

**TOSHKENT DAVLAT PEDAGOGIKA UNIVERSITETI
HUZURIDAGI ILMIY DARAJALAR BERUVCHI
DSc.03/30.12.2021.Tar.26.03 RAQAMLI ILMIY KENGASH**

TARIX INSTITUTI

DILNOZA MUYIDINOVNA JAMOLOVA

**TURKISTON VA SHARQ MAMLAKATLARI
TARAQQIYPARVARLARINING O‘ZARO ALOQALARI
(XIX asr oxiri – XX asrning birinchi choragi)**

07.00.01 – O‘zbekiston tarixi

**TARIX FANLARI DOKTORI (DSc) DISSERTATSIYASI
AVTOREFERATI**

Toshkent – 2023

Doktorlik dissertatsiyasi avtoreferati mundarijasi

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KIRISH (doktorlik dissertatsiyasi (DSc) annotatsiyasi)

Dissertatsiya mavzusining dolzarbligi va zarurati. Jahonda ilm-fanning jadallik bilan rivojlanib borishi, iqtisodiy, ijtimoiy, siyosiy hamda madaniy yo‘nalishdagi o‘zgarishlar turli mamlakatlardagi soha vakillarini o‘zaro hamkorlik qilish va fikr almashishga undamoqda. XIX asr oxiri – XX asr birinchi choragida Turkiston jadidlari ham Sharqning Hindiston, Eron, Afg‘oniston, Usmoniylar (Turkiya) hamda Rossiya imperiyasi (keyinchalik sovet davlati) tarkibidagi musulmon o‘lkalari taraqqiyparvarlari bilan yangi maktablar ochish, teatr, matbuotga asos solish, zamonaviy fanlarni o‘qitishni yo‘lga qo‘yish, diniy mutaassiblikka qarshi kurash, milliy istiqloлга erishish va demokratik tartiblarga asoslangan davlatlar tuzish maqsadida o‘zaro aloqalar o‘rnatishga kirishdilar. Ayni shu jihatdan mazkur masalalarni tadqiq qilish bugungi kunning muhim vazifalaridan biri bo‘lib qolmoqda.

Dunyodagi yetakchi ilmiy tadqiqot markazlarida Turkistonda XIX asr oxiri – XX asr birinchi choragida kechgan ijtimoiy-siyosiy jarayonlar, Rossiya imperiyasi va sovet hokimiyatining mustamlakachilik siyosati, jadidchilik harakatining vujudga kelishi, yangi usul maktablarining tashkil etilishi, taraqqiyparvarlar tomonidan milliy matbuot va noshirchilikka asos solinishi, millat oydinlarining teatr, musiqa sohasidagi xizmatlari hamda ularning qatag‘on qilinishi masalalari ustida ilmiy izlanishlar olib borilmoqda.

Hozirda O‘zbekistonda milliy o‘zlikni anglash hamda haqiqiy tarixni tiklash vazifasi har qachongidan ham dolzarb ahamiyat kasb etmoqda. “Vatanimiz ozodligi va xalqimiz baxt-saodati yo‘lida jonini fido qilgan jadidlarning ilmiy-ma’rifiy, adabiy-badiiy merosini o‘rganish asosiy vazifalardan biriga aylandi”¹. Shu jihatdan Turkiston hamda Usmonli turk sultonligi, Misr, Hindiston, Eron, Afg‘oniston, Rossiyaning musulmon xalqlari taraqqiyparvarlarining islom dinini isloh qilish, maorif, matbuot, ijtimoiy-siyosiy jamiyatlar tuzish sohasidagi aloqalarini tadqiq qilish dolzarb ahamiyat kasb etadi.

O‘zbekiston Respublikasining 2019-yil 29-oktyabrda qabul qilingan “Ilm-fan va ilmiy faoliyat to‘g‘risida”gi O‘RQ-576-sonli Qonuni, O‘zbekiston Respublikasi Prezidentining 2022-yil 28-yanvardagi PF-60-sonli “2022-2026-yillarga mo‘ljallangan Yangi O‘zbekistonning taraqqiyot strategiyasi to‘g‘risida”gi Farmoni, 2020-yil 8-oktyabrdagi “Qatag‘on qurbonlarining merosini yanada chuqur o‘rganish va ular xotirasini abadiylashtirishga doir qo‘shimcha chora-tadbirlar to‘g‘risida”gi F-5598-sonli Farmoyishi, O‘zbekiston Respublikasi Prezidentining 2021-yil 26-martdagi “Ma’naviy-ma’rifiy ishlar tizimini tubdan takomillashtirish chora-tadbirlari to‘g‘risida”gi PQ-5040-qarori va sohaga oid boshqa me’yoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishda ushbu tadqiqot muayyan darajada xizmat qiladi.

Tadqiqotning respublika fan va texnologiyalar rivojlanishining ustuvor yo‘nalishlariga bog‘liqligi. Tadqiqot respublika fan va texnologiyalari rivojlanishining I. “Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy, madaniy, ma’naviy-ma’rifiy rivojlantirishda innovatsion g‘oyalar tizimini

¹Ўқитувчи ва мураббийлар – Янги Ўзбекистонни барпо этишда катта куч, таянч ва суянчимиздир // Ўзбекистон Республикаси Президенти Шавкат Мирзиёевнинг Ўқитувчи ва мураббийлар кунига бағишланган тантанали маросимдаги нутқи. “Халқ сўзи” газетаси. 2020 йил 1 октябр.

shakllantirish va ularni amalga oshirish yo‘llari” ustuvor yo‘nalishi doirasida bajarilgan.

Dissertatsiya mavzusi bo‘yicha xorijiy ilmiy-tadqiqotlar sharhi². Dunyoning turli yetakchi ilmiy tadqiqot markazlari va universitetlarida, jumladan, Kolumbiya universiteti (Nyu-York, AQSh), Michigan universiteti (Enn-Arbor, AQSh), Karlton kolleji (Nortfild, AQSh), Stanford universiteti (Stanford, AQSh), Otaturk tadqiqot markazi (Istanbul, Turkiya)da Turkistonda jadidchilik harakatining vujudga kelishi va faoliyati, sovet hokimiyatining o‘rnatilishi, mintaqadagi siyosiy, ijtimoiy va iqtisodiy o‘zgarishlar, jadidchilik harakatining tugatilishi bilan bog‘liq izlanishlar olib borilmoqda.

Turkiston va Sharq mamalakatlari taraqqiyparvarlari o‘rtasida o‘zaro aloqalarni o‘rganish natijasida Turkistonda jadidchilik harakatining vujudga kelishi hamda jadid namoyandalari faoliyati tarixi (Kolumbiya universiteti), Buxoroda jadidchilik harakatining vujudga kelishi (Michigan universiteti, AQSh); Turkistonda sovet hokimiyatining o‘rnatilishi va jadidlarning mustaqil davlat tuzish borasidagi harakatlari (Karlton kolleji, AQSH); Rossiya imperiyasi va sovet mustamlakachiligi davrida Turkiston mintaqasida kechgan madaniy jarayonlar va unda jadidlarning ishtiroki (Stanford universiteti, AQSh), XX asr boshlarida Turkistonda kechgan siyosiy jarayonlar, bolsheviklarning mintaqada mustahkamlanishi va ularning jadidlarga munosabati (Myunster universiteti, Germaniya), XX asr birinchi choragida Turkistonda kechgan adabiy jarayonlarda jadidlarning tutgan o‘rni (Mayns universiteti, Germaniya), Turkiston jadidlarining ilmiy merosi (Humboldt universiteti, Germaniya), Ismoilbek G‘asparali va Abdurauf Fitratlarning taraqqiyparvarlik qarashlari (Tokio universiteti, Yaponiya), Turkistonda milliy harakatlar tarixi (Istanbul universiteti, Turkiya) XIX asr oxiri – XX asr boshlarida Turkistonda maorif sohasidagi islohotlar, Turkistonda yashagan turk zobitlarining maktabchilik sohasidagi faoliyati (Otaturk tadqiqot markazi, Turkiya) tadqiq qilinganligi aniqlangan.

Jahonda, jumladan, Myunster universiteti (Myunster, Germaniya), Mayns universiteti (Mayns, Germaniya), Humboldt universiteti (Berlin, Germaniya), Tokio universiteti (Tokio, Yaponiya), Istanbul universiteti (Istanbul, Turkiya)da Turkistonda jadidchilik harakatining vujudga kelishi, mintaqada sovet hokimiyatining o‘rnatilishi, yangi boshqaruv tartiblarining joriy etilishi, jadidlar tomonidan siyosiy tashkilotlarning tuzilishi, shuningdek, Ahmad Zaki Validiy, Mustafo Cho‘qay, Usmon Xo‘ja kabi siyosat arboblarning jadidlar bilan hamkorlikda mustaqil davlat tuzish borasidagi harakatlari, Turkiston jadidlarining qatag‘on qilinishi, muhojirlikka ketishi va ularning xorijdagi faoliyati masalalariga oid ilmiy tadqiqotlar amalga oshirilmoqda.

Muammoning o‘rganilganlik darajasi. XIX asr oxiri – XX asrning birinchi choragida Turkiston va Sharq mamlakatlari taraqqiyparvarlarining o‘zaro aloqalari bilan bog‘liq masalalar hamma davrda ham dolzarb bo‘lib kelganligi uchun qator

² Dissertatsiya bo‘yicha xorijiy ilmiy tadqiqotlar sharhi <https://mesbar.org>; <https://www.jstor.org>; <https://ccsenet.org>; <https://www.academia.edu>; <https://brill.com>; <https://www.ucpress.edu>; <https://www.iranicaonline.org>; <https://books.google.com>; <https://networks.h-net.org>; <https://dare.uva.nl>; <https://minds.wisconsin.edu>; <https://www.tandfonline.com>; <https://www.cambridge.org>; <https://www.ceeol.com>; <https://www.bolierium.com>; <https://academics.hamilton.edu> va boshqa manbalar asosida tayyorlandi.

ilmiy tadqiqotlar amalga oshirilgan. Mavzuga doir adabiyotlarni quyidagi guruhlariga bo‘lib o‘rganish mumkin:

1. Sovet davrida nashr qilingan ilmiy adabiyotlar.
2. Mustaqillik yillarida O‘zbekistonda yaratilgan tadqiqotlar.
3. Xorijda yaratilgan tadqiqotlar.

Sovet davrida jadidchilik doirasida qator tadqiqotlar olib borilgan bo‘lib, uni uch bosqichga ajratib o‘rganish maqsadga muvofiqdir.

Birinchi bosqich XX asrning 20-yillariga oid bo‘lib, unga Buxoro jadidlarining yetakchilari Sadriddin Ayniy, Fayzulla Xo‘jayev³, shuningdek, sovet tadqiqotchilari A.Samoylovich, I.Umnyakov, G.Safarovning⁴ asarlarini kiritish mumkin. Bu tadqiqotlarda jadidchilik harakatining vujudga kelishi va mazmun-mohiyati aniq ko‘rsatib berilgan.

Ikkinchi bosqich XX asrning 30 – 80-yillarini o‘z ichiga olib, bu bosqichda jadidchilik harakatini xolis o‘rganish uzoq muddatga to‘xtab qoldi. Ye.Fyodorov, A.Arsharuni, X.Gabidullin, L.Klimovich, A.Pyaskovskiy, O.Eshonov, T.Qoriniyozov, A.Gordiyenko, T.Ernazarov tomonidan yozilgan asarlarda jadidchilik “reaksion” harakat sifatida baholandi, jadid adabiyoti va matbuoti burjua millatchilari ruhi bilan sug‘orilganligi ta’kidlandi⁵. M.Vahobov, I.Braginskiy, K.Qosimbekov, X.Mirzozoda, X.Voxidov, B.Iskandarov, T.To‘xtametov, S.Zimanov, S.Karimiy, G‘.Abbos, Z.Kastelskaya va boshqalar kommunistik mafkura ta’siri ostida o‘z asarlarida Turkistonda jadidchilik harakatining vujudga kelishi, Yosh buxoroliklar va Yosh xivaliklar partiyasining tuzilishi, Buxoro Xalq Sovet Respublikasi hamda Xorazm Xalq Sovet Respublikasining tashkil topishi, Turkistonda sovet tuzumiga qarshi olib borilgan milliy-ozodlik harakatlari haqida ma’lumot berdilar. Shuningdek, xorijdagi turkistonliklarni “vatan xoini”, “sotqin”, “burjua millatchisi”, “xalq dushmani” sifatida talqin etdilar⁶. Bu davrda yaratilgan kollektiv monografiyalar va fundamental tadqiqotlarda ham masalaga bir tomonlama yondoshuv ustunlik qiladi⁷. Shunday qilib, sovet davrida Turkistondagi jadidchilik harakatlari noxolis yozildi va atayin soxtalashtirildi.

³ Ayniy S. Buxoro inqilobi tarixi uchun materiallar. Moskva: SSSR xalqlarining markaziy nashriyoti, 1926; Ходжаев Ф. К истории революции в Бухаре. Ташкент, 1926; Хо‘jayев F. Buxoro inqilobining tarixiga materiallar. Toshkent-Samarqand: O‘zdatnashr, 1926.

⁴ Самойлович А. Первое тайное общество младобухарцев // Восток. Книга 1. Петроград, 1921; Умняков И. К истории новометодной школы в Бухаре // Бюллетень Средне-Азиатского Государственного Университета. Выпуск 16. Ташкент, 1927. – С. 81 – 99; Сафаров Г. Колониальная революция (опыт Туркестана). Москва, 1921.

⁵ Fyodorov Ye. O‘rta Osiyoda milliy-ozodlik harakati ocherklari. Toshkent, 1925; Аршаруни А., Габидуллин Х. Очерки панисламизма и пантюркизма в России. Москва, 1931; Климович Л. Ислам в царской России. Очерки. Москва, 1936; Ишанов А. Создание Бухарской Народной Советской Республики (1920 – 1924). Ташкент: Изд. АН УзССР, 1955; Қориниёзов Т. Совет Ўзбекистони маданияти тарихидан очерклар. Тошкент: “Ўзбекистон ССР Фанлар академияси”, 1956; Эрнazarov Т. Периодическая печать в Туркестане (1870 – 1924). Ташкент, 1959.

⁶ Касымбеков К. Социально-экономическое и политическое положение Ферганы в конце XIX и начале XX веков. Диссертация на соискание ученой степени доктора исторических наук. Ташкент, 1966; Тухтаматов Т. Россия и Бухарский эмират в начале XX века. Ташкент: Фан, 1977; Зиманов С. От освободительных идей к советской государственности в Бухаре и Хиве. Алма-ата: Наука, 1976; Вахидов Х. Просветительская идеология в Туркестане. Ташкент: Узбекистан, 1979; Кастельская З. Из истории Туркестанского края (1865 – 1917). Москва, 1980.

⁷ Ўзбекистон ССР тарихи. III том. Масъул мухarrир И. Мўминов. Тошкент: Фан, 1971; История Бухарской и Хорезмской Народных Советских Республик. Ред. коллегия П.В. Волобуев и др. Москва: Наука, 1971; История Бухары с древнейших времен до наших дней. Ред. И.М. Муминова. Ташкент: Фан, 1976.

Uchinchi bosqich XX asrning 80-yillar oxiri – 90-yillar boshlarini o‘z ichiga olib, sovet jamiyatida boshlangan qayta qurish, oshkoralik ta’sirida jadidchilikka baho berishda biroz o‘zgarish ko‘zga tashlandi. F.Qosimov, Sh.Turdiyev, P.Mirzaahmedova, D.Rashidova tadqiqotlarida Turkiston xalqlari ijtimoiy hayotida jadidchilikning tutgan o‘rni haqida ijobiy fikrlar bildirila boshlandi⁸.

Xullas, sovet hokimiyati yillarida kommunistik mafkura ruhida yaratilgan ko‘plab asarlarda jadidchilik masalalari noxolis o‘rganildi. 1980-yillar oxiridan boshlab, bu muammo yangicha qarashlar asosida o‘rganilgan bo‘lsa-da, jadidlarning Sharq mamlakatlari taraqqiyparvarlari bilan o‘zaro aloqalari tadqiq etilmadi. Shunday bo‘lsa-da, asardagi ma’lumotlarning kengligi va muammoga yondoshuv uslublari mavzu tarixshunosligi hamda tarixini o‘rganishda muayyan o‘rin egallaydi.

