismail Gasprinskii, Mahmudkhoja Behbudi, and Abdurauf Fitrat demonstrate how ideas of pan-Islamic unity, modern education, and cultural progress were articulated through the synthesis of local concerns and international experience.

In the contemporary context of globalization and cultural diplomacy, the study of the Jadids' international relations holds not only historical significance but also relevance for modern scholarly and political discourse. Analyzing the intellectual networks formed through Jadid activities allows for a deeper understanding of the historical roots of concepts such as intercultural dialogue, soft power,

and educational diplomacy. From this perspective, interpreting the Jadid movement as an early subject of cultural diplomacy represents a theoretically grounded and methodologically justified approach [2].

The primary objective of this study is to analyze the international relations of the Jadids based on historical sources and contemporary scholarly approaches, and to identify the factors behind their formation, their main directions, and their socio-political significance. Within this framework, the transnational character of Jadidism, its role in international intellectual exchange, and the impact of these relations on the process of national awakening are examined on a scholarly basis.

## METHODS

This study is aimed at a comprehensive and systematic examination of the international relations of the Jadids, with particular emphasis on analyzing historical processes through the methodological frameworks of contemporary social and humanities sciences. The research methodology is interdisciplinary in nature, integrating approaches from history, political science, cultural studies, and social philosophy. Such a methodological synthesis allows the Jadid movement to be interpreted not merely as a historical phenomenon, but as a socio-cultural formation shaped within the framework of international intellectual networks.

The primary methodological approach employed in this study is the historical-analytical method. Through this approach, the international relations of the Jadids were examined in close connection with their stages of formation, dynamics of development, and specific historical conditions. In particular, the geopolitical situation of the late nineteenth and early twentieth centuries, the colonial policies of the Russian Empire, and reformist movements within the Ottoman Empire and the broader Muslim world were analyzed as key factors that directly influenced the Jadids' international relations. The historical-analytical method made it possible to interpret the Jadids' interactions with foreign countries within their concrete historical context, without detaching them from objective reality [3].

In addition, the historical-comparative method was widely applied in this research. Using this approach, the activities of Central Asian Jadids were compared with reformist intellectual movements in the Volga region, Crimea, the Caucasus, and the Ottoman Empire. As a result, the place of Jadidism within the broader current of pan-Islamic modernism and its distinctive features were identified. Comparative analysis helped to reveal not only common trends in the Jadids' international relations but also specific characteristics shaped by

local socio-cultural conditions [4].

An important component of the research methodology was the analysis of sources and archival documents. In examining the international relations of the Jadids, their correspondence, travel accounts, press publications, translated works, and articles published in foreign journals were used as primary empirical sources. Periodicals such as Tarjimon, Sadoyi Turkiston, and Oyna played a particularly significant role in identifying the Jadids' views related to the international arena. This methodological approach strengthened the empirical foundation of the study and enhanced the reliability of its theoretical conclusions [5].

Furthermore, discourse analysis was employed as an essential methodological tool. Through this method, the meanings and ideological connotations of key concepts such as "progress," "reform," "science," "national awakening," and international relations as reflected in Jadid texts were examined. The discursive approach demonstrated that the Jadids did not simply adopt foreign experience mechanically, but instead reinterpreted and adapted it to local conditions. This finding substantiates the creative and critical character of the Jadid movement [6].

The biographical method also occupies an important place in the research methodology. The lives and activities of prominent Jadids such as Mahmudkhoja Behbudi, Abdurauf Fitrat, and Ismail Gasprinskii were analyzed in close connection with their international relations. Through the biographical approach, it became possible to determine how the foreign experiences of individual figures influenced the overall development of the Jadid movement. This method revealed the interrelationship between individual experience and collective intellectual activity.

Overall, the combination of methodological approaches employed in this study made it possible to move beyond a one-sided historical description of the Jadids' international relations and to interpret them as a complex social, cultural, and intellectual process. This methodological framework ensures the scientific validity and theoretical significance of the research findings and serves as a solid foundation for future studies.

