



SOCIAL MOVEMENT OF THE POPULATION IN THE BUKHARA EMIRATE AT THE BEGINNING OF THE 20TH CENTURY AND CHANGES RELATED TO THE POLITICAL SITUATION

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Abstract. This article analyzes the social movement of the population in the Bukhara Emirate at the beginning of the 20th century and the changes that occurred under the influence of the political situation of that period. The study examines the movement of different social groups, including peasants, artisans, merchants, students, religious scholars and reform-minded intellectuals. Special attention is paid to the influence of economic difficulties, taxation, land relations, urban development, trade contacts, Russian imperial pressure and the Jadid reform movement on the social activity of the population. The article shows that social movement in the Bukhara Emirate was not limited only to territorial relocation, but also included changes in occupation, education, worldview, cultural orientation and political consciousness.

Keywords: Bukhara Emirate, social movement, population mobility, political situation, Jadidism, Young Bukharans, traditional society, reformist ideas, social transformation, early 20th century.

I. Introduction

At the beginning of the 20th century, the Bukhara Emirate was one of the important political, religious and cultural centers of Central Asia. The emirate preserved its traditional system of governance, which was based on the authority of the emir, religious institutions, local officials and long-established social relations. However, this period was also marked by deep internal contradictions and increasing external pressure. The influence of the Russian Empire, the growth of trade relations, the spread of modern education and the emergence of reformist ideas gradually changed the social life of the population. The political situation of the early 20th century directly affected the movement and activity of different groups in Bukharan society. The population did not remain unchanged under these historical conditions. Peasants searched for more favorable living conditions, artisans moved toward urban craft centers, merchants expanded their economic contacts, while students and intellectuals became interested in modern education and social renewal. As a result, the movement of the population became not only an economic phenomenon, but also a reflection of social awakening and political transformation.

The concept of social movement in this article is understood in a broad historical sense. It includes not only the movement of people from one place to another, but also changes in their social position, professional activity, educational aspirations and political views. In the Bukhara Emirate, such processes were connected with the general crisis of the traditional order, the pressure of colonial influence and the desire of progressive groups to modernize society. Therefore, the study of social movement helps to reveal the deeper features of the socio-political development of the emirate.

II. The Main Part

The social movement of the population in the Bukhara Emirate was closely connected with the economic condition of society. The majority of the population lived in rural areas and depended mainly on agriculture. Land and water were the most important sources of livelihood. However, these resources were not distributed equally among the population. Large landowners, religious institutions and representatives of the ruling class had strong control over land and irrigation systems. Ordinary peasants were often dependent on local officials and faced various taxes and obligations. Economic hardship became one of the main reasons for population movement. In some



regions, peasants were forced to leave their villages because of heavy taxation, lack of land, shortage of water or pressure from local administrators. They searched for places where living conditions were more stable and work opportunities were wider. This process shows that the movement of rural people was not accidental. It was caused by social inequality and the unequal distribution of economic resources.

The tax system of the emirate also influenced the behavior of the population. Various payments imposed on peasants, craftsmen and small traders created serious difficulties for ordinary people. In some cases, the burden of taxes became so heavy that families tried to move to other settlements, towns or border areas. Such movement was a form of social response to economic pressure. Although these migrations were not always large-scale, they clearly reflected dissatisfaction with the existing social order.

Urban centers played a special role in the social movement of the Bukhara Emirate. Cities such as Bukhara, Karshi, Shahrisabz, G'ijduvon and other towns attracted different groups of the population. Bukhara city was especially important because it was the administrative, religious, educational and commercial center of the emirate. Madrasas, mosques, bazaars and craft workshops created conditions for communication between various social groups. Students came to study, merchants arrived for trade, artisans searched for work, and scholars participated in religious and intellectual life. The growth of urban life encouraged social interaction. In cities, people from different regions and social backgrounds met each other. This created an opportunity for the exchange of experience, information and ideas. Urban centers became places where traditional values and new tendencies came into contact. Therefore, the city was not only a place of residence, but also a space of social and cultural transformation.

Trade relations were another important factor in population mobility. Merchants of the Bukhara Emirate traveled to different regions of Central Asia, Russia, Iran, Afghanistan and the Ottoman world. Through trade routes, not only goods but also books, newspapers, political news and reformist ideas entered the emirate. Merchants were among the most mobile groups of society. Their constant contact with other regions helped to broaden their worldview and indirectly contributed to the spread of new social ideas. Artisans and craftsmen also participated actively in the social life of towns. They worked in workshops, bazaars and local production centers. Economic changes and urban demand influenced their activity. Some craftsmen moved to larger towns in order to find stable income, while others adapted their production to market needs. Their movement was mainly connected with economic interests, but it also reflected broader changes in urban society.