Mustaqillik yillarida tarixchilar, huquqshunoslar, faylasuflar va adabiyotshunoslar tomonidan Turkiston jadidlari faoliyatiga bag‘ishlangan ko‘plab tadqiqotlar amalga oshirildi. Taraqqiyparvarlik harakati mohiyatini ochib berishda tarixchilar F.Qosimov, D.Alimova, S.A‘zamxo‘jayev, R.Abdullayev, Q.Rajabov, D.Ziyoyeva, S.Inoyatov, U.Rashidov, L.Muhammadjonova, Sh.Hayitov, S.Shodmonova, N.Polvonov, R.Tursunov, G.Ostonova, A.Isoqboyev, K.Raxmonov, B.Hasanov, T.Qozoqov, O.Rashidov, F.Temirov, I.Naimov, U.Hayitov, Sh.Xonqulov, T.Nuriddinov, S.Muhammedovalar⁹; huquqshunoslar D.Tashkulov,

⁸Касымов Ф. Некоторые вопросы новейшей историографии народных революций в 1920 году в Хорезме и Бухаре // “Общественные науки в Узбекистане”. (Ташкент), 1990, № 1. – С. 41-45; Мирзаахмедова П., Рашидова Д. К изучения джадидского движения // “Общественные науки в Узбекистане”. 1990, № 7. – С. 32-34.

⁹ Касымов Ф. Драма революции и правда истории. Бухара: “Бухоро” нашриёти, 1996; Мухаммаджанова Л. Обществоно-политическая ситуация в Бухаре в начале XX века и развитие демократического движения (1908 – 1920 гг). Автореф. дис... канд. ист. наук. Ташкент, 1999; Алимова Д., Голованов А. Ўзбекистон мустабид совет тузуми даврида: сиёсий ва мафкуравий таъриқ оқибатлари. 1917 – 1990 йиллар. Тошкент: Ўзбекистон, 2000; Алимова Д. История как история, история как наука. Т.1. История и историческое сознание. Ташкент: Узбекистан, 2008; Ўша муаллиф: История как история, история как наука. Т. 2. Феномен джадидизма. Ташкент: Узбекистан, 2009; Алимова Д. Жадиличлик феномени. Тошкент: Akademnashr, 2022; Аъзамхўжаев С. Туркистон мухторияти: миллий демократик давлатчилик қурилиши таърибаси. Тошкент: Маънавият, 2000; Агзамходжаев С., Улугбекова З. “Ал-ислох” журнали – Туркистондаги ислохотчилик ҳаракатини ўрганиш бўйича тарихий манба. Тошкент: “Ўзбекистон халқаро ислом академияси” нашриёт-матбаа бирлашмаси, 2021; Ражабов Қ. Мустақил Туркистон фикри учун мужодалалар (1917 – 1935 йиллар). Тошкент: Ўзбекистон, 2000; Ўша муаллиф: Бухорога қизил армия босқини ва унга қарши кураш: тарих ҳақиқати (1920-1924 й.). Тошкент: Маънавият, 2002; Ражабов Қ., Иноятлов С. Бухоро тарихи. Тошкент: Tafakkur, 2016; Ражабов Қ. Туркистон Мухторияти вазирлари ҳамда Миллий Мажлис аъзолари ҳаёти ва тақдири. Тошкент: “Bodomzor invest”, 2021; Ўша муаллиф: Ўзбекистон ССРда совет режимининг қатагон сиёсати ва унинг оқибатлари (1917-1991 й.). Тошкент: Фан, 2022; Ўша муаллиф: Туркистон минтақасида совет режимига қарши истиқлолчилик ҳаракати ва моҳияти (1918 – 1935 йиллар). Тошкент: Фан, 2022; Зиёева Д. Туркистон миллий озодлик ҳаракати. Тошкент: Фафур Гулом номидаги Адабиёт ва санъат нашриёти, 2000; Рашидов У. Бухоро Халқ Республикаси 1920 – 1924. Бухоро: “Бухоро” нашриёти, 2003; Ҳайитов Ш., Бадриддинов С., Рахмонов К. Бухоро Халқ Республикаси: иқтисодий, ижтимоий сиёсат, маданий ҳаёт. Бухоро, 2005; Қўшжонов О., Полвонов Н. Хоразмдаги ижтимоий-сиёсий жараёнлар. Тошкент: Abu matbuot-konsalt, 2007; Турсунов Р. Воззрения национальных прогрессистов на социально-экономические процессы в Туркестане в начале XX века. Автореф. дисс. канд. ист. наук. Ташкент, 2008; Астанова Г. Историография политических процессов в Бухаре в 1920 – 1924 гг. Автореф. дис... канд. ист. наук. Ташкент, 2008; Исоқбоев А. Туркистон ижтимоий-сиёсий ва маданий ҳаётида татар-бошқирд маърифатпарварларининг фаолияти (XIX аср охири - XX аср бошлари). Тарих фанлари номзоди ... дисс. Наманган, 2008; Мадиярова С. Историография Туркестанской автономии (1917 – 2008 гг.). Автореф. дис... канд. ист. наук. Ташкент, 2010; Шодмонова С. Туркистон тарихи – матбуот кўзгусида. Тошкент: Янги нашр, 2011; Рахмонов К. Бухоро Халқ Совет Республикаси тарихи матбуот саҳифаларида. Тошкент: Abu matbuot-konsalt, 2012; Абдуллаев Р. Национальные политических организации Туркестана в 1917 – 1918 годы. 2 издание. Ташкент: Adabiyot uchqunlari, 2016; Қозоқов Т. Фарғона водийсида жадиличлик ҳаракати. Наманган, 2018; Рашидов О. Файзулла Хўжаев миллий манфаатлар ва сиёсий курашлар майдонида. Тошкент: “Muharrir nashriyoti”. 2021; Ўша муаллиф: Ўзбекистон худудида миллий зиёлилар ва большевикларнинг мафкура

M.Ergasheva, N.Azizov¹⁰; faylasuflar B.Ergashev, Z.Ahmedova, Sh.G‘oyibova, S.Minavarov¹¹ va adabiyotshunos olimlar B.Qosimov, O.Sharofiddinov, N.Karimov, Sirojiddin Ahmad, Sh.Rizayev, U.Dolimov, Z.Abdurashidov¹² asarlari asosiy o‘rin tutadi.

Shu o‘rinda tarixchi olimlar D.Alimova va Q.Rajabovlarning Turkistondagi jadidchilik harakatining mazmun-mohiyatini yoritib bergan tadqiqotlarini alohida ta’kidlab o‘tish joiz. D.Alimova asarlarida jadidchilik harakatining vujudga kelishi, Misr va Usmonli turk sultonligidagi islohotchilikning Turkistondagi taraqqiyparvarlik harakatiga ta’siri, jadidlarning davlatchilik, musulmon madaniyatini isloh qilish borasidagi qarashlariga oid muhim ma’lumotlar berilgan. Q.Rajabovning ilmiy maqola va risolalarida esa Turkiston hamda Buxorodagi jadidchilik harakatining umumiy hamda o‘ziga xos xususiyatlari, Shahobiddin Marjoniy, Jamoliddin Afg‘oniylar islohotchilik g‘oyalarining Turkistondagi jadidchilik harakatiga ta’siri, Yosh buxoroliklar va Yosh xivaliklar faoliyati, Turkistondagi yoshlar harakatlarning Turkiya va Afg‘onistondagi Yosh turklar hamda Yosh afg‘onlar bilan munosabati, Fayzulla Xo‘jayev, Usmon Xo‘ja, Otaulla Xo‘ja, Abdurauf Fitratlarning taraqqiyparvarlik harakati tarixida tutgan o‘rni tadqiq qilinib, Turkistonda sovet

майдонидаги кураши (1917 – 1938 йй.). Тошкент: “Muharrir nashriyoti”. 2022; Темиров Ф. Садриддин Айнийнинг Бухородаги жадидчилик ҳаракатида тутган ўрни ва ижтимоий фаолияти. Тарих фанлари бўйича фалсафа доктори (PhD) автореферати. Тошкент, 2020; Комилов Н. Туркистон жадидларидан Обиджон Маҳмудовнинг ҳаёти, ижтимоий-сиёсий, маданий фаолияти (1871 – 1936 йй.). Тарих фанлари бўйича фалсафа доктори (PhD) автореферати. Тошкент, 2021; Ҳалимова С. Убайдулла Асадуллаҳўжаев ва “Садои Туркистон”. Тошкент: Университет, 2021; Иноятов С. Бухорои шариф хўжалари: Усмон Хўжа, Отаулла Хўжаев, Файзулла Хўжаев аждодлари ва авлодлари шажараси. Бухоро: “Дурдона”, 2022; Наимов И. Аҳмад Донишнинг маърифатпарварлик фаолияти ва унинг илмий мероси. Тарих фанлари бўйича фалсафа доктори (PhD) автореферати. Тошкент, 2022; Маҳмудов А. Усмонхўжа Пулатхўжаевнинг ижтимоий-сиёсий фаолияти. Тарих фанлари бўйича фалсафа доктори (PhD) автореферати. Фарғона, 2022; Хонқулов Ш. Фарғона водийсидаги ижтимоий-маданий жараёнларда Ҳамза Ҳакимзода Ниёзийнинг роли. Тарих фанлари бўйича фалсафа доктори (PhD) автореферати. Тошкент, 2022; Йўлдашев А. XIX аср охири – XX асрнинг 20-йилларида Туркистон ёшларининг хориж ўқув муассасаларида таълим олиш масалалари. Тарих фанлари бўйича фалсафа доктори (PhD) автореферати. Тошкент, 2022; Muxamedova S. Muso Saidjonovning ijtimoiy-siyosiy va ilmiy faoliyati. Tarix fanlari bo‘yicha falsafa doktori (PhD) avtoreferati. Toshkent, 2023.

¹⁰ Ташкулов Д. Основные направления политико-правовой мысли народов Узбекистана во второй половине XIX – первой четверти XX вв. Автореф дисс... док. юрид. наук. Ташкент, 1995; Эргашева М. Абдурауф Фитратнинг сиёсий-ҳуқуқий қарашлари. Юридик фанлари номзоди илмий даражасини олиш учун дисс. Тошкент, 2002; Азизов Н. XX асрнинг биринчи чорагида Туркистон сиёсий партиялари дастурларида давлат ва ҳуқуқ масалалари. Юридик фанлари доктори... дисс. автореф. Тошкент, 2018.

¹¹ Эргашев Б. Идеология национально-освободительного движения в Бухарском эмирате. Ташкент: Фан, 1991; Гойибова Ш. Абдурауф Фитратнинг ижтимоий-фалсафий қарашлари. Фалсафа фанлари номзоди илмий даражасини олиш учун дисс. Тошкент, 1996; Раджабова С. Мирзо Сирожиддин Ҳаким Бухорий ижодида маърифатпарварлик фалсафаси муаммолари. Фалсафа фанлари номзоди илмий даражасини олиш учун дисс. Тошкент, 1996; Минаваров С. XIX аср охири – XX аср бошларида ўзбек маърифатпарварларининг ижтимоий-фалсафий қарашларида хурфикрлик гоялари. Фалсафа фанлари номзоди илмий даражасини олиш учун дисс. Тошкент, 1997; Аҳмедова З. XIX аср иккинчи ярмида Бухорода ижтимоий-фалсафий фикр равнақи. (Аҳмад Дониш ва Шамсиддин Шохин қарашлари мисолида). Фалсафа фанлари номзоди илмий даражасини олиш учун дисс. Тошкент, 2008.

¹² Қосимов Б. Исмоилбек Гаспарали. Тошкент: Ғафур Ғулом номидаги адабиёт ва санъат нашриёти, 1992; Ўша муаллиф: Миллий уйғониш: жасорат, маърифат, фидойилик. Тошкент: Маънавият, 2002; Ўша муаллиф: Уйғонган миллат маърифати. Тошкент: Маънавият, 2011; Ризаев Ш. Жадид драмаси. Тошкент: Шарқ, 1997; Долимов У. Туркистонда жадид мактаблари. Тошкент: Университет, 2006; Абдурашидов З. Исмоил Гаспиринский ва Туркистонда жадидчилик. Тошкент, 2008; Ўша муаллиф: Abdurra‘uf Fitrat in Istanbul. Walter de Gruyter GmbH, Berlin/Boston. 2023; Каримов Н. Жадид театри. Тошкент: “Тошкент ислом университети” нашриёт-матбаа бирлашмаси, 2016; Сирожиддин Аҳмад. Убайдулла Хўжаев. Тошкент: Info capital group, 2021; Ўша муаллиф: Қизил мустамлака: эълон қилинмаган уруш. Катта қирғин комуси (1929 – 1950). Тошкент: Info capital group, 2022.

hokimiyatiga qarshi boshlangan istiqloqlilik harakatining g'oyaviy rahnamolari jadidlar bo'lganligi e'tirof etilgan.

Mustaqillik yillarida nashr etilgan jamoaviy monografiyalar va akademik nashrlarda ham Turkistonda jadidchilik harakatining vujudga kelishi, faoliyati va tugatilishi masalalari keng tadqiq qilingan¹³. Ushbu tadqiqotlarda taraqqiyparvarlik harakatining asl mohiyati va tarixiy ahamiyati ochib berilgan. Ulardan oliy o'quv yurtlari, akademik litsey va kollejlari, maktablar uchun darslik hamda o'quv qo'llanmalar yozishda foydalanilmoqda. Shuningdek, Fayzulla Xo'jayev, Usmon Xo'ja va Otaulla Xo'jayev haqida S.Inoyatov va Q.Rajabov tomonidan uchta kitob chop etildi¹⁴.

Turkistondagi jadidchilik masalalariga bag'ishlab respublika va xalqaro konferensiyalarning o'tkazilishi natijasida bu mavzu nafaqat O'zbekistonda, balki xorijlik tadqiqotchilar tomonidan ham katta qiziqish bilan o'rganilayotgani ma'lum bo'ldi¹⁵.

SSSR tarqalgach, 1992-yildan boshlab, Turkistonda jadidchilikning vujudga kelishi va ularning yetakchilari faoliyati muammolariga bag'ishlagan ko'plab dissertatsiyalar hamda ilmiy maqolalar yaratildi. Jumladan, tojikistonlik tarixchilar N.Xotamov, I.Usmonov, M.Boqiyev, K.Rasulov, N.G'afforovlar tadqiqotlarida Turkistonda taraqqiyparvarlik harakatining vujudga kelishi, yo'nalishlari va uning tarixiy jihatlarini tahlil qilingan bo'lsa¹⁶, adabiyotshunos olimlar M.Shukurov (Shakuriy), R.Hodizoda, S.Tabarov, M.Rajabiy, M.Imomov, A.Maxmadaminov, M.Abdullayev, A.Azimov, A.Nabaviy, P.Gulmurodzoda, O.Salimzoda, A.Shexov asarlarida buxorolik mashhur jadidlarning hayoti va faoliyati, ilmiy-ijodiy faoliyati tadqiq qilingan¹⁷. Tojikistonlik faylasuflar G.Ashurov, B.Samiyev, Z.Ibrohimov tadqiqotlarida ham Turkiston jadidchiligining falsafiy jihatlarini o'rganilgan¹⁸. Shu

¹³ Ўзбекистон янги тарихи. 1-китоб. Туркестон чор мустамлакачилиги даврида. Тошкент: Шарк, 2000; Ўзбекистоннинг янги тарихи. 2-китоб. Ўзбекистон совет мустамлакачилиги даврида. Илмий муҳаррир: М.Жўраев. Тошкент: Шарк, 2000; Туркестан в начале XX века: к истории истоков национальной независимости. Научный редактор Р. Раджапова. Ташкент: Шарк, 2000; Ўзбекистон тарихи (1917 – 1991 йиллар). Иккита китоб. Биринчи китоб. 1917 – 1939 йиллар. Масъул муҳаррирлар: Р.Абдуллаев, М.Рахимов, Қ.Ражабов. Тошкент: “O'zbekiston”, 2019.

¹⁴ Бухоролик қатағон қилинган уч буюк сиймо: тарих ва тақдир. 3 та китоб. Тўпловчи ва нашрга тайёрловчи ҳамда илмий муҳаррирлар: С.Иноятов, Қ.Ражабов. Бухоро: Дурдона, 2023.

¹⁵ Ўзбекистоннинг янги тарихи. Концептуал-методологик муаммолар. Республика илмий-назарий анжумани материаллари (тўплам). Тошкент: Академия, 1999; Марказий Осиё XX аср бошида: Илоҳотлар, янгиланиш, тараққиёт ва мустақиллик учун кураш (жадидчилик, мухториятчилик, истиқлолчилик). Халқаро конференция материаллари. Тошкент: Маънавият, 2001; История общественно-культурного реформаторства в Центральной Азии и на Кавказе (XIX – начало XX века). Самарканд: МИЦАИ, 2012; Buhara cumhuriyati 101 yasinda. Bildiriler. Editorler: Juliboy Eltazarov, Timur Kocaoglu. Istanbul: Kultu Yayinevi, 2021.

¹⁶ Гафаров Н. Общественно-политическая деятельность Махмудходжи Бехбуди. Душанбе, 1997; Ўша муаллиф: История культурно-просветительской деятельности джадидов в Бухарском эмирате. Хужанд, 2000; Хатамов Н. Бухарские джадиды и основные этапы их деятельности. Душанбе. 2000; Бакиев М.И. История просветительского движения и свободомыслия в Средней Азии, конец XIX – начало XX века: Дисс. док. ист. наук. Душанбе. 2000; Расулов К. История культуры таджикского народа в первой четверти XX века. Дисс. док. ист. наук. Душанбе. 2010.

