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ARAŞTIRMA MAKALESİ – RESEARCH ARTICLE

FROM THE HISTORY OF NATIONAL-POLITICAL VALUES OF TURKESTAN JADIDES

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#### ABSTRACT

The article examines that the Jadidism movement is a historical phenomenon that contributed to the enlightenment of society as well as the modernization of science and education. This spiritual initiative of the intellectuals was directed to re-establish the social life based on the intellectual development and the objectives of those times by getting closer to the European culture as “mental and cultural heredity” and “mental awakening”. Reforms of education in this period maintained novelty and strong impact on the overall development of Central Asian society. As it is known, the goal of the Turkestan Jadidism movement, which was developed in the late 19th and early 20th centuries, was to bring independence to the country under the power of Tsar Russia through education.

The main practical goal of the work is that it contributes to the transformation of national values into a common heritage. The materials, scientific provisions, conclusions formulated in the scientific article can be used to create generalizing works on the history of peoples, where the educational movement has taken root, as well as to compose training programs and manuals for lecturing and conduct special seminars on the history of the Jadid movement in Central Asia.

The Jadids of Turkestan opened dozens schools in cities such as Tashkent, Shymkent, Samarkand, Bukhara, Khiva, Charjou, Ashgabat. In these schools, young people from Turkestan were thought not only in the traditional Arabic and Persian languages, but also in their native language and Russian. During this period, there were also conflicts between the traditional Muslim education and the Jadid schools in Turkestan. Some of the Jadids aimed to stay in between the two.

**Key words:** The Jadids, Intellectuals of Turkestan, Education Reforms, Modernization, Jadid Schools.

#### TÜRKİSTAN CEDİTÇİLERİ'NİN ULUSAL-SİYASAL DEĞERLER TARİHİNDEN

#### ÖZET

Makalede Ceditçilik hareketinin hem toplumun aydınlanması hem de ilmî ve eğitimsel yönden modernleşmesine katkıda bulunan birer tarihî fenomen olduğu incelenmektedir. Aydınların bu manevi ve ruhani inisiyatifini “zekasal ve kültürel harekât”, “zekasal uyanış” olarak Müslümanların Avrupa kültürüyle yakınlaşarak fikrî yönden gelişme ve dönemin ihtiyaçlarından yola çıkarak toplum hayatını yeniden kurmaya yönlendirilmişti. Bu dönemde eğitimin geliştirilmesi Müslümanların eğitim alanında yenilikçi, yatırımcı ve etkin bir toplum olmasını sağlamıştır. Bilindiği gibi, 19. yüzyılın sonu – 20. yüzyılın başlarında gelişen Türkistan Ceditçilik hareketinin amacı Çar Rusya’sının boyunduruğu altında bulunan ülkeyi eğitim yoluyla bağımsızlığa kavuşturmaktır.

Makalenin ana amacı genel mirasın millî değerlere dönüştürülmesinde bu hareketin oynadığı rolü açıklamaktır. Makalede bir çok bilimsel materyaller kullanılarak, bilimsel teklif ve elştiriler sunulmakta, eğitim yolunda gerçekleştirilen etkinliklerden bahsedilerek toplum tarihinin aydınlatılması amaç edilmektedir. Böylece, Orta Asya’da Ceditçilik hareketinin tarihi üzerine özel bilimsel etkinlikler gerçekleştirilmesi ve konu üzerine ders kitaplarının düzenlenmesine katkıda bulunmak hedeflenmektedir.

Ceditler Türkistan’ın Taşkent, Çimkent, Semerkant, Buhara, Hive, Çarcüy, Aşgabat ve diğer şehirlerine onlarca Cedit okulları açmışlardır. Adı geçen okullarda Türkistanlı gençler sadece geleneksel Arap ve Fars

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dillerinde eğitim almakla kalmayıp, kendi ana dillerinde ve Rusça eğitim sağlanması öngörülmekteydi. Bu dönemde Türkistan'da geleneksel Müslüman eğitimiyle Cedit okulları arasında çekişmelerin de boy gösterdiği söz konusudur. Ceditlerin bir bölümü her ikisinin arasını bulmayı hedeflemişlerdir.