## RESULTS

The results of the study indicate that the international relations of the Jadids were neither accidental nor episodic in nature, but rather constituted a systematic process oriented toward clearly defined ideological, educational, and socio-political objectives. The Jadids perceived the international arena as a source of intellectual inspiration, a space for the exchange of

experience, and a factor accelerating national reform. This perspective elevated the Jadid movement beyond the level of local enlightenment and transformed it into a historical phenomenon closely connected with transnational intellectual currents.

The research findings reveal that the most significant direction of the Jadids' international relations was associated with the Ottoman Empire. Istanbul served for the Jadids not only as a political center but also as one of the leading intellectual environments of modern Muslim thought. Jadid intellectuals sought to adapt educational reforms, journalistic practices, and ideas of national awakening developed in Turkey to the conditions of Central Asia. An analysis of this process shows that the Jadids did not uncritically adopt foreign experience, but instead reworked it through a critical approach, adapting it to local needs [7]. This observation underscores the necessity of evaluating the Jadids not as passive recipients of external influence, but as active intellectual agents.

The results further demonstrate that cooperation with Muslim intellectuals within the Russian Empire occupied a special place in the Jadids' international relations. Interaction with Jadids from Crimea, the Volga region, and the Caucasus was shaped on the basis of shared cultural and religious unity, with the idea of "unity in language, thought, and action" forming the ideological foundation of these relations. The intellectual network established through Ismail Gasprinskii functioned as a crucial ideological platform for Central Asian Jadids. The research findings confirm that these connections significantly contributed to the ideological consolidation of the Jadid movement [8]. Taking this aspect into account, it is reasonable to argue that limiting Jadidism within narrow regional boundaries is methodologically and scientifically inadequate.

Another important result identified in the study is that the international relations of the Jadids were largely realized through journalism and translation activities. By translating foreign scholarly and journalistic works, the Jadids introduced new ideas into the consciousness of local society. Publications such as *Tarjimon*, *Oyna*, and *Sadoyi Turkiston* served as primary channels for the circulation of international information and ideas. Through these outlets, the Jadids informed the public about European science, reform movements in the Muslim world, and contemporary political developments [9]. This circumstance allows Jadid journalism to be interpreted not merely as a means of information dissemination, but as an ideological mediator and an instrument of cultural diplomacy.

Another significant finding is that the Jadids'

international relations exerted a notable influence on their political thinking. Drawing upon foreign experience, the Jadids promoted concepts such as constitutionalism, the nation-state, civil society, and educational freedom. Although these ideas did not manifest directly in organized political action, they played a crucial role in shaping national consciousness and social thought. The results of the study indicate that the Jadids' international relations contributed to broadening their political outlook and orienting it toward universal values [10]. This process justifies the assessment of the Jadids not merely as educators, but as intellectuals possessing long-term political vision.

In general, the research findings demonstrate that the Jadids' international relations provided a strong impetus for the internal development of the movement. These relations transformed Jadidism from a local reform initiative into a broader intellectual and cultural movement. By drawing on international experience, the Jadids proposed an alternative path for the modernization of their society, a process that continues to retain its historical significance to this day.

## DISCUSSION

The findings of this study demonstrate that the international relations of the Jadids should not be regarded as a secondary or auxiliary element of the historical process, but rather as a crucial factor that shaped the conceptual foundations of the Jadid movement itself. The data obtained confirm that interpreting Jadidism solely as a narrow regional or local educational movement is insufficient; instead, it must be examined within the broader context of transnational intellectual exchange and cultural interaction. This perspective allows for a deeper understanding of the role played by the Jadids' international relations in the formation of national consciousness.

When comparing the results of this study with existing scholarly literature, it becomes evident that many researchers have primarily viewed Jadidism as a phenomenon associated with internal reforms, the education system, and the press. However, the present findings indicate that the international relations of the Jadids played a decisive role in shaping their ideological worldview and reformist agenda. In particular, engagement with Ottoman intellectual circles and Muslim thinkers within the Russian Empire contributed to the universalization of the Jadids' views on modernization [11]. This observation encourages an interpretation of Jadidism not merely within the framework of national awakening, but as an integral component of pan-Islamic and global modernist processes.