¹⁷ Шукуров М. Садри Бухоро. Душанбе: Деваштич. 2005; Табаров С. Мунзим – руководитель общества джадидов и председатель партии младобухарцев. Душанбе: Деваштич. 2004; Раджаби М. Ислом: джадидия ва инқилоб. Душанбе: Дониш. 1997; Дадабоева Г. Роль журнала “Ойина” (“Зеркало”) в становлении таджикской журнальной периодики: Автореф. дисс. кан. филол. наук. Душанбе. 2017.

¹⁸ Самиев Б. Социально-философский анализ взглядов таджикских просветителей о структуре социальных отношений конца XIX и начала XX в. Душанбе: Ирфон. 2007; Ибрагимов З.С. Особенности нравственных и социально-политических воззрений таджикских мыслителей конца XIX – начала XX века. Автореф. дисс. канд филос. наук. Душанбе, 2011.

o'rinda qayd etib o'tish kerakki, tojikistonlik olimlarning tadqiqotlarida asosan o'zbek va tojik tilida so'zlashuvchi Buxoro hamda Samarqand jadidlari faoliyati keng o'rganilgan bo'lib, Toshkent, Farg'ona vodiysi va Xorazm jadidchiligi masalalari deyarli tadqiq qilinmagan.

Rossiya Federatsiyasining Tatariston Respublikasida D.Isxakov, R.Muxametshin, R.Salixov, R.Faxrutdinov, R.Xakimov, L.Galimzyanova, G.Idiyatullina, A.Xabutdinov, I.Salaxov, A.Yuzeyev¹⁹ hamda Boshqirdiston Respublikasida L.Yamayeva, Z.Abdullina, A.Basirov²⁰ kabi olimlar tomonidan tatar va boshqird jadidchiligi, Turkistonda taraqqiyparvarlik harakatining vujudga kelishi masalalariga bag'ishlangan qator tadqiqotlar amalga oshirildi.

MDH tadqiqotchilari ushbu mavzu doirasida izlanishlar olib borib, masalaga xolis baho berdilar. Ammo Turkiston jadidlarining Usmonli turk sultonligi, Misr, Eron, Hindiston, Afg'oniston taraqqiyparvarlari bilan munosabatlari tarixini tadqiq qilmaganlar. Bu esa muammoni chuqurroq o'rganishni talab qiladi.

Xorijda ham Turkistonda jadidchilik harakatining vujudga kelishi masalasiga bag'ishlangan tadqiqotlar amalga oshirilib, unga Boymirza Hayit, A.Zenkovskiy, Dj.Uiller, E.Bekon, H.Kare d'Enkauz, E.Ollvort, H.d'Ekkos, S.Beker, L.Jeyms, Adib Xolid, I.Baldauf, Xisao Komatsu, Richard Paypslarning monografiya va risolalarini kiritish mumkin²¹.

Amerikalik olim E.Ollvort Turkiston mintaqasi jadidchiligining tarixiy va adabiy jihatlarini keng tadqiq qilgan bo'lib, Turkistonda XX asr boshlarida kechgan tarixiy jarayonlar va unda millat oydinlarining ishtiroki masalasi tadqiq qilingan²². Yaqinda Boymirza Hayit va Adib Xolid asarlari ilk marta o'zbek tilida chop etildi²³.

¹⁹ Мухаметшин Р. Ислам в татарской общественной мысли начала XX века. Казань: Иман, 2000; Исхаков Д. Феномен татарского джадидизма: введение к социо-культурному осмыслению. Казань: Иман, 1997; Салихов Р. Татарская буржуазия Российской империи: взаимодействие с обществом и властью (вторая половина XIX - начало XX века). Автореф. дисс. докт. ист. наук. Казань, 2006; Хакимов Р. Джадидизм (реформированный ислам). Казань: Институт истории АН РТ, 2010; Юзеев А. Просветительская мысль татарского народа. Казань: Татарское книжное издательство, 2014.

²⁰ Ямаева Л. Мусульманский либерализм начала XX века как общественно-политическое движение. Уфа: Гилем, 2002; Абдуллина З. Джадидизм в Башкирии в конце XIX начале XX веков: Автореф. дисс. канд. культурологии. Уфа, 2003; Басыров А.Х. Джадидизм: социально-философский анализ: Автореф. дисс. докт. филол. наук. Уфа, 2009.

²¹Boymirza Hayit. Die Nationalen Regierungen von Kokand und der Alasch Orda. PhD thesis for University of Münster, Munich, 1950; Ўша муаллиф: Turkestan im XX Jahrhundert. Darmstadt: Leske, 1956; Ўша муаллиф: Islam and Turkestan Under Russian Rule. Istanbul: Can Matbaa, 1987; Zenkovsky S. Pan-Turcizm and islam in Russia. Cambridge-Massachusetts: Harward University Press, 1960; Becker S. Russia's Protectorates in Central Asia: Bukhara and Khiva, 1865-1924. Cambridge, 1968; Lazzarini, E.James. Ismail Bey Gaspirinskii and Muslim Modernism in Russia, 1878 – 1914. University of Washington, 1973; Komatsu Hisao. 20 Yuzyil baslarinda Orta Asyada Turkuluk ve devrim hareketleri. Ankara, 1993; Khalid Adeeb. The Politics of Muslim Cultural Reform: Jadidizm in Central Asia. Berkeley, Los Angeles, London: University of California Press, 1998; Ўша муаллиф: Making Uzbekistan: Nation, Empire, and Revolution in the Early USSR. Ithaca: Cornell University Press, 2015; Ўша муаллиф: Central Asia. A New History from the Imperial Conquests to the Present. Princeton: Princeton University Press, 2021; Baldauf I. Jadidism in Central Asia within Reformism and Modernism in the Muslim World // Die Welt des Islams. 2000. № 1 (41). – P. 72 – 88; Пайпс Р. Русская революция. Россия под большевиками. Москва, 2005.

²² Allworth E. Central Asia. A Century of Russian rule. New York-London: Columbia University Press, 1967; Ўша муаллиф: Central Asia: 130 Years of Russian Dominance. A Historical Overview. 3rd ed., Durham & London: Duke University Press, 1994; Ўша муаллиф: The Preoccupations of Abdalrauf Fitrat, Bukharan Nonconformist: an Analysis and List of his Writings. Berlin: Das Arabische Buch, 2000.

²³ Adib Xolid. O'zbekiston tavalludi: ilk SSR davrida millat, imperiya va inqilob. Sardor Salim tarjimas. Toshkent: Akademnashr, 2022; Доктор Боймирза Хайит. “Босмачилар”: Туркистон миллий кураши тарихи (1917 – 1934). Таржимонлар: Р.Шамсутдинов, Ш.Болтабоев. Тошкент: Akademnashr, 2023.

Amerikalik jadidshunos Adib Xolidning Turkistondagi jadidchilik harakati mavzusini o'rganish borasidagi xizmatlari alohida e'tirofga sazovordir. U uzoq yillik tadqiqotlari natijasida Turkistondagi jadidchilik harakatining mazmun-mohiyatini ochib bergan. Adib Xolidning ta'kidlashicha, Turkiston va Qrim hamda Volga – Ural taraqqiyparvarlari maorif, til va islom dini islohi masalalarida hamfikir bo'lsalar-da, ayollar masalasida turlicha qarashda bo'lganlar²⁴.

Turkiyada ham jadidchilik tarixi masalalari keng tadqiq qilinayotgan mavzulardan bo'lib, Abdulloh Rajab Boysun, Mehmet Saroy, Ali Bodomchi, Ahad Andijon, Murat Yavan, Timur Xo'ja o'g'li kabilar Turkistonda jadidchilik harakatining vujudga kelishi, yangi usul maktablarining tashkil etilishi, xorijga muhojirlikda bo'lgan taraqqiyparvarlar hayoti va faoliyatini o'rgandilar²⁵.

Mazkur tadqiqotlar tahlili shuni ko'rsatadiki, Turkistonda jadidchilikning vujudga kelishi, bu harakatning maqsadi, vazifalari va faoliyatining ayrim jihatlarini yoritib beruvchi izlanishlar olib borilgan. Ammo ularning Sharq mamlakatlari taraqqiyparvarlari bilan munosabati bo'yicha maxsus ilmiy tadqiqot yaratilmagan.

Tadqiqotning dissertatsiya bajarilgan ilmiy-tadqiqot muassasasining ilmiy-tadqiqot ishlari rejalari bilan bog'liqligi. Dissertatsiya O'zbekiston Respublikasi Fanlar akademiyasi Tarix institutining ilmiy-tadqiqot ishlari rejasiga muvofiq "O'zbek xalqi va davlatchiligi tarixi (eng qadimgi zamonlardan hozirgacha)" (2020 – 2024) nomli loyihasi doirasida amalga oshirilgan.

Tadqiqotning maqsadi XIX asr oxiri – XX asrning birinchi choragida Turkiston va Sharq mamlakatlari taraqqiyparvarlarining o'zaro aloqalari tarixini ochib berishdan iborat.

Tadqiqotning vazifalari:

Turkistonda jadidchilik harakatining shakllanishida Usmonli turk sultonligidagi islohotlarning o'rnini ko'rsatish;

Turkiston taraqqiyparvarlari va turk oydinlarining matbuot sohasidagi hamkorligi ochib berish;

Turkiston jadidchiligining shakllanishida Misr va Eron taraqqiyparvarlari g'oyalarining ahamiyati hamda o'zaro aloqalar tarixini tahlil qilish;

Turkistondagi ijtimoiy harakatlarga Hindiston va Afg'onistondagi islohotchilik g'oyalarining ta'sirini ko'rsatib berish;

Turkiston jadidlarining ozarboyjon va tatar taraqqiyparvarlari bilan madaniy-ma'rifiy hamkorligi masalalarini ochib berish;

Turkistondagi taraqqiyparvarlik harakatida Ismoilbek G'asparalining tutgan o'rnini tahlil qilish;

²⁴ Khalid Adeeb. The politics of Muslim Cultural Reform: Jadidism in Tsarist Central Asia. University of Wisconsin-Madison, 1993. – P. 182, 218.

²⁵ Timur Kocaoglu. The existence of a bukhara nationality in the recent past // The Nationality Question in Soviet Central Asia. New York, 1973. – Pp. 151 – 158; Mehmet Saray. Turk Dunyasinda Egitem Reformu va Gasparali Ismail Bey (1851 – 1914). Ankara. 1987; Baysun, Abdullah Recep. Turkistan istiklal hareketleri ve Enver Paşa. İstanbul: Doğu kütüphanesi, 2006; Andican A. Turkestan Struggle Abroad from Jadidism to Independence. Haarlem: Sota, 2007; Аҳад Андижон. Туркистон учун кураш. Тоҳир Қахҳор таржимаси. Тошкент: "Тафаккур", 2017; Ali Bademci. 1917-1934. Türkistan Milli İstiklal Hareketi. Korbaşılar ve Enver Paşa (1 – 2-cilt). İstanbul, 2008; Ўша муаллиф: Turkistanda Enver Paşanın Umum Muhaberesi Muoluu Molba Nasifni Hatiralari. Sarilli Basmacı. İstanbul. 2010; Murat Yavan. Türkistanlı aydın ve siyaset adamı Osman Kocaoglu'nun hayatı ve faaliyetleri (1878 – 1968). İstanbul. 2019.

Turkistondagi siyosiy jarayonlarda taraqqiyparvarlarning ishtiroki va jamiyatlar tuzish borasidagi faoliyatlarini tadqiq qilish;

Buxoro va Xorazm taraqqiyparvarlarining respublika davridagi faoliyatini ochib berishdan iborat.

Tadqiqotning ob'ektini Turkiston, Usmonli turk sultonligi, Misr, Eron, Hindiston, Afg'oniston, Rossiyaning musulmon o'lkalari taraqqiyparvarlari o'rtasidagi aloqalar tashkil etadi.

Tadqiqotning predmeti qilib, Turkiston jadidlarining Sharq mamlakatlari bilan hamkorlik qilishdan ko'zlagan maqsadlari, mintaqadagi siyosiy, ijtimoiy-iqtisodiy o'zgarishlar va ularning o'zaro aloqalariga ta'sirini tahlil etish qilib belgilangan.

Tadqiqotning usullari. Tadqiqot jarayonida narrativ²⁶, qiyosiy, tarixiy tizimli, tarixiy diaxron va sinxron²⁷, mantiqiy tahlil, muammoviy xronologik usullaridan foydalanildi.

Tadqiqotning ilmiy yangiligi quyidagilardan iborat:

Turkistonda Rossiya imperiyasi mustamlakachilik zulmining kuchayishi, davlat boshqaruvi tartiblarining eskirganligi, maorif sohasining islohotga muhtojligi mintaqada jadidchilik harakatining vujudga kelishiga hamda ularning Sharq mamlakatlari taraqqiyparvarlari bilan o'zaro hamkorlik qilishiga sabab bo'lgani aniqlangan;

“Tarbiyai atfol”, “Jamiyati imdodiya” kabi xayriya jamiyatlari yordamida Istanbul, Ufa, Qozonda tahsil olib qaytgan yoshlar ongiga Usmonli turk sultonligi hamda Rossiyaning musulmon o'lkalaridagi zamonaviylik, islohotchilikning Turkistondagi jadidchilik harakatiga ta'siri va taraqqiyparvarlarning jamiyatini qoloqlikdan chiqarish yo'lidagi harakatlari (yangi usul maktablari ochish, milliy matbuot va teatrga asos solish) ochib berilgan;

Abdurauf Fitrat, Hamidxo'ja Mehriy, Usmon Xo'ja va Otaulla Xo'jalar boshchiligida Istanbulda tashkil qilingan “Buxoro ta'mimi maorif jamiyati” homiyligida Buxoro va Turkistondan borgan yoshlar uchun maktab tashkil qilingani va ushbu maktabni tugatgan yoshlarning Istanbul, Bursa, Kastumana shaharlarida oliy ta'lim olishlari ta'minlangani ko'rsatilgan;

Turkiston jadidlari tomonidan “Muallimlar jamiyati”, “Turon”, “Ittihodi taraqqiy”, “Taraqqiyparvar” kabi ijtimoiy va siyosiy jamiyatlar faoliyati Eron, Afg'oniston, Misr hamda Hindiston taraqqiyparvarlarining davlat boshqaruvini isloh qilish, mustamlakachilikka qarshi kurash uchun jipslashish, til va din birligini saqlab qolishga oid qarashlari asosida yo'lga qo'yilganligi aniqlangan;

qrim-tatar ma'rifatparvari Ismoilbek G'asparali hamda Turkiston jadidlari yetakchisi Mahmudxo'ja Behbudiy tavsiyanomalari asosida Istanbuldagi “Hiloli ahmar” jamiyati Turkiston yoshlarining Misr, Hijoz va boshqa davlatlarda ta'lim olishlariga ko'mak bergani ochib berilgan.

Tadqiqotning amaliy natijalari quyidagilardan iborat:

tadqiqotda Turkiston va Sharq mamlakatlari taraqqiyparvarlari o'rtasidagi o'zaro aloqalarga oid ko'plab arxiv hujjatlari va boshqa birlamchi ma'lumotlardan ilk marta foydalanilgan;

²⁶ Narrativ – lotincha narratio, narratus so'zidan olingan bo'lib, hikoya, rivoyat va tavsiflash kabi ma'nolarni beradi. Dalillar asosida tarixiy jarayonlarni ma'lum bir mantiq va ketma-ketlik asosida bayon qilish usuli.

²⁷ Diaxron va sinxron atamaları yunoncha bo'lib, diaxron – ko'p vaqtli, muayyan davr; sinxron – esa bir vaqtning o'zida yuz bergan jarayonni anglatadi.

Afg‘onistonda nashr qilingan “Siroj ul-axbor afg‘oniya” gazetasi, Turkiyada bosilgan “Siroti mustaqim”, “Ta’rifi muslimin” jurnallari, Ismoilbek G‘asparali muharrirligida chop etilgan “Tarjimon” gazetasi va boshqa ko‘plab davriy nashrlarda Turkistondagi ijtimoiy-siyosiy jarayonlar, jadidchilik harakatiga oid maqolalar hamda xabarlar ilmiy muomalaga kiritilgan;

Eron, Afg‘oniston, Misr va Hindiston taraqqiyparvarlari, tatar, ozarboyjon, qrim-tatar oydinlarining davlat boshqaruvini isloh qilish, mustamlakachilikka qarshi kurash, til va din birligini saqlab qolishga bag‘ishlab yozilgan asarlari va ularning Turkistondagi islohotchilik harakatiga ta’siri ko‘rsatib berilgan.