**Anahtar Kelimeler:** Ceditler, Türkistan Aydınları, Eğitim Reformları, Modernleşme, Cedit Okulları.

## INTRODUCTION

Despite the difficult periods of the political history of the region and the tragic periods of the destruction of cultural memory, the history of the culture of the region has been preserved thanks to the law of historical continuity of cultural heritage. Currently, much is being rethought and re-evaluated in history, politics culture. Thus, "bridges of memory" are built from the past to the present, without which the path to the future is impossible. However, educational ideas and pedagogical experience cannot directly and directly influence the modern pedagogical situation, since they have a concrete historical character. The dynamism of modern life often leaves a person no time and opportunity to reflect on the meaningfulness of his life. Moreover, it is significant not only for the adult population, but also for young people, including for university students.

Currently, serious attention is paid for the developing role of education in psychology, philosophy, history, literature and pedagogy. Traditions, as values, play a huge role in preserving the heritage of the past. All this these necessitate the need for a theoretical understanding of the development of historical and pedagogical traditions in their particular regional identity. The history of education in the region indicates the presence of a huge reservoir of historical and pedagogical traditions in the formulation of the educational process, the organization of work of various educational institutions, both in the educational system of the Central Asian region and in the educational system of the Republic of Uzbekistan.

The XIX<sup>th</sup> century was the century of modernization of the educational movement of Turkestan (part of Central Asia) called Jadidism. The Jadid movement has captured most of the Muslim regions of Russia - Tatarstan, the Crimea, the Caucasus, and Central Asia (especially Western Turkestan). By social origin, the Jadids were mainly representatives of the petty bourgeoisie and the national intelligentsia, which determined both the strengths and weaknesses of this movement. In various historical periods, immigration waves in Central Asia and the resettlement nature of the population of Russian regions contributed to the erosion of the ethnic integrity of the region, contributed to the interpenetration of cultures and the formation of a unique multicultural situation that influenced the specifics of the traditions of the region.<sup>1</sup>

### 1. Spiritual and cultural values in historical periods

Enter main focus of the research process was on the genesis of historical and pedagogical traditions in various historical periods of the region's development. However, educational ideas and pedagogical experience cannot directly and directly influence the modern pedagogical situation, since they have a concrete historical character. It is about taking into account and understanding the general trends of the historical development of the educational system of the region, traditions of the spiritual and intellectual heritage, the system of values, culture, and the regional uniqueness of this process in a particular region of Uzbekistan. The main thing was to identify the historical and pedagogical traditions, their roots, features of implementation and role in modern cultural and pedagogical conditions. The content side of traditions serves as the basis for their implementation in the educational activities of modern educational institutions. This creates pedagogical conditions for the success of the process of education in the traditions of previous thinkers, as in the example of the Jadid movement.

From the rich experience of the history of the region derived:

- Historical and pedagogical traditions of higher education - focus on high intellectual values, fulfillment of educational, research, cultural mission, public education, educational tradition;
- Ideas as historical and pedagogical traditions - about the greatness of universal human and national values, the intrinsic value of the human personality, morality, patriotism, self-education and self-education; values of general education, discipline and organization of the educational process; combining education and training, the formation of a creative personality, activation of cognitive activity, etc;
- Traditions as a form: classroom system, lecture and seminar classes, schools and universities as educational institutions;

<sup>1</sup> Ravshan Abdullaev, "Iz istorii natsionalnogo dvizhenia v Turkestane posle fevralia 1917 goda", *Social sciences of Uzbekistan*, Tashkent 1993, p. 49-53.

- The tradition of education as a sociocultural institute that influences the accumulation and preservation of scientific knowledge, progress and culture of society, and also accumulates in itself various cardinal changes that took place in society, science and culture.

Each new generation had its own traditions which was not always preserved. Despite the differences in the state system in different historical periods, features of the dominant ethnic group and the diversity of society traditions performed an important function of transmitting various kinds of values from generation to generation. Valuable experience, patterns and ideas, refracted through the events of time, changed and transformed, but continued to exist, becoming traditions, including historical and pedagogical nature. Tradition is a complex phenomenon, the peculiarity of which is not attachment to any particular science, but the ability to be used in various fields of knowledge. The semantic basis of the concept of tradition is "continuity". In general terms, tradition is one of the means of preserving and transmitting positive experience from generation to generation. It is indisputable that the true purpose of tradition is to ensure the continuity of development. By linking the present with the past and the future, continuity thereby determines the stability of the whole. Most scientists understand the tradition not only as a result of development, but also as a basis for improvement.