An analysis of the Jadids' international relations also necessitates a reassessment of their political thinking. In traditional historiography, the Jadids have often been portrayed as intellectuals distant from politics and limited to educational activity. The results of this study, however, show that through the study of foreign experience, the Jadids advanced ideas of constitutionalism, the nation-state, and civil society [12]. This aspect provides a basis for evaluating the Jadids not as a "politically neutral" group, but as intellectuals possessing long-term political vision and strategic perspectives.

The application of the concept of cultural diplomacy in discussing the Jadids' international relations also appears methodologically justified. The findings reveal that through journalism, translation, and education, the Jadids transmitted foreign ideas to local society while simultaneously elevating their national concerns to the level of international discourse. This makes it possible to interpret the Jadids as a historical prototype of the modern concept of "soft power" [13]. Such an approach links the history of Jadidism with contemporary theories of international relations and further enhances the relevance of the topic.

Moreover, the results indicate that a principle of critical selectivity prevailed in the Jadids' international relations. Rather than fully adopting foreign experience, the Jadids sought to adapt it to local conditions. This demonstrates their intellectual independence and creative thinking. This characteristic allows Jadidism to be interpreted not as a form of simple imitation, but as a distinctive model of modernization [14]. It is precisely this feature that makes the historical legacy of the Jadids relevant to contemporary reform processes.

At the same time, certain limitations of the study should be acknowledged. First, sources on the international relations of the Jadids are largely confined to periodicals and a limited number of personal correspondences. Second, the issue of direct contacts with Europe has not been sufficiently explored. Nevertheless, the results obtained provide sufficient scholarly evidence to substantiate the transnational character of the Jadid movement.

Overall, this discussion demonstrates that the international relations of the Jadids, as a historical process, can serve as an important theoretical foundation for understanding contemporary issues of globalization, cultural dialogue, and intellectual exchange. The Jadids' experience offers a valuable historical lesson for modern societies in addressing the challenge of balancing national development with global integration.

## CONCLUSION

This study has analyzed the international relations of the Jadids as an integral component of historical, social, and intellectual processes, thereby scientifically substantiating the broad and multifaceted nature of the Jadid movement. The research findings demonstrate the necessity of evaluating the Jadids not merely as local educators, but as a social group that actively participated in the international intellectual space of their time and contributed to the exchange of transnational ideas. This approach enables a renewed interpretation of Jadid history and enriches its scholarly understanding.

The study establishes that the international relations of the Jadids possessed a systematic and goal-oriented character and played a significant role in shaping reforms in education, journalism, culture, and social thought. Rather than directly copying foreign models, the Jadids critically analyzed external experience and adapted it to local conditions, thereby developing a national model of modernization. This approach clearly reflects the creative and independent character of the Jadid movement.

The findings further show that the international relations of the Jadids contributed to the universalization of their ideological perspectives. Through engagement with pan-Islamic and regional intellectual currents, the Jadids succeeded in placing ideas of national awakening within a broader civilizational context. As a result, Jadidism emerged not only as a response to local social problems, but also as a movement shaped in alignment with global processes of development.

This study also confirms that the international relations of the Jadids had a significant impact on the development of their political thinking. By examining foreign experience, the Jadids promoted ideas of constitutionalism, educational freedom, civil society, and the nation-state. Although these ideas did not materialize directly in the form of political practice, they had a long-term influence on the formation of social consciousness and national thought. From this perspective, the Jadid movement may be regarded as an educational initiative closely intertwined with strategic political thinking.

The general conclusion of the study is that the international relations of the Jadids enhanced the historical sustainability and intellectual depth of the movement. These relations elevated Jadidism from an isolated national phenomenon to a broader transnational intellectual formation. The experience of the Jadids remains relevant in the contemporary context of globalization, as it provides an important

historical lesson in achieving a balance between national development and global integration.