Tadqiqot natijalarining ishonchligi dissertatsiyada tarix fanida tan olingan yondoshuv va usullarning qo‘llanilgani, katta hajmdagi arxiv hujjatlari, matbuot materiallari va adabiyotlardan foydalanilgani, xulosa, taklif va tavsiyalarning amaliyotda joriy etilgani, olingan natijalarning vakolatli tuzilmalar tomonidan tasdiqlangani bilan izohlanadi.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati. Tadqiqot natijalarining ilmiy ahamiyati Turkistonda Rossiya imperiyasi va sovet hokimiyati yuritgan mustamlakachilik siyosatining mohiyati, mintaqadagi ijtimoiy-iqtisodiy va siyosiy jarayonlar hamda jadidchilik harakati tarixi to‘g‘risida ilmiy-nazariy bilimlarni yanada chuqurlashtirish, ushbu masalaga doir ilmiy xulosalarni amaliyotga joriy etish bilan izohlanadi.

Tadqiqot natijalarining amaliy ahamiyati O‘zbekistonning Rossiya imperiyasi va sovet davri tarixini o‘rganishda, tarixiy bilimlarni rivojlantirishda, muzeylardagi mavjud ekspozitsiyalarni tarixiy faktlar bilan boyitish va yangilashda, shuningdek, oliy o‘quv yurtlari va o‘rta maxsus ta’lim tizimida darsliklar, o‘quv qo‘llanmalar va qo‘shimcha adabiyotlar tayyorlash borasida davlat dasturlarini bajarishda xizmat qilishi bilan belgilanadi.

Tadqiqot natijalarining joriy qilinishi. Turkiston va Sharq mamlakatlari taraqqiyparvarlarining o‘zaro aloqalari (XIX asr oxiri – XX asrning birinchi choragi) tarixiga oid ishlab chiqilgan ilmiy xulosalar va takliflar asosida:

Turkistonda Rossiya imperiyasi mustamlakachilik zulmining kuchayishi, davlat boshqaruvi tartiblarining eskirganligi, maorif sohasining islohotga muhtojligi mintaqada jadidchilik harakatining vujudga kelishiga hamda ularning Sharq mamlakatlari taraqqiyparvarlari bilan o‘zaro hamkorlik qilishiga sabab bo‘lgani haqidagi ma’lumotlardan “O‘zbekiston tarixi” telekanalida ko‘rsatuvlar tayyorlashda foydalanilgan (O‘zbekiston Milliy teleradiokompaniyasining 2022-yil 3-oktyabrdagi 06-28-1802-sonli ma’lumotnomasi). Taqdim etilgan materiallar ko‘rsatuvlar mazmunini mukammallashtirishga, ilmiy dalillar bilan boyitishga xizmat qilgan;

“Tarbiyai atfol”, “Jamiyati imdodiya” kabi xayriya jamiyatlari yordamida Istanbul, Ufa, Qozonda tahsil olib qaytgan yoshlar ongiga Usmonli turk sultonligi va Rossiyaning musulmon o‘lkalaridagi zamonaviylik, islohotchilikning ta’siri va uning natijasida Turkiston jamiyatini qoloqlikdan chiqarish yo‘lidagi harakatlari (yangi usul maktablari ochish, milliy matbuot va teatrga asos solish) hamda Abdurauf Fitrat, Hamidxo‘ja Mehriy, Usmon Xo‘ja va Otaulla Xo‘jalar boshchiligida Istanbulda tashkil qilingan “Buxoro ta’mimi maorif jamiyati” homiyligida Buxoro va Turkistondan borgan yoshlar uchun maktab tashkil qilingani va ushbu maktabni tugatgan yoshlarning Istanbul, Bursa, Kastumana shaharlarida oliy ta’lim olishlari

ta'minlangani haqidagi ma'lumotlardan Respublika ma'naviyat va ma'rifat markazining targ'ibot ishlarida foydalanilgan (Respublika ma'naviyat va ma'rifat markazining 2023-yil 6-iyuldagi 02-15/649-sonli ma'lumotnomasi). Taqdim etilgan materiallar "Milliy tiklanishdan – milliy yuksalish sari" g'oyasi asosida ma'naviyat ma'rifiy targ'ibot samaradorligini oshirish, yoshlarni Vatanga muhabbat, ma'naviy merosimizga hurmat ruhida tarbiyalash ishlarini ilmiy-metodik va axborot-tahliliy jihatdan ta'minlashga xizmat qilgan;

Eron, Afg'oniston, Misr va Hindiston taraqqiyparvarlarining davlat boshqaruvini isloh qilish, mustamlakachilikka qarshi kurash uchun jipslashish, til va din birligini saqlab qolishga oid qarashlari asosida Turkiston jadidlari tomonidan "Muallimlar jamiyati", "Turon", "Ittihodi taraqqiy", "Taraqqiyparvar" kabi ijtimoiy va siyosiy jamiyatlar faoliyati yo'lga qo'yilganligi; qrim-tatar ma'rifatparvari Ismoilbek G'asparali hamda Turkiston jadidlari yetakchisi Mahmudxo'ja Behbudiy tavsiyanomalari asosida Istanbuldagi "Hiloli ahmar" jamiyati Turkiston yoshlarining Misr, Hijoz va boshqa davlatlarda ta'lim olishlariga ko'mak bergani haqidagi ilmiy xulosalardan Tarix institutining 03-05-sonli "Jadid.uz" elektron platformasini yaratish mavzusidagi amaliy loyihada foydalanilgan (O'zbekiston Respublikasi Fanlar akademiyasining 2023-yil 8-maydagi № 3/1255-973-sonli ma'lumotnomasi). Ilmiy natijalarning qo'llanilishi Turkiston va Sharq mamlakatlari taraqqiyparvarlari o'rtasidagi aloqalarni birlamchi manbalar asosida chuqurroq yoritib berishga imkon yaratgan.

Tadqiqot natijalarining aprobatsiyasi. Tadqiqot natijalari 20 ta ilmiy konferensiyada, jumladan, 7 ta xalqaro konferensiyada va 13 ta respublika ilmiy amaliy konferensiyalarida aprobatsiyadan o'tgan.

Tadqiqot natijalarining e'lon qilinishi. Dissertatsiya mavzusi bo'yicha jami 42 ta ilmiy ish chop etilgan, shulardan 1 ta monografiya, O'zbekiston Respublikasi Oliy attestatsiya komissiyasining doktorlik dissertatsiyalari asosiy natijalarini chop etish tavsiya etilgan ilmiy nashrlarda 21 ta maqola, jumladan, 8 tasi xorijiy jurnallarda nashr etilgan.

Dissertatsiyaning hajmi va tuzilishi. Tadqiqot kirish, to'rtta bob, xulosa, foydalanilgan manbalar va adabiyotlar ro'yxati hamda ilovadan iborat. Dissertatsiyaning tadqiqot qismi 201 betni tashkil etadi.

DISSERTATSIYANING ASOSIY MAZMUNI

Kirish qismida dissertatsiya mavzusining dolzarbligi va zarurati asoslanib, tadqiqotning O'zbekiston fan va texnologiyalar taraqqiyotining ustuvor yo'nalishlariga mosligi ko'rsatilgan, xorijiy ilmiy tadqiqotlar sharhi, muammoning o'rganilganlik darajasi, tadqiqotning dissertatsiya bajarilgan oliy ta'lim muassasasi ilmiy-tadqiqot ishlari rejaları bilan bog'liqligi ochib berilgan, tadqiqotning maqsadi, vazifalari, ob'yekti va predmeti, ilmiy tadqiqot usullari ko'rsatilgan, ishning ilmiy yangiligi, olingan natijalarni amaliyotga joriy qilish, nashr etilgan ishlar va dissertatsiya tuzilishi bo'yicha ma'lumotlar berib o'tilgan.

Dissertatsiyaning "**Turkistondagi jadidchilik harakatiga Usmonli turk sultonligidagi taraqqiyparvarlikning ta'siri va o'zaro aloqalarning vujudga kelishi**" deb nomlangan birinchi bobida Turkistonda jadidchilik harakatining

shakllanishida Usmonli turk sultonligidagi islohotlarning oʻrni hamda ikki hudud taraqqiyparvarlarining matbuot sohasidagi hamkorligi masalalari tahlil qilingan.

Turkiston taraqqiyparvarlari muqaddas Haj ziyorati davrida Usmonli turk sultonligi va Hijozdagi maktab hamda madrasalarga tashrif buyurib, taʼlim muassasalarining oʻquv dasturlari, dars jarayonlari va darsliklaridagi oʻzgarishlar; maktab binolaridagi ozodalik va shinamlik; maktab-madrasa talabalarining taʼlim-tarbiyasi bilan tanishganlar. Jumladan, Muhammad Ikrom ibn Abdussalom Buxoriy, mudarris Muhammad Avaz Xoʻjandiy, savdogar Mulla Joʻraboy, mudarris Said Ahmad Vasliy, Mahmudxoʻja Behbudiy, Mulla Olim maxdum va boshqalar Istanbul, Bagʻdod, Makka, Madina va Sheroz kabi islomiy shaharlardagi oʻsha vaqtdagi taraqqiyotni koʻrib taʼsirlanganlar. Oʻz yurtlariga qaytgach esa, maktab ochish yoki madrasa taʼlimini isloh qilishga harakat qilganlar²⁸. Jumladan, 1897-yili Mulla Joʻraboy Buxoro shahrida yangi usul maktabi ochgan va Istanbuldan olib kelgan qoʻllanmalar, darsliklar, xaritalar, globuslardan foydalangan²⁹.

XX asr boshlarida Yosh turklar va Turkiston taraqqiyparvarlari oʻrtasidagi aloqalar kengayib borgan. Bu esa, oʻz oʻrnida, Rossiya imperiyasi hukumatini tashvishga solishi turgan gap edi. Ular taraqqiyparvarlarning Yosh turklar bilan aloqalari, chet davlatlar, ayniqsa, Turkiyada ularni kimlar ragʻbatlantirayotgani, kimlar tomonidan va qayerda jadid maktablari ochilgani, kimlar bunday maktablarda rahbarlik qilayotganlari va dars berayotganlari kabi masalalarda mahalliy boshqaruv xodimlaridan maʼlumotlar soʻrab turganlar. Jadid maktablarini yopishga intilib, Istanbul, Bogʻchasaroy, Ufa, Qozon, Tiflis (Tbilisi), Orenburgdan kelayotgan gazeta va jurnallarning tarqalishini qattiq nazorat ostiga olganlar³⁰.

Buxoroda 1908-yili Sadridin Ayniy, Abduvohid Munzim, Ahmadjon Hamdiy, Hamidxoʻja Mehriy, Hoji Rofe, Mukammil Burhonov “Tarbiyai atfol” (“Bolalar tarbiyasi”) jamiyatini tuzganlar. “Tarbiyai atfol” oʻz faoliyatining ilk yilidayoq bir guruh yoshlarni Istanbulga oʻqishga yuborgan. Bundan koʻzlangan asosiy maqsad amirlikda jadid maktablari ishini yanada takomillashtirish, “usuli tadris”ning ham amaliy, ham nazariy asoslarini ishlab chiqish, darsliklar, oʻqituvchilar uchun uslubiy qoʻllanmalar yaratish edi³¹.

“Tarbiyai atfol” jamiyati koʻmagida Istanbul dorulfununida tahsil olayotgan Usmon Xoʻja, Abdurauf Fitrat va boshqalar Turkiyada oʻqiyotgan vatandoshlarga ham iqtisodiy, ham maʼnaviy yordam koʻrsatish, Buxoro amirligi va Turkistondan talabalar kelishini koʻpaytirish va muntazamlashtirish maqsadida “Buxoro taʼmimi maorif jamiyati”ni tuzganlar³². Ushbu jamiyat oʻz faoliyati davomida 60 ga yaqin buxorolik hamda turkistonlik talabalarga moddiy va maʼnaviy yordam koʻrsatgan³³.

Buxorodan Istanbul, Bursa, Kastumanaga taʼlim olish uchun yuborilgan yoshlar Usmoniylar davlatidagi Rossiya imperiyasi elchixonasi xodimlari tomonidan doimiy

²⁸ Abdusalom Azimiy. Behbudiy haqida xotira va taassurotlarim // “Zarafshon” (Samarqand) gazetasi. 1923-yil 25-mart.

²⁹ Buxoroyi sharif (maktub) // “Tarjimon” (Bogʻchasaroy) gazetasi. 1897-yil 22-iyul.

³⁰ *Bu haqda qarang*: Долимов У. Туркистонда жадид мактаблари. Тошкент: Университет, 2006. – Б. 11.

³¹ Ayniy S. Buxoro inqilobi tarixi uchun materiallar. – B. 84.

³² Oʻzbekiston Milliy arxivi. I-461-fond, 1-roʻyxat, 949-ish. 17 – 20-varaqlar. (Bu hujjat ilk marta Q. Rajabov tomonidan “История Турана” (2013. – № 4-6) jurnalida eʼlon qilingan).

³³ Ражабов Қ. XX аср бошларида Туркистон ёшлари: уларнинг сиёсий фаолияти ва Шарқ мамлакатларидаги ёшлар ҳаракатлари билан узвий алоқалари // “Нуқуқ ва бurch” (Тошкент). 2008. №1. – Б. 40-43.

kuzatib borilib, ular to'g'risida Sankt-Peterburgga xabar berib turilgan. Jumladan, elchixonaning 1911-yili imperiya poytaxtiga yo'llagan maxfiy ma'lumotida "*Buxoro amirligidan bo'lgan jami 30 nafar o'quvchi Mukammil Burhonov va Mazhar Burhonov homiyligida Istanbulda o'qitilmoqda*"³⁴, deb xabar berilgan.

Toshkent jadidlari ham turk ma'rifatparvarlari bilan yaqindan aloqa o'rnatgan edilar. Munavvarqori Abdurashidxonov iste'dodli yoshlarni Istanbul, Rossiyaning musulmon o'lkalari universitetlarida o'qitish uchun 1909-yili "Jamiyati imdodiya" ("Yordam")ni tuzgan. Jamiyatning 41 banddan iborat nizomi tasdiqlangan³⁵. Bashirullaxon Asadulloxo'ja o'g'li, Mulla Abdulla Avloniy, Nizom qori mulla Husayn o'g'li va Toshxo'ja hoji Tuyoqboy o'g'li jamiyat a'zolari bo'lgan. Jamiyatni ochishdan maqsad "*yetim, yetima yoki ota-onasi yo'qsil bo'lg'an bolalarni o'qitirishdan iborat bo'lgan*"³⁶. Rossiya imperiyasiga xizmat qiluvchi josuslar maxfiy xatlarida Toshkent jadidlarining yetakchisi Munavvarqori Abdurashidxonovni Yosh turklar harakatining tarafdori deb atab, turk tilidagi kitoblarni tarjima qilganlikda, tushgan pullarni go'yoki turk flotini ta'minlash uchun Usmonli turk sultonligiga yuborganlikda ayblaganlar.

1916-yil Qo'qon taraqqiyparvarlari tomonidan "G'ayrat" jamiyati tuziladi. Bu jamiyatning maqsadi yangi usul maktablarini darslik, daftar va o'quv qurollari bilan ta'minlash, aholi orasida kitob, gazeta va jurnallarni mahalliy tilda chop etib, tarqatishdan iborat bo'lgan. Qo'qonning eski shahar qismida joylashgan jamiyatga qarashli kitob do'konida Orenburg, Istanbul, Bokudan chiqadigan kitoblardan tashqari gazeta va jurnallar ham sotilgan³⁷. Farg'onadagi muhofaza bo'limi "G'ayrat" jamiyatini turklarning "Ittihad va taraqqiy" jamiyatining bo'linmasi degan xulosaga kelgan. Shuningdek, Turkiston ziyoli vakillari tomonidan Rossiya bilan urushda Usmonli turk sultonligiga yordam uchun pul yig'ilyapti, deb hisoblagan. Turkistonga tashrif buyurgan Yosh turklar harakati vakillari esa Turkiston general-gubernatorligining maxsus qo'riqchi idoralari tomonidan alohida nazorat ostida bo'lgan³⁸.

Samarqandlik jadid Abduqodir Shakuriy ham yangi usul maktabi tashkil etgach, uning faoliyatini takomillashtirish, "usuli tadrис"ning ham amaliy, ham nazariy asoslarini ishlab chiqish, darsliklar va o'qituvchilar uchun uslubiy qo'llanmalar yaratish uchun 1911-yili Istanbulga borgan va mashhur muallimlar darslarida bo'lgan. Ahmad Midhat qalamiga tegishli "Xo'jayi avval" alifbosi va boshqa darsliklar bilan tanishgan hamda Turkistonga qaytayotganida kitoblardan bir necha nusxa, xaritalar va globuslar olib kelgan³⁹.

XX asr boshlarida Xiva xonligi taraqqiyparvarlari ham Usmonli turk sultonligining shaharlarida bo'lib, u yerdagi texnika, fan va madaniyat yangiliklari bilan tanishganlar. Xususan, 1913-yili Xiva xoni Asfandiyorxon bilan Peterburgga borgan Bosh vazir Islomxo'ja Usmonli turk sultonligi elchisi Tarxon Posho va Eron

³⁴ O'zbekiston Milliy arxivi, I-3-fond, 1-ro'xat, 1166-ish. 199-varaq.