Jadid ideas were supported mainly by representatives of the national intellectual elite, the progressive part of the Muslim clergy and the progressive leaders of the local bourgeoisie. The ideologists of the local elite, the Jadids representing the progressive part of the intelligentsia, occupy an important place in the development of Uzbek enlightenment. They advocated the reform of the old-fashioned schools, innovations in everyday life and culture. The Jadids sought to radically transform the school system, but relied on the religious nature of teaching, i.e. innovations practically concerned only the teaching method. Within the framework of the pedagogical approach, traditions are defined as historical, stable and repetitive phenomena, transmitted from one generation to another. The Jadid movement, the main goal of the existing social shortcomings, in the Turkestan region, the Bukhara emirate and the Khiva khanate was at different levels of development and conditions. Through reforms, supporters of Jadidism wanted to adapt Islam to new conditions, to borrow and use the fruits of European culture to solve nation problems while preserving the Fundamentals of religion and sharia.<sup>2</sup>

The meaning field of pedagogical traditions with the beginning of the development of the cultural direction is expanding. We understand the concept of tradition as a set of the results of the development of society (values, attitudes, forms of activity, norms of behavior, social attitudes, ideas) critically mastered and developed in accordance with the specific objectives of the historical period. We define pedagogical traditions as a combination of the results of the development of education (values, attitudes, forms of activity, norms of behavior, requirements, ideas, knowledge, trends) reproduced and developed (used) in accordance with the specific cultural and pedagogical tasks of a given period.

## 2. Historical and pedagogical traditions in Turkestan

History of national - political values of Turkestan Jadids presented by a remarkable number of scientists - Ismail Gasprinsky, Abdulla Avlani, Munawwar Kari, Mahmud Hoja Behbudi, Abdurauf Fitrat - is an important page in the history of pedagogy of Central Asia. In their teachings, the goals of upbringing are defined, patterns and principles are revealed on which education and upbringing is built. The tasks of the Jadids set for themselves were solved with the help of schools, charitable societies, book publishing institutions, libraries and reading rooms, the press, literature and theatrical art. The main merit of Ismail Gasprinsky - one of the first ideological leaders of Jadidism was the improvement of the educational process with the help of innovative methods and techniques of teaching, the realization of the idea of combining theory and practice in teaching.<sup>3</sup> The innovative methods of Ismail Gasprinsky underlie the modern traditional structure of the pedagogical process: lecture - statement of the theory; seminar lesson-discussion of theory and research methods, problem solving; laboratory work is a physical experiment.

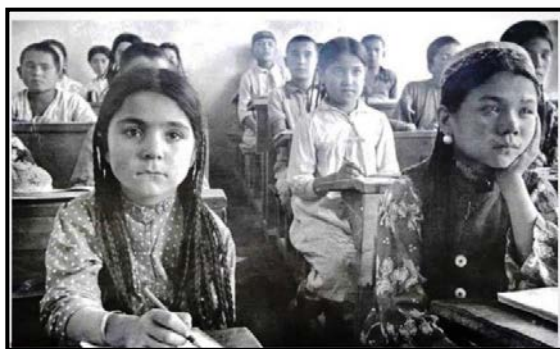
The ideas of the self-value of the human personality, moral education, the formation of a creative personality, the disclosure of the natural abilities of the child, the problematic method of teaching are fundamental in the pedagogical heritage of Ismail Gasprinsky. He developed the ideas of the cult of knowledge, the elevation of man to moral and spiritual values, self-education and self-education, a special mission of a teacher with high spirituality and broad outlook, professionalism and pedagogical tact, that is the carrier of culture. These ideas were implemented in practice. Let us pay attention to the constant existence of practice: at the school at the pedagogical seminary, he taught and created a system of training teachers.<sup>4</sup>

<sup>2</sup> Ravshan Abdullaev, "Integratsionnye processy v musulmanskom mire i turkestanskije jadinya", *Evrasijskoe obschestvo: ekonomika, politika, bezopasnost*, Tashkent 1997, p. 123,132.