The political situation of the period gave social movement a deeper meaning. The emir's government tried to preserve the traditional order and prevent serious reforms. However, the old system could no longer fully respond to the needs of society. The traditional education system, administrative limitations and social inequality caused criticism among progressive intellectuals. As a result, the Jadid movement emerged as one of the most important reformist forces in the emirate.

Jadidism played an essential role in changing the direction of social activity. Jadid intellectuals supported the renewal of education, the spread of literacy, the study of modern sciences and the improvement of public life. They believed that society could develop only through knowledge, enlightenment and reform. Their ideas attracted young people who were dissatisfied with old educational methods and wanted to study in a modern way. The spread of new-method schools created a new form of social movement. Young people began to move toward educational centers, where they could receive modern knowledge. Some of them studied in Bukhara, while others went to Samarkand, Tashkent, Kazan, Istanbul and other cultural centers. This was not only



geographical movement, but also intellectual mobility. Through education, the younger generation began to understand the necessity of social and political renewal.

The formation of the Young Bukharans was one of the most significant political events related to social movement. This group consisted mainly of reform-minded intellectuals who wanted to modernize the emirate. They criticized ignorance, corruption, administrative rigidity and resistance to progress. Their activity showed that social movement had reached a political level. The educated part of society no longer wanted only economic improvement; it also began to demand changes in governance and public life. The events of 1917 intensified political activity in the Bukhara Emirate. After the February Revolution in Russia, reformist groups became more active. They hoped that political changes in Russia would create opportunities for reforms in Bukhara as well. The Young Bukharans demanded changes in administration, education and social relations. However, conservative forces and the emir's government opposed these demands. This opposition increased political tension and caused repression against many reformers.

Political pressure created another form of social movement — forced relocation. Some reformers and intellectuals had to leave Bukhara in order to avoid persecution. Others reduced their public activity or continued their work secretly. In such conditions, movement from one place to another became a means of survival for politically active people. This shows that population movement was directly connected with the political struggle of the period. Religious scholars occupied an important position in Bukharan society. Traditional madrasas trained many students, and religious authorities had strong influence on public opinion. However, their attitude toward reform was not uniform. Some representatives of the religious environment defended the old system, while others accepted the necessity of renewal. This ideological difference affected students, teachers and intellectual circles. The struggle between conservative and reformist views became one of the main features of the political atmosphere.

The position of women in social movement was more limited because of traditional norms and social restrictions. Nevertheless, the question of education gradually entered public discussion through Jadid ideas. Reformers understood that the development of society depended on the education of the younger generation. Although women's public participation remained restricted at the beginning of the 20th century, the reformist discourse prepared the ground for future changes in family, education and social life.

Ethnic and cultural diversity also influenced the social dynamics of the emirate. Uzbeks, Tajiks, Turkmens, Arabs, Jews, Persians and other groups lived in different regions of Bukhara. Each community had its own traditions, occupations and social networks. In cities and trade centers, these groups interacted more actively. Such contact enriched cultural life and created conditions for the exchange of experience. At the same time, differences in legal status and social position sometimes caused tension between local communities and groups connected with external political forces.

By the end of the 1910s, the social movement of the population had become more complex. It included economic relocation, educational mobility, cultural renewal, political activity and forced displacement. These processes demonstrated that Bukharan society was no longer completely closed or static. Traditional life continued, but new forces were gradually changing the direction of development. The conflict between the old order and the need for renewal became sharper. The events leading to 1920 showed the deep crisis of the emirate. The fall of the traditional political system was not sudden. It was prepared by long-term social, economic and ideological changes. The movement of peasants, merchants, students, artisans and intellectuals reflected the weakening



of the old structure. Although different groups had different aims, their activity indicated that the emirate was entering a new historical stage.

III. Conclusion

In conclusion, the social movement of the population in the Bukhara Emirate at the beginning of the 20th century was a complex historical process. It was shaped by economic hardship, taxation, land relations, urban development, trade contacts, educational aspirations and political instability. The movement of people reflected not only the search for better living conditions, but also changes in social consciousness, cultural orientation and political activity. The political situation gave this process a special character. The contradiction between traditional authority and reformist ideas led to the activation of intellectuals, students, merchants, artisans and other social groups. Jadidism and the Young Bukharans played an important role in turning social dissatisfaction into cultural and political activity. Therefore, the study of population movement in the Bukhara Emirate helps to understand the broader transformation of Central Asian society at the beginning of the 20th century.

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