³⁵ Қосимов Б. Миллий уйғониш: жасорат, маърифат ва фидойилик. Тошкент: Маънавият, 2002. – Б. 28.

³⁶ Мўминжон Муҳаммаджон ўғли. Турмуш урунишлари (Бир муллабаччанинг хотира дафтари). Тошкент: "Mumtoz so'z", 2015. – Б. 211 – 212.

³⁷ *Bu haqda qarang*: Қозоқов Т. Фарғона водийсида жадидчилик ҳаракати. Наманган, 2018. – Б. 25.

³⁸ *Bu haqda qarang*: Алимова Д. Жадидчилик феномени. Тошкент: Akademnashr, 2022. – Б. 115.

³⁹ Tursunqul (Rahim Hoshim). 25 yillik pedagog // "Maorif va o'qitg'uchi" (Toshkent) jurnali. 1926. №4. – Б. 29.

elchisi Is'hoqxon bilan ham uchrashib, Xivaning Sharq davlatlari bilan yaqin iqtisodiy va diplomatik aloqalar o'rnatishiga harakat qilgan⁴⁰.

Turkiston va Usmonli turk sultonligi taraqqiyparvarlarining o'zaro aloqalaridagi muhim vositalardan biri matbuot sohasidagi hamkorliklari edi. Gazeta va jurnallar muharrirlari hamda jurnalistlari o'zaro ma'lumot almashib, har ikki mamlakatdagi ijtimoiy-siyosiy jarayonlar, yangi usul maktablari va boshqalar haqida maqolalar berib borganlar. Jumladan, Istanbulda nashr etilgan Abdurashid Ibrohim muharrirligidagi "Ta'rufi muslimin" ("Musulmonlar ta'riflari") va Mehmet Akif muharrirligidagi "Siroti mustaqim" ("To'g'ri yo'l") jurnallarida Turkistondagi ijtimoiy-siyosiy jarayonlarni keng yoritib borganlar.

"Ta'rufi muslimin" jurnalining muharriri Abdurashid Ibrohim (1857 – 1944) bo'lib, turkiy xalqlarni diniy birlikka chorlagan taraqqiyparvar edi. 1907-yil oxiri – 1908-yil boshlarida Turkistonda bo'lgan Abdurashid Ibrohim, bu yerda mustamlakachilikning achchiq asoratlarini, shuningdek, Rossiya hukumati qo'li ostidagi musulmonlarning og'ir ahvolini ko'rgan. Abdurashid Ibrohimning Muhammad Ikrom ibn Abdusalom (Ikromcha domla) va Buxoro jadidlari bilan uchrashuvi rus ma'murlarining diqqat markazida hamda nazoratida bo'lgan⁴¹.

Abdurashid Ibrohim 1910-yilning martida Istanbulga kelib, o'zining ijtimoiy-siyosiy faoliyatini boshlagan va "Ta'rufi muslimin" jurnaliga asos solgan⁴². Ushbu jurnal sahifalarida Turkistondagi siyosiy jarayonlar haqida ma'lumot berib borganlar. "Ta'rufi muslimin" jurnalida Istanbulda tahsil olayotgan Abdurauf Fitratning "Buxoro vaziri Nasrullohbey Parvonachi afandi hazratlarina ochiq maktubi", "Ajabo, Buxoro xarob ahvolda" maqolalari chop qilingan. Ularda Buxoro amirligidagi ba'zi mutaassib ulamolarning har qanday yangilikka qarshi chiqayotganlari, Turkistondagi ta'lim tizimi umuman zamon talablariga javob bermasligi, millatlar taraqqiy etishlari uchun dunyoviy bilimlarni o'qishlari zarurligini yozadi. Buxoroning yangi hukmdori Amir Said Olimxondan ko'plab islohotlar amalga oshirilishiga umid bildiriladi⁴³.

Turkiyada diniy va milliy birlashish g'oyalarini targ'ib qilgan yana bir jurnal "Siroti mustaqim" ("To'g'ri yo'l") bo'lib, unda Mahmudxo'ja Behbudiyning "Samarqanddan maktub" sarlavhali maqolasi chop qilingan. Mahmudxo'ja Behbudiy jurnalning turkiy va musulmon dunyo uchun juda foydali ekanligini e'tirof etib, o'z vaqtida obunachilarga yetib borayotganligini mamnuniyat bilan bildirgan⁴⁴.

Jurnalda Turkiston va Buxorodagi ijtimoiy-siyosiy jarayonlar haqida ko'plab maqolalar chop etilgan, shuningdek, diniy, milliy birlik g'oyalari targ'ib qilingan. Turkiy xalqlar milliy ozodlik uchun kurashga da'vat etilib, jipslashish kerakligi uqtirilgan. Ushbu jurnal Buxoro va Samarqandda ko'plab obunachilariga ega bo'lgan. Turkiston va turk taraqqiyparvarlari o'rtasidagi aloqalarda vositachilik qilgan.

Shunday qilib, Turkistondagi ijtimoiy-siyosiy jarayonlarga Usmonli turk sultonligida XIX asr oxirida vujudga kelgan, XX asr boshlarida yangi bosqichga

⁴⁰ Bu haqda qarang: Садыков А. Россия и Хива в конце XIX – начало XX века. Ташкент: Фан, 1971. – С. 10.

⁴¹ O'zbekiston Milliy arxivi, I-461-fond, 1-ro'yaxat, 948-ish, 11-varaq va uning orqa tomoni.

⁴² "Ta'rufi muslimin" (Istanbul) jurnali. 1910. №1.

⁴³ Buxoroli Abdurauf [Fitrat]. Buxoro vaziri Nasrullohbey parvonachi afandi hazratlariga ochiq maktubi // "Ta'rufi muslimin" jurnali. 1910. №25. – B. 10; Buxoroli Abdurauf. Ajabo Buxoro xarob ahvolda // "Ta'rufi muslimin" jurnali. 1911. №50. – B. 8; Buxoroli Abdurauf. Ajabo Buxoro xarob ahvolda // "Ta'rufi muslimin" jurnali. 1911. № 51. – B. 7.

⁴⁴ Mahmud Xo'ja ibni Behbud Xo'ja. Samarqanddan maktub // "Siroti mustaqim" (Istanbul) jurnali. 1910. №108. – B. 66 – 67.

ko'tarilgan islohotchilik harakatlari ta'sir ko'rsatdi. Turkiston taraqqiyparvarlari jadid maktablari tashkil qilganlarida turk maktab muallimlari bilan hamkorlik qilib, tajriba almashdilar. Turk matbuotini muntazam kuzatib borish natijasida Turkiston jamiyatida maorif, madaniyat sohasida islohotlar qilish, ilm-fanni rivojlantirish kerakligini anglab yetdilar.

Dissertatsiyaning **“Turkiston jadidchiligining Sharq mamlakatlaridagi islohotchilik harakatlari bilan bog'liqligi”** deb nomlangan ikkinchi bobida Turkiston jadidchiligining shakllanishida Misr hamda Eron taraqqiyparvarlari g'oyalarining ahamiyati va o'zaro aloqalar, mintaqadagi ijtimoiy harakatlarga Hindiston va Afg'onistondagi islohotchilik g'oyalarining ta'siri masalalari tahlil etilgan.

Misrda XIX asr oxirlarida boshlangan davlatchilik borasidagi islohotlar, ijtimoiy-siyosiy hayotidagi o'zgarishlar va ozodlik harakatlari Jamoliddin Afg'oniy (1839 – 1897) va uning misrlik shogirdi Muhammad Abdo (1849 – 1905) tomonidan diniy nuqtai nazardan baholandi. Jamoliddin Afg'oniy 1871-yilda Misrda diniy mutaassiblarning G'arbdan kirib kelayotgan texnikaviy yangiliklarni inkor etishga intilishlarini qoralab, islohotchilik harakatini boshlaydi va uning Misrdagi faoliyati 1879-yilgacha davom etgan⁴⁵.

Jamoliddin Afg'oniyning shogirdi Muhammad Abdo 1889-yildan Al-Azhar universitetida mudarrislik faoliyatini boshlagan. Muhammad Abdo tomonidan Al-Azhar universitetining qayta tashkil etilishi va undan keyingi davrlarda ham Misr ma'rifatparvarlarining tashabbusi bilan dunyoviy ilm beruvchi oliygohlarning tashkil etilishi Turkiston taraqqiyparvarlari tomonidan e'tirof etilgan. Mahmudxo'ja Behbudiy o'z maqolalarida Misrdagi ta'lim islohotlari haqida fikr bildirib, iste'dodli yoshlarni oliy ta'lim olish uchun yuborish zarurligini ta'kidlangan⁴⁶. U Misrga o'qitishning afzalliklarini targ'ib qilish bilan chegaralanmasdan samarqandlik yoshlardan Abdusalom Azimiyni Misrga borib o'qib kelishiga yordam bergan. Unga safar uchun kiyim-kechaklar, Ismoilbek G'asparaliga va Istanbuldagi “Hiloli ahmar” jamiyati rahbariyatiga uning ta'lim olishiga yordam berishlarini so'rab tavsianoma yozib bergan. Abdusalom Azimiy Bog'chasaroyga borib, Ismoilbek G'asparaliga Mahmudxo'ja Behbudiyning tavsifnomasini yetkazadi. Ismoilbek G'asparali tavsifnoma mazmuni bilan tanishgach, Abdusalom Azimiyga o'z nomidan “Hilol ahmar”ga kirishi uchun tavsianoma tayyorlab bergan. Abdusalom Azimiy Istanbulga borib, Mahmudxo'ja Behbudiy va Ismoilbek G'asparalilarning tavsif qog'ozlarini “Hilol ahmar” jamiyati rahbariga topshiradi va bir necha oy jamiyatda faoliyat yuritgach, Misrga tahsil olish uchun jo'nab ketadi. Mahmudxo'ja Behbudiy Abdusalom Azimiyga Qohirada qiynalmay tahsil olishi uchun Samarqand boylaridan pul to'plab jo'natib turgan. 1914-yili haj safari davrida Qohirada ham bo'lib, Abdusalom Azimiydan xabar olgan⁴⁷.

⁴⁵ Хакимов И. М. Антиколониализм. Джемал ад-Дина ал-Афгани на страницах “ал-Урва ал-вуска” // Сборник “Арабские страны”. Экономика и история. Москва. 1970. – С. 15.

⁴⁶ Behbudiy. Ta'mini istiqbol // “Shuhrat” (Toshkent) gazetasi. 1908-yil 7-fevral; Samarqand muftisi Mahmudxo'ja Behbudxo'ja o'g'li. Письма в редакцию // “Turkiston viloyatining gazetasi” (Toshkent). 1907-yil 2-noyabr; Махмудхўжа Бехбудий. Падаркуш ёхуд ўқимаган боланинг холи // Таналанган асарлар. 2 жилдлик. 1-жилд. Тошкент: “Akademnashr”, 2021. – Б. 99 – 100.

⁴⁷ Abdusalom Azimiy. Behbudiy haqida xotira va taassurotlarim // “Zarafshon” gazetasi. 1923-yil 25-mart.

Turkistonda Misr matbuoti ham keng tarqalgan bo‘lib, fors tilida chiqadigan “Chehranamo” va “Parvarish” gazetalari jadidlar tomonidan muntazam kuzatib borilgan. Bu gazeta orqali ular dunyo yangiliklaridan xabardor bo‘lish bilan birga, Sharq mamlakatlarini G‘arb mustamlakachiligiga qarshi kurashga da‘vat etuvchi va diniy mutaassiblikka qarshi kurashga chorlovchi maqolalar bilan muntazam tanishib borganlar⁴⁸.

Turkiston jadidlariga, ayniqsa Buxorodagi taraqqiyparvarlik harakatiga Erondagi o‘zgarishlar va islohotlar ham o‘z ta‘sirini ko‘rsatgan. Bu davrda Eronda mutlaq monarxiya tartiblarini tugatish, konstitutsion monarxiyani joriy qilish, islomchilik, ta‘lim tizimini isloh qilishga oid harakatlar vujudga kela boshladi. Mirzo Malkumxon (1833 – 1909), Zaynobiddin Marog‘aiy (1834 – 1910) kabilar ham o‘zlarining diniy mutaassiblikka barham berish, maorif va davlat boshqaruvini isloh qilish haqidagi fikrlarini targ‘ib qilishga kirishadilar⁴⁹.

Mirzo Malkumxon “Taraqqiyot manbalari” (“Mabodie taraqqiy”) asarida Sharq mamlakatlarining orqada qolish sabablariga to‘xtalib, maorifni isloh qilish iqtisodiy, siyosiy va madaniy rivojlanish yo‘llari haqida o‘z takliflarini bergan⁵⁰. Zaynobiddin Marog‘aiy esa Eron va Sharq mamlakatlaridagi davlat boshqaruvi tartiblarini keskin tanqid qilib, o‘zining “Sayohatnomayi Ibrohimbek” asarida Sharq mamlakatlarining tanazzulga yuz tutishiga bilimsizlik, hukmdor va amaldorlarning o‘zboshimchaligi, qonunsizligini sabab qilib ko‘rsatgan⁵¹.

Buxoro jadidchilik harakatining yetakchilaridan Sadridin Ayniy Zaynobiddin Marog‘aiy tomonidan yozilgan “Sayohatnomayi Ibrohimbek” asarining Samarqand va Buxorodagi taraqqiyparvarlikning shakllanishiga ta‘siri haqida yozar ekan, “*u Eronda yozilgan bo‘lsa-da, bizning jamiyatimizdagi muammolarni ko‘rsatib bergan edi*”⁵², deb ta‘kidlagan.

Eronda XX asr boshlarida maorif sohasida o‘zgarishlar amalga oshirilib, maktab va madrasalarda dunyoviy fanlarni o‘qitish joriy qilinadi. Bundan tashqari, Eronning markaziy shaharlarida Yevropa va Amerika davlatlarining xususiy kollej va oliy o‘quv yurtlari o‘z faoliyatini boshlaydi. Shunday o‘quv yurtlaridan biri Tehronda ochilgan amerikacha tibbiyot kolleji bo‘lib, buxorolik taraqqiyparvar Mirzo Sirojiddin (1877 – 1914) 1906-yilda ushbu muassasani tamomlaydi⁵³. U 1906 – 1909-yillarda Tehrondagi tibbiyot muassasalarida ishlab, tajriba orttiradi. 1909-yilda o‘z yurtiga qaytib, 1912-yilda Buxoro shahrida kasalxona va dorixona ochadi⁵⁴.

Turkiston jadidlari Hindiston va Afg‘onistondagi islohotchilik harakatlariga ham befarq bo‘lmadilar. XIX asr oxiri – XX asrning birinchi choragida Hindistonda milliy ozodlik va diniy mutaassiblikka qarshi kurash, ta‘lim tizimini isloh qilish maqsadida

⁴⁸ Sadr al-Din Ayni. Bukhara inqilabining tarixi. Nashrga tayyarlavchilar: Shimada Shizuo, Sharifa Tosheva. Tokio, 2010. – S. 198.

⁴⁹ Пайванди Гулмурод. Инкилоби фикрї ва оғози бедорї дар Бухоро // Journal of Culture, Literacy and Linguistic Researches in Central Asia / Cultural Center of the Embassy of the I.R.I. Tajikistan. 2007. Vol.8, Issue 16. – P. 105 – 132.

⁵⁰ *Bu haqda qarang:* Хорижий Шарқ халқларининг илғор ижтимоий-фалсафий фикрлари тарихи очерки. – Б. 234.

⁵¹ Zeinalabdin Marag‘aiy. Ibrahim beyin seyahatnamesi. Baki: “Avrasiya press”, 2006. – 456 s.

⁵² Ayniy S. Buxoro inqilobi tarixi materiallar. – B. 27; Marog‘aiy Zaynobiddin. Sa‘xaman. Душанбе. Адиб, 1991. – Б. 7.

⁵³ Мирзо Сирож. Туҳафи аҳли Бухоро. Душанбе: Адиб, 1992. – С. 254.