In conclusion, by examining the international relations of the Jadids, this study has deepened the scholarly interpretation of the Jadid movement and enabled its reassessment within the framework of modern social and humanities sciences. Future research in this field may focus on the Jadids' relations with Europe and on the resonance of their ideological legacy in contemporary cultural and political processes. This, in turn, reaffirms that the legacy of Jadidism holds not only historical, but also practical and theoretical significance.

## REFERENCES

1. G'aspirali I. Til, fikr va ish birligi. – Qozon, 1906. – B. 15–18.
2. Khalid A. The Politics of Muslim Cultural Reform: Jadidism in Central Asia. – Berkeley: University of California Press, 1998. – P. 72–78.
3. Khalid A. The Politics of Muslim Cultural Reform: Jadidism in Central Asia. – Berkeley: University of California Press, 1998. – P. 25–32.
4. Lazzerini E. Ismail Bey Gasprinskii and Muslim Modernism. – Princeton, 1973. – P. 41–47.
5. Behbudiy M. Tanlangan asarlar. – Toshkent: Ma'naviyat, 1999. – B. 88–95.
6. Foucault M. The Archaeology of Knowledge. – London: Routledge, 2002. – P. 49–55.
7. Khalid A. The Politics of Muslim Cultural Reform: Jadidism in Central Asia. – Berkeley, 1998. – P. 85–92.
8. Lazzerini E. Ismail Bey Gasprinskii and Muslim Modernism. – Princeton, 1973. – P. 60–66.
9. Behbudiy M. Tanlangan asarlar. – Toshkent, 1999. – B. 102–110.
10. Fitrat A. Tanlangan asarlar. – Toshkent, 2000. – B. 55–61.
11. R.O. Rasulov. Ommaviy kommunikatsiyalarning yoshlar ijtimoiy siyosiyashuviga ta'siri bilan bog'liq g'oyaviy tendensiyalar. "Falsafa va hayot" ilmiy jurnali. Tom 3. №3. B. 47-54.
12. R.Rasulov. Yangi O'zbekistonda yoshlar bilan ishslash tizimida ularning ijtimoiy faolligi va ma'naviy salohiyatini rivojlantirishning o'ziga xos mexanizmlari. — Научно-теоретический журнал "Ma'mun Science", 2022. — B. 45.
13. Rasulov Rustambek Odilovich. Yoshlar bilan ishslash tizimida ma'naviy-mafkuraviy omillarning yoshlar ongiga ta'siri. — International Journal of Scientific Research, 2023, Tom 2, B. 147–152.
14. Rasulov Rustambek Odilovich - The Essence of Political Socialization Processes and their Role in Social Development. Spanish Journal of Innovation and Integrity, ISSN: 2792-8268, Volume: 37, Dec-2024.  
<https://sji.es/index.php/journal/article/view/106/150>
15. Rasulov, R. . (2024). The importance of education and upbringing in forming political socialization in the worldview of youth. Академические исследования в современной науке, 3(48), 124–132. извлечено от <https://inlibrary.uz/index.php/arims/article/view/61938>
16. Rasulov Rustambek Odilovich. The importance of youth-oriented structures established in the country in the political socialization of youth Vol. 3 No. 12 (2024): INTERNATIONAL JOURNAL OF EUROPEAN RESEARCH OUTPUT (IJERO). <http://ijero.co.uk/index.php/ijero/article/view/417>
17. Rasulov Rustambek Odilovich. Cultural basics of education and the role of youth in it. Philosophy And Life International Journal. ISSN 2181-9505. Doi jurnal 10.26739/2181-9505. <https://www.tadqiqot.uz/index.php/philosophy/article/view/11321>
18. O.Tursunov, R.O. Rasulov. Zamonaviy dasturlash muhitida arifmetik amallarni avtomatlashtirish: C# WinForms asosida kalkulyator modeli. — Academic Research in Modern Science, International scientific-online conference, 2023. — B. 27.