<sup>3</sup> Ravshan Abdullaev, "Turkestanskije progressisti i natsionalnoe dvizhenie." *Zvezda Vostoka*, Tashkent 1992, p. 106-113.

<sup>4</sup> Dilaram Alimova, *Istoricheskoe mirovozrenie jadidov i ih proektia bedeschego Turkestana*. Tashkent, 1996.

An important result of his pedagogical activity was the opening of pedagogical seminars, through which pedagogical ideas of a teacher were distributed, which in turn had a significant impact on school practice. He developed a theory aimed at improving the practice of gymnasium secondary education, which was focused not only on transferring the experience of mankind to a new generation, but also focused on the development of the child's cognitive powers and abilities. The progress of education is provided not only by the process of changing pedagogical traditions (including their elimination), but also by the process of their preservation. And this is the dialectic of the development of education. The loss of tradition does not mean the cessation of the development process, but only the impossibility of development in this direction. In this process, there are three main directions: the differentiation of individual objects inside the "old" ones, the emergence of new directions; the emergence of a new type of university scholar specializing in a certain field of knowledge; the transformation of higher education institutions into a public institution. In modern conditions, there is a process of rethinking, preserving and enriching these traditions through the search for new value-semantic attitudes, changes in the content and forms that are adequate to real life. From the position of historical, cultural, axiological approaches, taking regional peculiarities account regional peculiarities, the historical and pedagogical process is presented in the aspect of the formation and development of historical, pedagogical and pedagogical traditions in the region.



**Picture 1.** Jadid Schools. *Jadids known for that, they were the first who established secular schools (new method schools)*

The leader of the local Jadids, Mahmudhoja Behbudi, wrote: *"We must reform schools, workshops and everything that keeps the old way of life on the basis of modern culture"*.<sup>5</sup> In his opinion, the reform in education, radically changing the feudal-patriarchal life, will ensure the "normal" development of the local bourgeoisie. Every person who wants to know the world and faith, wrote Mahmudhoja Behbudi, needs of study history. Because since is common and particular, its essence and origin is recognized in its history. To know the World, to be perfect and fair, you need to read and know the history. The history should be comprehended by the padishah, the vizier, the people of the civil service, and politicians. It is necessary to study history in order to know the sufferings and work of the founder of the religion of Islam or Prophet and his associates in the name of Islam, for its adherents and the society. It is necessary to study history in order to know about the peoples of the backward and progressive, about the conquering states and the governments that have disappeared. In order to be notified of the reasons for the disappeared and defeated prophets, religions and peoples, it is necessary to study history.<sup>6</sup>

The problems of development of books and library science, literature and journalism, drama and theater, national periodicals, etc., affected by the Jadids, certainly have educational and practical importance in solving contemporary problems in the development of literature, culture and art. Jadids in their magazines and newspapers raised a number of questions that are consonant with the current problems of the Republic of Uzbekistan. These are such issues as the involvement of women in education and social work; training of national personnel in Russia, Turkey and developed countries of Europe; language programs in schools. To a certain extent, the Central Asian Jadids towards Russia, the developed countries of the West and the Muslim world, correspond to the present foreign policy of the Central Asian states.

<sup>5</sup> Dilaram Alimova, Dilbar Rashidova, *Makhmudkhodja Bekhbudi i ego istoricheskie vozrenia*. Edited by B Kasimov. Tashkent: Manaviyat, 1998.

<sup>6</sup> G. Andreev, "Samarkandskii jurnal "Oina" i yego redaktor-izdatel Makhmud Khodja Bekhbudi", *Turkestanskii vedomosti*, September 17, 1915.





**Picture 2.** Jadids Theater. *To promote their views and ideas. They find out effective way - create national theater.*

History of national - political values of Turkestan Jadids of the enlighteners of the 19th century in the conditions of the hot region of Uzbekistan had their own specifics. The motive of the Jadids was the desire of the emerging national bourgeoisie of the Muslim regions to decide their own fate. Gradually, they became involved in public life in the face of their representatives - the Jadids. During this period, the principle of the freedom of scientific research is proclaimed and firmly gains its place in the University of Turkestan.