⁵⁴ M. Siroj Hakim. E‘lon // “Buxoroyi sharif” (Yangi Buxoro) gazetasi. 1912-yil 5-7-iyul.

taraqqiyparvarlik harakatlari shakllanib, rivojlanib bordi. Hindiston taraqqiyparvarlari Sayid Ahmadxon, Mirzo G‘olib, Rabindranat Thakur, Abul Kalom Ozod va boshqalar jamiyatdagi ijtimoiy, siyosiy, iqtisodiy hamda madaniy hayotdagi muammolarni bartaraf etish, milliy istiqlol va ozodlik g‘oyalari bo‘yicha o‘zlarining ilg‘or qarashlarini taqdim qildilar. Shunday shaxslardan biri Sayid Ahmadxon (1817 – 1898) bo‘lib, mamlakatni mustamlakachilik zulmidan ozod qilishning birinchi sharti xalqni ma‘rifatli qilishda deb bilgan. Diniy mutaassiblikni qoralagan. Uning milliy o‘zlikni uyg‘otish, vatanparvarlikni targ‘ib qilish, xalqni mustamlakachilik zulmiga qarshi milliy ozodlik kurashlariga da‘vati, diniy mutaassiblikni yengish, ilm-fanni rivojlantirishga oid fikrlari Mahmudxo‘ja Behbudiy, Abdurauf Fitrat, Hoji Muin Shukrullo va Abdulla Avloniylarning qarashlari bilan uyg‘undir. Abdurauf Fitrat “Najot yo‘li” va “Hind sayyohi qissasi” asarida diniy ulamolarni tanqid qilgan bo‘lsa⁵⁵, Mahmudxo‘ja Behbudiy, Hoji Muin Shukrullo, Abdulla Avloniylar maqolalari hamda asarlarida diniy mutaassiblik qoralangan⁵⁶.

XX asr boshlariga kelib, Hindiston va Turkiston taraqqiyparvarlarining davriy matbuot sohasidagi hamkorligi yo‘lga qo‘yilgan. Hind ziyolilari “Oyina” jurnalini, Turkiston jadidlari esa Hindistonda fors tilida chiqadigan gazeta va jurnallarni o‘qiy boshladilar. Jumladan, Ismoilbek G‘asparali muharrirligida chiqadigan “Tarjimon” gazetasida Mahmudxo‘ja Behbudiy kutubxonasi uchun Hindistonda nashr qilingan “Hablul matn” gazetasiga obuna bo‘lganligi haqida xabar berilgan⁵⁷.

Afg‘onistonda XIX asrning ikkinchi yarmidan boshlab markazlashish tamoyillarining kuchayishi, mamlakat mustaqilligi uchun olib borilgan kurash, iqtisodiy va madaniy sohalarda amalga oshirilgan islohotlar, fikriy yangilanish, milliy uyg‘onish mafkurasining ildiz otishiga zamin yaratdi. Mahmudbek Tarziy (1866 – 1935) boshchiligidagi afg‘on taraqqiyparvarlari Turkiston jadidlari bilan yaqin aloqalar o‘rnatishga kirishadilar. Turkiston va Afg‘oniston taraqqiyparvarlari o‘rtasidagi aloqalarda mustamlakachilikka qarshi kurash ruhi yetakchi o‘rinni egallagan. Mahmudbek Tarziy Turkiston jadidchilik harakatining otasi Mahmudxo‘ja Behbudiy, Abdurauf Fitrat, Abdulla Avloniy, Muhammadsharif So‘fizoda, Saidrizo Alizoda bilan ilmiy va madaniy hamkorlikni yo‘lga qo‘ygan⁵⁸.

Mahmudbek Tarziyning rahbarligi va muharrirligida nashr etilgan, O‘rta Sharq mamlakatlarida ma‘rifatchilik, erk va istiqlol g‘oyalarining keng quloch yoyishiga xizmat qilgan “Siroj ul-axbor afg‘oniya” gazetasining Turkistonda tarqalishi ham bu aloqalarning kuchayishiga xizmat qilgan.

Buxoroda qorako‘l terisi bilan savdo qiluvchi G‘ulom Nabixon “Siroj ul-axbor afg‘oniya” gazetasining Turkistondagi tarqatuvchisi etib belgilangan bo‘lib, u Toshkent, Samarqand va Buxoroda obuna ishlarini olib borgan. Shuning uchun ham, bu gazeta Turkistonda keng tarqalgan edi⁵⁹.

⁵⁵ Абдурауф Фитрат. Нажот йўли // Танланган асарлар. Беш жилдик. V жилд. Тошкент: Маънавият, 2010. – Б. 63; Абдурауф Фитрат. Ҳинд сайёҳи қиссаси. – Б. 116.

⁵⁶ Hoji Muin. Adabsizlik sababi va uning chorasi // “Turkiston viloyatining gazetasi”. 1913-yil 1-avgust.

⁵⁷ Toza Hayot. Samarqand qiroatxonai islomiyasi // “Tarjimon” gazetasi. 1909-yil 13-oktyabr.

⁵⁸ *Bu haqda qarang:* Мирзоев С. Ранний этап просветительской литературы в Афганистане (первая треть XX века). Дисс. на соискание уч. степ. док. филол. наук в форме доклада. Душанбе. 1994. – С. 32 – 34.

⁵⁹ “Siroj ul-axbor afg‘oniya” (Kobul) gazetasi. 1914-yil 9-iyul.

Mahmudbek Tarziy “Siroj ul-axbor afg‘oniya” gazetasida “Oyina” jurnali va “Samarqand” gazetasidan ko‘plab ko‘chirmalar bosar, ularda chop etilgan ma’rifatchilik ruhidagi asarlar doimo gazetaning diqqat markazida turar edi.

Turkiston jadidlari yetakchisi Munavvarqori Abdurashidxonov ham Afg‘oniston hukumati bilan juda yaqin aloqada bo‘lgan⁶⁰. U 1919-yili Toshkentdagi afg‘on elchisi G‘olibbek Jaylonxonga Afg‘onistonga yuborsa, o‘sha yerda jadid maktabi ochib, bolalarga yangi usulda ta’lim berishini aytadi. Elchi Afg‘onistonda bunday maktablarga ehtiyoj yuqoriligini aytib, Munavvarqori Abdurashidxonov taklifini mamnuniyat bilan qabul qiladi. Ammo Bachayi Saqo (Habibulla Kaloniy, 1890 – 1929) boshchiligida Afg‘onistonda sodir bo‘lgan voqealardan so‘ng, Munavvarqori Abdurashidxonov u yerga borish fikridan qaytadi⁶¹.

Yuqoridagilarga asoslanib aytish mumkinki, Turkiston, Misr, Eron, Hindiston va Afg‘onistonda XX asr boshlarida rivoj topgan ma’rifatchilik harakati o‘zaro o‘xshash tarixiy sharoitda yuzaga kelgani, ikki mamlakat orasidagi an’anaviy madaniy munosabatlarning barqarorligi tufayli mushtarak g‘oyalar asosida kamol topdi va madaniy, adabiy aloqalar orqali ma’lum darajada bir-birini boyitib turdi. Misr, Eron, hind va afg‘on taraqqiyparvarlari bilan aloqalarda Mahmudxo‘ja Behbudiy, Munavvarqori Abdurashidxonov, Muhammadsharif So‘fizoda, Saidrizo Alizoda, Abdurauf Fitrat, Abdulla Avloniylar yetakchilik qildilar.

Dissertatsiyaning **“Turkiston va Rossiya imperiyasi musulmon o‘lkalari taraqqiyparvarlari o‘rtasidagi munosabatlar”** deb nomlangan uchinchi bobida mintaqadagi taraqqiyparvarlik harakatida Ismoilbek G‘asparalining tutgan o‘rni hamda Turkiston jadidlarining ozarboyjon va tatar taraqqiyparvarlari bilan madaniy-ma’rifiy hamkorligi, masalalari tadqiq qilinadi.

Turkiston taraqqiyparvarlari turkiy dunyoda o‘zining maorif tizimini isloh qilishga oid harakatlari bilan mashhur bo‘lgan, turkiy dunyoda til, din va millat birligi hamda milliy ozodlik kurashchisi sifatida o‘chmas nom qoldirgan qrim-tatar xalqining farzandi Ismoilbek G‘asparali (1851 – 1914) bilan o‘zaro aloqalar o‘rnatganlar. Ismoilbek G‘asparali 1891-yili Turkiston general-gubernatori A.Vrevskiy (1889 – 1898)ga o‘lkadagi maktab va madrasalarni tubdan isloh qilishga qaratilgan maktubi bilan murojaat qiladi⁶². U maktubni o‘rganib, taklif berish uchun Toshkent o‘qituvchilar seminariyasi direktori N.Ostroumov va o‘lka bo‘yicha mutaxassis V.Nalivkinga topshiradi hamda ularning tavsiyalariga tayanib, Ismoilbek G‘asparaliga rad javobini beradi. Shundan so‘ng Ismoilbek G‘asparali o‘z g‘oyalarini amalga oshirish uchun Buxoro amiri Sayyid Abdulahadxon taklifiga asosan Turkistonga kelishga qaror qiladi. 1893-yilgi safari davomida Buxoro, Samarqand va Toshkentdagi maslakdoshlari bilan uchrashadi hamda Turkiston bilan Bog‘chasaroy o‘rtasida do‘stlik aloqalarini o‘rnatadi. Buxoroda amir yordamida jadid maktabini ochishga urinadi⁶³. Ismoilbek G‘asparali qozonlik tadbirkor Abdulg‘aniboy Husaynov homiyligida Turkistonda birinchi jadid maktabini 1893-yili Samarqandda ochishga muvaffaq bo‘ladi⁶⁴.

⁶⁰ O‘zbekiston Davlat xavfsizlik xizmati arxivi (O‘zbekiston DXXA). P-33391, 10-tom, 53 – 55-varaqlar.

⁶¹ O‘zbekiston DXXA. P-33391, 10-tom, 151 – 154-varaqlar.

⁶² O‘zbekiston Milliy arxivi, I-1-fond, 1-ro‘yxat, 80-ish, 11-varaq.

⁶³ Исmoilбек Гаспарали. Туркистон саёхатлари (Крим-татар тилидан Тоҳир Қахҳор таржимаси) // “Жаҳон адабиёти”. (Тошкент), – №10, 2010. – Б. 98.

⁶⁴ Burhon Sharif. Abdulg‘ani Husaynovning tarjimai holi hamda Husaynovlar firmasi tarixi. Orenburg. 1913. – B. 126 – 128.

Ismoilbek G‘asparalining Turkiston safaridan bir yil o‘tib, 1894-yili amir Sayyid Abdulahadxon topshirig‘iga ko‘ra, Buxoroda tatar ziyolisi Xolid Burnashev uyida “Muzaffariya” jadid maktabi, 1897-yili esa Badriddin qozikalonning ruxsati bilan Mulla Jo‘raboy Ne‘matulloh o‘g‘li “Po‘stindo‘zon” mahallasida yangi usul maktabi ochadi⁶⁵.

Ismoilbek G‘asparalining Turkiston safaridan so‘ng, birin-ketin Buxoro, Xiva, Urganch, Toshkent, Samarqand, Qo‘qon shaharlarida jadid maktablari tashkil qilina boshlaydi⁶⁶.

Turkistonda o‘z g‘oya va usulining ijobatidan ilhomlangan Ismoilbek G‘asparali 1908-yili yana Turkistonga keladi va shu yilning 14-iyunida Samarqandga borib, Mahmudxo‘ja Behbudiy va Abdulqodir Shakuriy bilan uchrashadi⁶⁷. Ismoilbek G‘asparali jadid maktablari tashkil qilish maqsadida Turkistonga amalga oshirgan ikki safari ham besamar ketmaydi. Turkiston jadidlari tomonidan yangi usul maktablari ochilib, darsliklar va o‘quv qo‘llanmalar tayyorlanadi.

Ismoilbek G‘asparali o‘z faoliyati davrida jadid maktablari ochish bilan cheklanib qolmay, turkiy xalqlar uchun yagona adabiy til, “murosa shevasi” yaratishga harakat qilgani ma‘lum. Uning fikricha, barcha millatlarning o‘tmishi, kelajagi din va tilga asoslangan. Din birligi qanchalik muhim bo‘lsa, adabiy jihatdan til birligi ham o‘sha qadar muhim va taraqqiyot vositasidir⁶⁸.

XX asr boshlariga Turkiston va tatar taraqqiyparvarlari o‘rtasidagi o‘zaro aloqalar hududiy jihatdan Buxoro, Toshkent, Namangan, Xiva kabi markaziy shaharlarda kechgan va rivojlanib borgan. Jumladan, Qozondan kelgan tatar muallimi Salohiddin Sirojiddinov Qo‘qonda jadid maktabi ochgan va bu maktab tez orada mashhur bo‘lib ketgan. Samarqandlik jadid Abdulqodir Shakuriy 1901-yili uning faoliyati bilan tanishgan va dars o‘tish usullarini o‘rgangan⁶⁹.

1904-yil noyabrda Xiva xoni Muhammad Rahimxon farmoni bilan Urganch shahrida ochilgan jadid maktabiga Qozon shahridan Husayn Qo‘shayev muallimlik qilish uchun taklif qilingan. 1906-yili qiz bolalar uchun ochilgan maktabda Husayn Qo‘shayevning rafiqasi Komila Qo‘shayeva muallima etib tayinlangan⁷⁰. Oradan bir yil o‘tib, 1907-yili Xiva shahri aholisining arizasiga binoan Qozondagi Olimjon Barudiy madrasasidan ikki muallim taklif etilgan va ular ishtirokida poytaxt Xivada “Maktabi Mahramiy” hamda “Maktabi jadida” ochilgan⁷¹.

Namangandagi jadid maktablarida ham bir qator tatar ziyolilari faoliyat ko‘rsatgan. Jumladan, tatar dramaturgi Abdurauf Shahidiy (Oxunzoda) va Husayn Makayev Turkiston jadidchilik harakatining yirik namoyandasi Is‘hoqxon Ibrat 1906-yili To‘raqo‘rg‘on va Namanganda ochgan yangi usul maktablarida muallimlik faoliyatlarini boshlaganlar⁷².

⁶⁵ Buxorodan maktub (“Tarjimon” a maxsus) // “Tarjimon” gazetasi. 1897-yil 22-iyul.

⁶⁶ Ўзбекистоннинг янги тарихи. Биринчи китоб. Туркистон чор Россияси мустамлакачилиги даврида. Тошкент: Шарк, 2000. – Б. 260.

⁶⁷ Buxoroda na ko‘rdim? // “Tarjimon” gazetasi. 1908-yil 26-avgust.

⁶⁸ Полное собрание сочинений Исмаила Гаспринского. Том первый. Симферополь: Литературно-художественные произведения, 2016. – С. 5.

⁶⁹ Долимов У. Туркистонда жадид мактаблари. – Б. 44.

⁷⁰ Рахим Д., Матрасул Ш. Феруз. Шоҳ ва шоир қисмати. Тошкент, 1991. – Б. 101.

⁷¹ Mulla Ramazon Saydashev. Xivadan maktub // “Tarjimon” gazetasi. 1907-yil 30-mart.

⁷² Исхоқхон Тўра Иброт. Танланган асарлар. Тошкент: Маънавият, 2005. – Б. 37 – 38.

Tatar faylasufi, ilohiyotchisi va publitsisti, XX asr boshlarida Rossiya musulmonlari taraqqiyparvarlik harakatining yetakchilardan biri Muso Begiyev (1873 – 1949) ham Mahmudxo‘ja Behbudiy va Munavvarqori Abdurashidxonov bilan yaqin aloqada bo‘lgan. 1920-yili Toshkent va Buxoro shaharlarida bo‘lgan Muso Begiyev Munavvarqori Abdurashidxonov bilan uchrashib, uning yordamida Buxoro mudarrislariga diniy bilimlarni o‘qitish tartibi va uslublari haqida ma‘ruzalar o‘qigan⁷³.

Buxoro jadidlari ham tatar oydinlari bilan maorif, matbuot va teatr sohasida hamkorlikni yo‘lga qo‘yganlar. 1908-yili Sadridin Ayniy va Abdulvohid Munzim Buxoro shahrida jadid maktabi ochishdan oldin shaharda faoliyat ko‘rsatayotgan tatar muallimi Xolid Burnashevga tegishli maktabga borib, ta‘lim qoidalari, darsxonani tartiblash, o‘qitilishi zarur bo‘lgan fanlar, kitob va darsliklar bilan tanishganlar⁷⁴. Aynan shu davrlarda Turkiston va Buxoroda Orenburgda nashr qilingan, Fotih Karimiy muharrirligidagi “Vaqt” gazetasi hamda Rizouddin Faxriddinning “Sho‘ro” jurnali keng tarqala boshlagan. Ushbu nashrlarda Turkiston hayotiga oid iqtisodiy, ijtimoiy, madaniy jarayonlar yoritib borilgan⁷⁵.

Turkiston va tatar taraqqiyparvarlari teatr sohasida ham o‘zaro aloqalarni rivojlantirishga intilganlar. Tatar teatr guruhlari Turkiston va Buxoroga ijodiy safarlar uyushtirganlar va teatr tomoshalarini namoyish etganlar. 1913-yil 13-sentyabrda Toshkentdagi “Kolizey” teatrida tatar taraqqiyparvari, noshiri va dramaturgi Fotih Amirxonning “Bir soatlik xotun” va “Tengsizlar” asarlari sahnaga qo‘yilgan. 1914-yil 15-yanvarda Samarqandning Yangi shahar qismida o‘zbek va tatar taraqqiyparvarlari birgalikda o‘zbek tilida “Padarkush” va tatarchada “Aldaduk va aldanduk” nomli sahna asarlarini ijro etganlar⁷⁶.

Toshkent, Buxoro hamda Samarqand jadidlari ozarboyjon taraqqiyparvarlari bilan ham o‘zaro aloqalarni yo‘lga qo‘ygan edilar⁷⁷. 1912-yili Buxoro jadidlari asos solgan “Buxoroyi sharif” va “Turon” gazetalarning muharriri ozarboyjonlik Mirzo Jalol Yusufzoda edi⁷⁸. Turkiston jadidlarining asarlari Rossiya imperiyasining senzurasini tufayli Turkistonda chop etilishi taqiqlanganda, Bokuga yashirincha olib borilgan va nashr qilingan. Samarqandlik jadid Siddiqiy Ajziyning “Mirot ul-ibrat” (“Ibrat oynasi”) va “Anjumani arvoh” (“Ruhlar yig‘ini”) asarlari Bokuda Jalil Muhammadqulzodaning “G‘ayrat” bosmaxonasida chop etilgani fikrimizni tasdiqlaydi⁷⁹.

Turkistonda teatr sohasining vujudga kelishida ozarboyjon taraqqiyparvarlarining alohida o‘rni borligini ta‘kidlash lozim. 1911-yil 9-mart kuni

⁷³ O‘zbekiston DXXA. P-33391-fond, 10-tom, 122-varaq.

⁷⁴ Ayniy S. Buxoro inqilobi tarixi uchun materiallar. – B. 36.

⁷⁵ Buxoro mamlakatining xalqi // “Sho‘ro” (Orenburg) jurnali. 1910. – № 4. – B. 101 – 102; Buxoro madrasalari // “Sho‘ro” jurnali. 1914. №4. – B. 102; Sayyoh. Samarqand osori atiqalarina ziyorat // “Sho‘ro” jurnali. 1914. №11. – B. 331 – 333; Imom Sobirjon Mustafoyev. Buxoroda madrasa ta‘sis etiluvini munosabatida // “Vaqt” (Orenburg) gazetasi. 1915-yil 24-dekabr va b.

⁷⁶ Расулов А., Исоқбоев А., Насретдинова Д. Туркистон ижтимоий-сиёсий, маданий ҳаётида татарлар. Тошкент. 2019. – Б. 85.

⁷⁷ Турдиев Ш. Узбекско-азербайджанские литературные связи начала XX века // Страницы азербайджанско-узбекских литературных взаимосвязей. Баку. 1983. – С. 163 – 173.

⁷⁸ Орзиев М. XIX аср охири – XX аср биринчи чорагида Бухорода босмахона, нашриёт ва матбуот иши. Тарих фанлари бўйича фалсафа доктори (PhD) диссертацияси автореферати. Самарқанд, 2020. – Б. 16.

⁷⁹ *Bu haqda qarang:* Ülvi A. Azərbaycan — özbək (sığatay) ədəbi əlaqələri (dövrələr, simalar, janrlar, təmayüllər). Bakı. 2008. – S. 99 – 100.

Mahmudxo‘ja Behbudiy asos solgan havaskor teatr guruhining dastlabki spektakli ozarboyjon dramaturgi Sulton Majid G‘anizodaning⁸⁰ “Xayrli tun” va “Xo‘p-xo‘p” pyesalari bo‘lgan. O‘zbek ijrochilari spektaklni ozarboyjon tilida namoyish etganlar⁸¹.

Xullas, Ismoilbek G‘asparalining Turkiston ziyolilari bilan yaqinlashuvi foydali bo‘lib, uning ijtimoiy-siyosiy qarashlari va maorif sohasiga olib kirgan yangiliklari Turkiston jadidchilik harakatining maorif, til, din va ozodlik g‘oyalari ostida birlashishiga ma‘lum ma‘noda xizmat qildi. Ismoilbek G‘asparali boshlab bergan ma‘rifiy aloqalarni orenburglik, ufalik va qozonlik tatar ma‘rifatchilari davom ettirdilar. Mintaqada ko‘plab jadid maktablari ochish, milliy matbuotni yo‘lga qo‘yish hamda teatr sohasining rivojlantirishda o‘zbek va tatar xalqlari o‘rtasidagi o‘zaro munosabatlar muhim ahamiyat kasb etgan.

Dissertatsiyaning **“Turkistonda siyosiy uyushmalarning vujudga kelishida Sharq mamlakatlari taraqqiyparvarlarining tutgan o‘rni”** nomli to‘rtinchi bobida Turkistondagi siyosiy jarayonlarda taraqqiyparvarlarning ishtiroki hamda Buxoro hamda Xorazm taraqqiyparvarlarining respublika davridagi faoliyati va Sharq davlatlari bilan hamkorligi masalalari tahlil qilingan.

Turkiston taraqqiyparvarlari XX asr boshlarida siyosiy jarayonlarda ham islohotlar amalga oshirish zarurati yetilganini tushunib yetganlar hamda ijtimoiy-siyosiy jamiyatlarni tuzishda Yosh turklar, Yosh afg‘onlar, ozarboyjon va tatarlarning bu boradagi tajribalariga tayanganlar.

1916-yil oxirlarida Munavvarqori Abdurashidxonov boshchiligida Toshkentda tashkil etilgan “Muallimlar jamiyati” faoliyatida ozarboyjonlik taraqqiyparvarlar faol ishtirok etadilar. Bu jamiyatning asosiy maqsadi iqtidorli yoshlarni xorijiy oliy o‘quv yurtlariga yuborish, Turkistonda kelgusida ochilajak oliy o‘quv yurti uchun mutaxassislar tayyorlashdan iborat bo‘lgan⁸².

1917-yil may oyida Ozarboyjondagi “Ismoiliya” tashkilotidan yordam tariqasida Muhammadamin Afandizoda Qo‘qonga kelib, Obidjon Mahmudov bilan “Turk adami markaziyat firqasi”ning Qo‘qon bo‘limini tashkil etgan⁸³. Muhammadamin Afandizoda va uning sherigi Piri Mursalzoda Toshkentga keladilar va “Turon” jamiyati negizida firqa markazini ochadilar⁸⁴. Turk Adami Markaziyati firqasi oldida turgan muhim vazifalardan biri Turkistonda oliy ma‘lumotli milliy kadrlar tayyorlash masalasi edi.

1918-yili Munavvarqori Abdurashidxonov rahbarligida 9 kishidan iborat “Turkiston musulmon xalq dorilfununining tashkilot komissiyasi” tuzilgan. 1918-yil 31-may kuni Turkiston musulmon xalq dorilfununi⁸⁵ ochilgan⁸⁶. Turkiston musulmon xalq dorilfununida turk, tatar, ozarboyjon ziyolilari ham dars berganlar. Buni Turkiston musulmon xalq dorilfununining tantanali ochilish marosimida Abdulsami’

⁸⁰ Sulton Majid G‘anizoda (1886 – 1937) — o‘qituvchi va adib; Ozarboyjonda yangi maktablarning ochilishi, ona tilidagi darsliklarning yaratilishi, yangi matbuot va teatrga asos solinishida katta xizmat ko‘rsatgan.

⁸¹ Нурджанов Н.Х. История таджикского советского театра (1971 – 1941 гг.). Душанбе. 1967. – С. 20.

⁸² Bir muallim. Milliy ziyofat // “Turk eli” (Toshkent) gazetasi. 1917-yil 4-oktyabr.

⁸³ Сирожиддин Ахмад. Убайдулла Хўжаев. – Б. 175.

⁸⁴ Toshkent xabarlari // “Turon” (Toshkent) gazetasi. 1917-yil 10-avgust.

⁸⁵ Hozirgi O‘zbekiston Milliy universitetiga bu davrlarda tamal toshi qo‘yilgan.

⁸⁶ Dorilfunun prog‘rami // “Xalq dorilfununi” (Toshkent) gazetasi. 1918-yil 14-iyun.

qori e'tirof etib, "turk va shimollik qardoshlariga minnatdorchilik" bildirgan⁸⁷. Biroq sovet hukumati Turkiston musulmon xalq dorilfununi faoliyatiga yo'l bermaydi.

1917-yil yozida Toshkent shahrida Munavvarqori Abdurashidxonov boshchiligidagi taraqqiyparvarlar va turk zobitlari "Ittihodi taraqqiyparvar" tashkilotini tuzganlar. Turk zobiti Usmonbek ushbu tashkilot raisi etib tayinlangan. Jamiyatning oldida turgan asosiy vazifalar: yoshlarni a'zolikka jalb qilish, mutaassib ruhoniylar bilan kurash olib borish, maktab ishlarini tartibga solish, turk zobitlariga yordam berish va ularni maktablarga ishga joylashtirishdan iborat bo'lgan⁸⁸.

1919-yili "Ittihad va taraqqiy" jamiyati a'zolari o'rtasida intizomning bo'shashib ketishi, jamiyat rayosati va a'zolariga nisbatan ishonchsizlikning kuchayishi natijasida tarqalib ketgan⁸⁹. Jamiyatning markazi 1919-yili Toshkentdan Buxoro shahriga ko'chiriladi. Tashkilot nomi ham o'zgartirilib, "Milliy ittihad" deb ataladi⁹⁰. Tashkilotning markazida dastlab turk zobitlaridan Muhammadbey, Sulaymon Sami', keyinchalik Sadriddinxon Sharifxo'jayev, Sa'dulla Tursunxo'jayev, Munavvarqori Abdurashidxonovlar turgan⁹¹. "Milliy ittihad" tashkilotining asosiy maqsadi bolsheviklarning Turkistondagi ta'sirini pasaytirish va mahalliy komissarliklarning mustaqilligi uchun kurashdan iborat bo'lgan.

1921-yil iyun oyida Sitorai Moxi Xossa saroyida Ahmad Zaki Validiy rahbarligida "Turkiston Milliy Birligi" tashkiloti tuzilgan va uning yetti banddan iborat dasturi qabul qilingan. 1923-yil 18-sentyabrda Toshkentda "Turkiston Milliy Birligi"ning so'nggi yig'ilishi bo'lib o'tgan⁹². Yig'ilishda Ahmad Zaki Validiy safdoshi Mustafo Cho'qay bilan birgalikda "Turkiston Milliy Birligi"ning xorijiy qo'mitasini tuzish, Turkiston birligi va mustaqilligi uchun kurash tarixini yozib, jahon afkor ommasiga yetkazish vazifasi topshirilgan⁹³. Shunday qilib, bolsheviklarga qarshi milliy ozodlik harakatlarini olib borish uchun tuzilgan tashkilotning faoliyati to'xtab qolgan.

Xorazm va Buxoro taraqqiyparvarlarining maorifni isloh qilish uchun boshlagan harakatlari demokratik tartibdagi respublika tuzumini o'rnatish bilan nihoyasiga yetdi. Ayniqsa, Yosh buxoroliklar hukumatda o'z faoliyatlarini boshlagan ilk kunlaridan Ozarboyjon, Afg'oniston, Turkiya davlatlari bilan nafaqat iqtisodiy, balki, ilmiy, madaniy va ma'rifiy aloqalarni yo'lga qo'yishga kirishdilar. Yosh xivaliklarda esa bu jarayon sal boshqacha kechdi.

Xorazm Xalq Sovet Respublikasi tashkil topgach, Sharq mamlakatlari bilan ilmiy, ma'rifiy va madaniy aloqalar olib bormagan. Faqat 1922 – 1923-yillarda Germaniyaga Xorazm Xalq Sovet Respublikasidan atigi 5 nafar talaba borgan bo'lib⁹⁴, tarixchi olim A.Yo'ldoshev o'z tadqiqotlarida ularning ikki nafari haqida ma'lumot berib o'tgan. Uning yozishicha, Germaniyaga borgan ikki talabanning biri

⁸⁷ Toshkentda dorilmuallimin rasmiy kushodi // "Xalq dorilfununi" gazetasi. 1918-yil 14-iyun.

⁸⁸ Абдурашидхонов М. Хотираларимдан (жадидчилик тарихидан лавҳалар). Тошкент: Шарк, 2001. – Б. 23.

⁸⁹ Абдурашидхонов М. Хотираларимдан (жадидчилик тарихидан лавҳалар). – Б. 24.

⁹⁰ Ражабов Қ. Ўзбекистон ССРда совет режимининг қатағон сиёсати ва унинг оқибатлари (1917-1991 й.). – Б. 118.

⁹¹ O'zbekiston DXXA. P-33391, 18 tomlik, 3-tom. 89-varaq.

⁹² *Bu haqda qarang:* Зияева Д. Туркистон миллий озодлик ҳаракатида зиёлиларнинг ўрни // Марказий Осиё ХХ аср бошида: Ислохотлар, янгиланиш, тараққиёт ва мустақиллик учун кураш (жадидчилик, мухториятчилик, истиқлолчилик). Халқаро конференция материаллари. Тошкент: Маънавият, 2001. – Б. 103 – 105.

⁹³ Аҳмад Заки Валидий. Хотиралар. Туркистонда мустақиллик ва озодлик учун курашлар тарихи. Таржимон, илмий таҳрир муаллифи ва нашрга тайёрловчи М.Абдурахмонов. Тошкент: "Истиқлол нури", 2014. – Б. 338.

⁹⁴ Sirojijy. Germaniyada o'quvchi musulmonlar // "Qizil bayroq" (Toshkent) gazetasi. 1922-yil 31-avgust.

o‘z hisobidan, ikkinchisi esa BXSР yordami bilan o‘qigan⁹⁵. Bundan shunday xulosa qilish mumkinki, Xorazm Xalq Sovet Respublikasi iste‘dodli yoshlarni xorijga o‘qishga yuborishni davlat siyosati darajasida hal qilmagan.

Buxoro Xalq Sovet Respublikasi tuzilgach, 1920-yilning qishida Mustafo Kamol Otaturk o‘z vakillarini Buxoro shahriga yuborgan va Turkiya elchixonasi ochilgan. Unga G‘olib Posho rais, taniqli turk yozuvchisi Rushan Ashraf esa birinchi kotib lavozimida faoliyat olib borgan⁹⁶.

BXSР hukumati rahbari Fayzulla Xo‘jayev Turkiya bilan munosabatlarda ta‘lim sohasidagi hamkorlikka alohida e‘tibor qaratgan. 1921 – 1922-yillarda BXSР zamonaviy oliy ma‘lumotli mutaxassislariga ega bo‘lish maqsadida bir guruh yoshlarni Turkiya va boshqa xorij mamlakatlariga o‘qishga yuboradi⁹⁷.

1922-yil oxiriga kelib, sovet hukumati Buxoro Xalq Sovet Respublikasi hukumatidan Turkiyada tahsil olayotgan yoshlarni zudlik bilan chaqirib olishga buyruq beradi. O‘z mamlakatining taraqqiyoti va rivojlanishiga munosib hissa qo‘shish maqsadida Turkiyaga tahsil olish uchun borgan bir guruh yoshlar yurtiga qaytganida keyinchalik ularga “vatan xoini”, “josus” tamg‘alari yopishtirilib, qatag‘onga uchraydi. Ularning bir qismi o‘z yurtlarini tashlab Afg‘oniston hududiga o‘tib ketishga, xorijda yurganlari esa yurtiga qaytmaslikka majbur bo‘ladi⁹⁸.

Buxoro Xalq Sovet Respublikasi hukumati Afg‘oniston bilan ham diplomatik munosabatlar o‘rnatishga kirishgan. 1920-yil 20-sentyabrda BXSР hukumati Afg‘oniston amiriga maxsus xat jo‘natib, ikki davlat o‘rtasida elchilik almashinuvini yo‘lga qo‘yishni so‘raydi. Bunga javoban Afg‘oniston tashqi ishlar vaziri Mahmudbek Tarziy bu munosabatlarni qo‘llab-quvvatlashini bildirgan. Buxoro hukumati tomonidan Afg‘onistonga Abdurahim Yusufzoda, keyinroq Hoshim Shoyiq elchi qilib tayinlangan⁹⁹. Ammo 1923-yilda sovet hokimiyati talabi bilan BXSРning Afg‘onistondagi elchixonasi faoliyati tugatilgan¹⁰⁰.

Buxoro Xalq Sovet Respublikasi hukumati qardosh Ozarboyjon Respublikasi bilan ham ilmiy, madaniy va diplomatik munosabatlarni yo‘lga qo‘ygan edi¹⁰¹. Ozarboyjon poytaxti Bokuda Mahmud Said Ahroriy Buxoro Xalq Sovet Respublikasi vakolatxonasini boshqargan, Eski Buxoro shahrida esa Ali Rizo Narimonov Ozarboyjon Respublikasi elchisi sifatida faoliyatini boshlagan¹⁰².