### **3. Pedagogical idea of the self-worth of the human person**

Abdulla Avlani put forward the most important pedagogical idea of the self-worth of the human person, paid attention to the development of the physical and mental abilities of the child - memory, thinking, focused on the moral education of the young man. Much attention was paid to Abdulla Avlani for the formation of internal freedom, education of character and awareness of moral duty, the ability of a person to be responsible for their actions. Education was considered to be a pedagogue as a purposeful process of socialization, the main goal of which was the development and implementation of human abilities in activities.

The enlightener and reformer of his time, Akhmad Danish, seeing the shortcomings and flaws of society in the wrong methods and principles of education, in the scholastic and mystical forms of education, suggested new ways of educating the masses associated with the fundamental transformation of society. His concept of physical and family education is not only designed for children and adolescents, but also aimed at adults. However, Akhmad Danish, in the revolutionary transformation of his consciousness, relied, first of all, on the factors of progress of civilization of other countries (especially Russia), in which he made a comparison with the scholastic ossification of Central Asia. As a reformer of education, saw that one of the main reasons for the shortcomings of the rotten system of the emirate of Bukhara was the lack of education of the existing society.

The Thinker analyzes and expresses his views on various problems of teaching and educating a highly educated person not only in terms of theoretical judgments, but also by referring to real-life examples, narrating adventures, stories and legends, writing poetic fragments, quoting wise sayings, proverbs and sayings. Without exaggeration, it can be said that hardly anyone of the Tajik thinkers can find such a mix of genres and a variety of approaches to the problem of upbringing and education. Danish said: *“Every person must work and live on the funds received from his own labor”*. He called for learning and mastering knowledge. The Jadids were well aware that it was not enough to enlighten the people, to increase their culture, but it was also necessary that they gained faith in their strength and capabilities<sup>7</sup>.

That Jadidism played an important role in the development of patriotic feelings, national identity and spiritual awakening among the indigenous people of the Central Asian region is still valid today, which is instructive in today's. Akhmad Danish, Abdullah Avlani, Munawwar Kari, Abdurauf Fitrat stood at the origins of the development of an extensive complex of problems of upbringing and education of important theoretical and practical importance. Teachers and thinkers expressed ideas that were progressive for their era, which gave powerful impulses to the development of pedagogy. Pedagogical ideas, methods, and innovative teaching methods have become widespread in the world of As well as becoming, have become an integral part of scientific knowledge. Many pedagogical ideas were further developed in science in subsequent centuries.

<sup>7</sup> A Kh. Basirov, "Religioznaia moral Srednevekovia i printsipi gumanizma v jadidisme" *Vestnik Bashkirskogo Universiteta*, Ufa 2008, p. 372-376.

main goals of the jadids		
Liberation of Turkestan from medieval remnants, feudal backwardness and religious fanaticism	Creation of a national state. Giving the Turkic language the status of a state. Creating a monetary unit and a national army.	Building a free, prosperous society by the method of constitutional and parliamentary governance

The activities of enlighteners in Central Asia are considered to be one of the crucial turns in the history of social thought. The pedagogical ideas of scientists about the development of the child's natural abilities, abilities, the significance of the human personality and the moral education moral education are important today. Akhmad Danish raised patriotic ideas, etc. These two aspects are important now. The inclusion of A. Danish in the historical and pedagogical process and enrichment with these ideas is the essence of the novelty of the traditions that Munawwar Kari developed. This is also A characteristic of Hamza Hakimzada Niyazi. His pedagogical teaching clearly reflects the historicism Pedegogical ideas and the enrichment of pedagogical ideas with history, because Niyazi, in his teaching subordinates the tasks, Niyazi subordinates to the tasks of raising Turkestan and educating the younger generation in wich the space of history is included by developing and enriching history.

Therefore, this generation should have a huge potential of knowledge. In the literature of the pre-revolutionary period, attention is paid and an is placed on the high level of literacy of the Uzbek population. As a result of this approach in the formulation of primary education, Uzbekistan occupied one of the first places among Asian countries<sup>8</sup>.

Currently, most schools in the region work in the experiment mode. Teachers are developing new highly effective pedagogical technologies, identify scientific principles and regularities of the educational and, create a new practice of teaching and education. The key direction of progressive educational technologies is the personal approach to students in the educational process. This approach involves the implementation of the following educational ideas and principles: the ideas of the personal orientation of upbringing and education, democratization of pedagogical relations, activation and use of internal self-regulating mechanisms of personality development, human principles of humanism, nature-education and education, deepening the individual approach.

The educational activities of the Jadids increasingly go beyond pure enlightenment and embark on the path of active struggle against oppression and humiliation of human dignity. They begin to advocate for democratic change and become pioneers of the liberal-democratic movement in the country. The article shows that the spiritual development of the intelligentsia of the Muslim regions of the Russian Empire, including Turkestan, was influenced by the reform processes in the countries of the foreign East. In documents on this topic, in particular, it is noted that "recently the ways to acquire knowledge have become much easier because Muslims began to travel to Egypt, Syria and Turkey and return from there with a stock of acquired knowledge."

The well-known educator of the Jadid trend, one of the founders of national enlightenment, Avlani noted that a person from his youth learns to think in such a way that his every action in his young and young years would be based on public self-consciousness and the desire to work for humanity, the creation of good. The first condition of high spirituality is independence, so that members of society feel themselves free and independent citizens. Therefore, civil society rejects slavery and submission, any racial, national discrimination.

The ideas of moral education, the formation of a creative personality, the disclosure of the natural abilities of the child, the problem teaching method are fundamental in the historical and pedagogical heritage of Munawwar Kari. The educator raised the ideas of the cult of knowledge, the desire of man to moral and spiritual values. Further, he believed that self-education and self-education, a special mission of a teacher with a high spirituality and broad outlook, professionalism and pedagogical tact, is the bearer of culture<sup>9</sup>. Munawwar Kari put forward the most important pedagogical idea of the value of the human personality, paid attention to the development of the physical and mental abilities of the child memory and, thinking, focused on the moral education of the young man. Much attention of Munawwar Kari was paid to the formation of inner freedom, education of character and awareness of moral duty, the ability of a person to be responsible for their actions. At the same time, the task of comprehensive study and serious understanding of Jadidism as an intellectual social movement in Central Asia at the end of the XIX - beginning of the XX centuries continues to be relevant<sup>10</sup>.

<sup>8</sup> N. A. Bobrovnikov, "Russko-tuzemnie uchilishcha, mektebi i medresi Srednei Azii", *Jurnal Ministerstva narodnogo prosveschenia*, Tashkent 1913, p. 112.

<sup>9</sup> H. P. Vakhidov, "Osobennosti prosvetitelstva v Srednei Azii i svobodomyслиe", *Iz istorii obschestvenno-philosophskoi mysli i volnodumia v Srednei Azii*, by H P Vakhidov. Tashkent: Fan, 1991.

<sup>10</sup> T. V. Kotyukova, *Okraina na osobom polozenii... Turkestan v preddverii dramy*, Moskva: Nauchno-politicheskaya kniga, 2016.

## CONCLUSION

Each new generation had its own traditions, but the continuity between their own traditions and the former ones was not always preserved. The Jadid period literature draws attention and focuses on the literacy level of the Uzbek population. Despite its sad end, Jadidism promoted the growth of the national self-awareness of the peoples of the Central Asian region who were fighting against backwardness, stagnation, and illiteracy. Abdullah Avlani wrote: "*To be a bright ray for others, to emit this light yourself is the highest happiness that a person can achieve*".

Uzbek Jadidism was developed not only by the ideas of Ismail Gasprinsky. In the emerging and formation of the Uzbek Jadids, a certain role was also played by the publications, such as *Sarvatu'l-Funun* ("Fine craft", Istanbul), *Khablu'l-matin* ("Strong bonds", Calcutta), *Chekhranama* ("Mirror", Iskandaria), *Parvarish* ("Education", Cairo), spread in Turkestan after 1905, as well as *Iqbal* ("Happiness", Baku), *Molla Nasretidin* (Tiflis), *Vaqt* ("Time", Orenburg) *Shura* ("The Council", Ufa) and other spreading in 1914-1915.

History of national - political values of Turkestan Jadids in the modern world contain such axiological guidelines as tolerance, freedom of choice, human rights, law-abiding, civil self-determination, a dialogue of cultures, allowing students to form an idea of the unity of the world in its diversity, the values of individual values that dominate in the culture of the region. Taking the age and individual characteristics of the personality and forecasting its development into account. In the Preamble of the UNESCO Charter, adopted on November 16, 1945, it is emphasized that "the world must be based on the intellectual and moral solidarity of humanity.

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