Buxoro Xalq Sovet Respublikasi hukumati iqtidorli yoshlarni Turkiyaga Ozarboyjon orqali yuborgan. Shuningdek, Buxoro Xalq Sovet Respublikasi vakolatxonasi yordamida Bokuda ham talabalar oliy ta‘lim olganlar. Bundan tashqari, Buxoro Xalq Sovet Respublikasining Ozarboyjondagi vakolatxonasi Buxoroda teatr

⁹⁵ Йўлдашев А. XIX аср охири – XX асрнинг 20-йилларида Туркистон ёшларининг хориж ўқув муассасаларида таълим олиш масалалари. Тарих фанлари бўйича фалсафа доктори (PhD) автореферати. Тошкент, 2022. – Б. 18.

⁹⁶ “Buxoro axbori” gazetasi. 1921-yil 27-yanvar.

⁹⁷ Turkiyada Buxoro talabalari // “Buxoro axbori” gazetasi. 1922-yil 27-mart.

⁹⁸ Хайитов Ш., Рахмонов К. Бухоро Халқ Совет Республикаси ва Шарқ мамлакатлари (1920 – 1924 йиллар). – Б. 52-53.

⁹⁹ Afg‘onistonga telegram. Buxorodan Qobulga. Afg‘onistondan javob telegram // “Buxoro axbori” gazetasi. 1921-yil 13-yanvar.

¹⁰⁰ Хайитов Ш ва б. Бухоро ва бухорийларнинг жаҳоний шухрати. Тошкент: Наврўз, 2020. – Б. 181.

¹⁰¹ *Bu haqda qarang:* Рахмонов К. Бухоро Халқ Совет Республикаси тарихи матбуот саҳифаларида. Тошкент: “Abu matbuot konsalt”, 2012. – Б. 121 – 122.

¹⁰² Buxoroda ozarboyjon vakili // “Buxoro axbori” gazetasi. 1922-yil 14-sentyabr.

va musiqa san'ati, maorif sohalarini rivojlantirish maqsadida ozarboyjonlik malakali mutaxassislarini yuborish choralarini ham ko'rgan¹⁰³.

Xulosa qilib aytganda, Xiva jadidlaridan farqli ravishda Buxoro jadidlari respublika davrida (1920 – 1924) ham tatar, ozarboyjon, afg'on va turk taraqqiyparvarlari bilan ilmiy, ma'rifiy, madaniy aloqalarni davom ettiradilar. Iste'dodli yoshlarni o'qitish masalasida turk va ozarboyjon taraqqiyparvarlari Buxoro hukumatini qo'llab-quvvatlagan bo'lsa, tatar ziyolilari hukumatning ichki ishlarida Buxoro jadidlariga ko'maklashadilar. Sovet hukumatining mustamlakachilik siyosatiga qarshi tuzilgan milliy ozodlik tashkilotlari esa, bolsheviklarning qat'iy nazorati va cheklovlari natijasida o'z faoliyatini tugatishga majbur bo'ldi.

XULOSA

Turkiston va Sharq mamlakatlari taraqqiyparvarlarining o'zaro aloqalari (XIX asr oxiri – XX asrning birinchi choragi) tarixining tadqiqi natijasida quyidagi **xulosalar**ga kelindi:

1. Haj ibodatini amalga oshirish maqsadida Istanbul, Makka, Madina, Damashq va boshqa shaharlarda bo'lgan Turkiston taraqqiyparvarlari Usmonli turk sultonligi shaharlaridagi taraqqiyotni ko'rib ta'sirlandilar. Turkistondagi maktab va madrasalarda o'qitish tizimini isloh qilishni boshladilar. Milliy matbuot va teatr asos solishga kirishdilar. Turkiston xalqini qoloqlikdan qutqarib, dunyoda bo'layotgan o'zgarishlardan xabardor qilishga kirishdilar. Turkiston taraqqiyparvarlik harakatining yetakchisi Mahmudxo'ja Behbudiy muqaddas Haj ziyorati davrida Usmonli turk sultonligi hamda Turkistondagi ta'lim, sanoat, maorif, san'at va madaniyat sohalarini qiyoslab, Turkistonda ham ilmiy, fanniy va madaniy yangiliklarni amalga oshirish vaqti kelganini qayd qildi va Turkistonda taraqqiyparvarlik harakatining asoschisiga aylandi.

2. XX asr boshlarida Turkiston, Buxoro amirligi va Xiva xonligida taraqqiyparvarlik g'oyalari tarqalishida Usmonli turk sultonligi davriy matbuoti muhim o'rin tutdi. Istanbulda chop etilgan "Ta'rufi muslimin" va "Siroti mustaqim" jurnallarida Turkiston va Buxorodagi ijtimoiy, iqtisodiy va siyosiy jarayonlarning yoritib borilishi turk taraqqiyparvarlarining Turkiston jadidlari bilan yaqinlashtirdi. Jurnal sahifalarida Turkistondagi maktab va madrasalar o'quv dasturlarini isloh qilish, shia-sunniy nizolari, shuningdek, an'anaviylik va zamonaviylik o'rtasidagi kurash masalalari muntazam yoritib borildi. Ushbu jurnallarda Mahmudxo'ja Behbudiy va Abdurauf Fitratlarning ham o'z maqolalarini e'lon qilib borishdi.

3. Turkiston taraqqiyparvarlari mamlakatning taraqqiy etishi va mustamlaka zulmidan ozod bo'lishining yagona yo'li dunyoviy bilimlarga ega bo'lgan milliy kadrlar tayyorlashda deb bildilar. Buning uchun saxovatli boylar va savdogarlar homiyligida iste'dodli yoshlarni Istanbul, Boku va boshqa shaharlarga o'qishga yuborish maqsadida Buxoroda "Tarbiyai atfol", Toshkentda "Jamiyati imdodiya", Qo'qonda "G'ayrat" xayriya jamiyatlarini tuzdilar. Natijada ko'plab iste'dodli yoshlar jamiyatlar yordamida xorijda ta'lim oldilar. O'qishni tamomlab Turkistonga qaytgach esa yangi usul maktablari ochdilar, gazeta va jurnallar nashr qilish ishlarini yo'lga qo'ydilar.

¹⁰³ Buxorodan talabalar yuborildi // "Buxoro axbori" gazetasi. 1922-yil 4-may.

4. Turkiston jadidchiligiga XIX asr oxiri – XX asrning boshlarida Misrda boshlangan islomchilik, milliy ozodlikka erishish va konstitutsion monarxiya (keyinchalik respublika tuzumini o'rnatish) tartiblarini joriy etish borasidagi harakatlar ham o'z ta'sirini ko'rsatdi. Jamoliddin Afg'oniy Misrdagi faoliyati davrida barcha musulmon davlatlarini birlashishga chaqirdi, diniy fanlar bilan birga dunyoviy fanlarni chuqur o'rganish zarurligini uqtirdi. U faqat islom dinini isloh qilish orqali taraqqiyotga erishib bo'lmazligi, davlat boshqaruvidagi monarxiya tartiblaridan voz kechish hamda parlamentar davlat tuzish g'oyalarini ilgari surdi. Shuningdek, maorif va ta'lim-tarbiya ishlarini tubdan yaxshilash, gazeta va jurnallar nashr qilish, fan va texnikani o'rganish zamon talabi ekanligini uqtirdi.

5. Jamoliddin Afg'oniyning shogirdi Muhammad Abdo milliy til va adabiyot, fan va madaniyatni rivojlantirish targ'ibotchisi bo'ldi. Misrda va barcha musulmon mamlakatlarida g'arb mustamlakachilarining hukmronligiga qarshi kurash olib bordi. Mahmudxo'ja Behbudiy Turkiston yoshlarini Istanbuldagi jamiyatlar ko'magida Qohira dorilfununlariga o'qishga yuborish ishlariga boshchilik qildi. Ammo Muhammad Abdoning bankdan kredit olish va boshqa iqtisodiy sohadagi fatvolari Turkistonning taraqqiyparvar ulamolari tomonidan qabul qilinmadi. Turkiston taraqqiyparvarlari o'z asarlarida va milliy matbuotda ayollarning dunyoviy bilim olishlari zarurligini muhokama qila boshladilar. Bunda misrlik taraqqiyparvar Qosim Aminning ayollar masalasidagi qarashlaridan ham foydalandilar. Faqat mutafakkirning ayollarning o'ranib yurishi masalasidagi fikrini qabul qilmadilar.

6. Hindiston taraqqiyparvarlari Sayid Ahmadxon, Mirzo G'olib, Rabindranat Thakur, Abul Kalom Ozodlar jamiyatdagi ijtimoiy, siyosiy, iqtisodiy va madaniy hayotdagi muammolarni bartaraf etish, milliy istiqlol va ozodlik g'oyalari bo'yicha o'zlarining ilg'or qarashlarini taqdim qildilar. Sayid Ahmadxonning milliy o'zlikni uyg'otish, vatanparvarlikni targ'ib qilish, xalqni mustamlakachilik zulmiga qarshi milliy ozodlik kurashlariga da'vati diniy mutaassiblikni yengib, ilm-fanni rivojlantirishga oid qarashlari tatar taraqqiyparvarlari, ular orqali Turkiston jadidlariga ham o'z ta'sirini ko'rsatdi. Abdurauf Fitrat "Najot yo'li" asarida diniy ulamolarni tanqid qilgan bo'lsa, Mahmudxo'ja Behbuliy, Hoji Muin, Abdulla Avloniylar maqolalari hamda asarlarida diniy mutaassiblikning mohiyatini tushuntirib berdilar.

7. Afg'onistonda XIX asr oxirlarida iqtisodiy va madaniy sohalarida amalga oshirilgan islohotlar, fikriy yangilanish, milliy uyg'onish mafkurasining ildiz otishiga zamin yaratdi. Afg'oniston ma'rifatparvarlik harakati, boshqa mamlakatlarda bo'lganidek, serqirra va murakkab jarayon sifatida ijtimoiy-siyosiy hayot sahnasida namoyon bo'ldi. Turkiston jadidlari Afg'oniston taraqqiyparvarlari bilan o'zaro aloqalar o'rnatdilar. Ular odamlarni nodonlik va befarqlik botqog'idan qutqarish, ular orasida ma'rifat yoyish, o'zligini tanitish borasida birgalikda harakat qildilar. Buning uchun davriy matbuot sahifalaridan unumli foydalandilar. Turkiston va Afg'oniston taraqqiyparvarlik harakatida mustamlakachilikka qarshi kurash ruhi yetakchi o'rinni egalladi. Islom dini esa musulmon xalqlarning o'zligini belgilovchi, ularni birlashtiruvchi omil sifatida qaraldi.

8. Jadidchilik harakatining asoschisi Ismoilbek G'asparalining eski maktab va madrasa ta'limiga ochiqdan-ochiq qarshi chiqib, Yevropa maktablaridagi 45 daqiqali va qisqa tanaffusli dars tizimini joriy etish va o'quvchilarga, birinchi navbatda,

dunyoviy fanlardan bilim berish, matbuotga asos solish, uning faoliyatini yo'lga qo'yish bo'yicha fikrlari Turkiston jadidlari tomonidan e'tirof etildi. Ismoilbek G'asparali Buxoro va Turkistonga safarlari chog'ida jamiyatdagi iqtisodiy, siyosiy va madaniy hayotdagi mavjud muammolarni o'rgandi hamda "Tarjimon" gazetasida tanqidiy mulohazalar bildirib, taraqqiyotga chaqirdi. Uning ijtimoiy-siyosiy qarashlari va maorif sohasiga olib kirgan yangiliklari Turkiston jadidchilik harakatining maorif, til, din va ozodlik g'oyalari ostida birlashishiga ma'lum ma'noda xizmat qildi.

9. XX asr boshlarida mutaassib ulamolar ta'qibiga uchrab, Orenburg, Ufa va Qozon shaharlaridan quvg'in qilingan tatar ziyolilarining bir qismi Turkistonga hamda Toshkent, Namangan, Qo'qon, Samarqand, Buxoro, Xiva shaharlarida jadid maktablari ochdilar. Shuningdek, Turkiston jadidlari bilan maorif, matbuot va teatr sohasida hamkorlikni yo'lga qo'ydilar. Natijada jadid maktablari soni ko'payib bordi, teatr guruhlarini tuzilib, Turkiston bo'ylab teatr tomoshalari namoyish etildi. Gazeta va jurnallar nashr qilish ishlari yo'lga qo'yildi. Bular orqali Turkiston xalqi zamonaviylik, madaniyat va ma'rifatdan xabardor qilib borildi.

10. Toshkent, Buxoro hamda Samarqand jadidlari Ozarboyjon taraqqiyparvarlari bilan ham o'zaro aloqalarni yo'lga qo'ygan edilar. Samarqand jadidlari yetakchilaridan Saidrizo Alizoda musiqa, teatr, maorif sohalarini rivojlantirish uchun ota yurtidagi ma'rifatchilar bilan aloqalar o'rnatdi. Turkiston taraqqiyparvarlarining asarlari Rossiya imperiyasi senzurasini tufayli Turkistonda chop etilishi taqiqlanganda, Ozarboyjonga yashirincha olib borildi va nashr qilindi. Shuningdek, Turkiston jadidlari darsliklar, tarix va islom diniga oid yirik ilmiy asarlarni chop etishda ham Ozarboyjon taraqqiyparvarlari bilan salmoqli ishlarni amalga oshirdilar.

Tadqiqot natijasida quyidagi **taklif va tavsiyalar** ishlab chiqildi:

1. XX asr boshlarida Istanbul, Kobul, Orenburg, Boku, Tiflis va boshqa shaharlarda nashr qilingan gazeta va jurnallarda Turkiston jadidlari tomonidan yozilgan maqolalarni aniqlash, to'plash, tarjima qilish, joriy imloga o'girish hamda kitob holatida chop etish;

2. Fransiya, Turkiya, Rossiya va boshqa davlatlar kutubxona hamda arxivlarida saqlanayotgan Turkiston va Sharq mamlakatlari taraqqiyparvarlarining o'zaro yozishmalari, ularning hamkorligini tasdiqlovchi maqolalar, risolalar va hujjatlardan nusxalar olish hamda nashr qilish;

3. Buxoroda tuzilgan "Turkiston milliy birligi tashkiloti"ning xorijdagi faoliyati tarixini alohida tadqiqot sifatida o'rganish;

4. XIX asr oxiri – XX asr boshlarida Turkiston va Sharq mamlakatlari diniy ulamolarining o'zaro aloqalari tarixini tadqiq qilish;

5. O'zbekistonning sovet davri tarixi bilan bog'liq darslik va o'quv qo'llanmalarni yaratishda tadqiqotdan olingan ilmiy natijalardan foydalanish, alohida kurs sifatida o'qishni tashkil etish hamda jadidlar haqida hujjatli filmlar, seriallar yaratishdan iborat.

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THE INSTITUTE OF HISTORY

DILNOZA MUYIDINOVNA JAMOLOVA

**RELATIONS BETWEEN THE PROGRESSISTS OF TURKESTAN AND
COUNTRIES OF THE EAST
(end of the 19th century - first quarter of the 20th century)**

07.00.01 – History of Uzbekistan

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INTRODUCTION (Doctoral Dissertation (DSc) Abstract)

Relevance and necessity of the dissertation topic. The rapid development of science in the world, and changes in economic, social, political and cultural direction encourage the representatives of the field in different countries to cooperate and exchange ideas. At the end of the 19th century - the first quarter of the 20th century, the modernists of Turkestan, together with the progressives of the Muslim countries of the East, India, Iran, Afghanistan, the Ottoman Empire (Turkey) and the Russian Empire (later the Soviet state), began to establish mutual relations in order to fight against religious fanaticism, achieve national independence and create states based on democratic procedures by opening new schools, founding the theater, the press, and establishing the teaching of modern sciences. In this respect, the research of these issues remains one of the essential tasks of today.

Scientific research is being carried out in the world's leading scientific research centers, in the field of the social and political processes that took place in Turkestan at the end of the 19th century and the first quarter of the 20th century, the colonial policy of the Russian Empire and the Soviet government, the emergence of the Jadidism movement, the establishment of new method schools, the founding of the national press and publishing house, theater and music and their suppression by the progressives.

Currently, the task of realizing the national identity and restoring the true history of Uzbekistan is becoming more urgent than ever. “The study of the scientific-educational, literary-artistic heritage of those who sacrificed their lives for the freedom of our country and the happiness of our people has become one of the main tasks”¹.

From this point of view, the research of relations between the Muslim populations of Turkestan and the Ottoman Empire, Egypt, India, Iran, Afghanistan, and Russia in the fields of reforming the Islamic religion, education, media, and creating socio-political societies is of urgent importance.

This research serves to a certain extent in the implementation of the tasks defined in the Decree No. O‘RQ-576 of the Republic of Uzbekistan “On Science and Scientific Activities” adopted on October 29, 2019, Decree No. PF-60 of the President of the Republic of Uzbekistan dated January 28, 2022 “On the Development Strategy of New Uzbekistan for 2022-2026” Resolution No. F-5598 of October 8, 2020 “On further study of the legacy of repression victims and additional measures to perpetuate their memory”, Decree No. PQ 5040 of the President of the Republic of Uzbekistan dated March 26, 2021 “Measures to radically improve the system of spiritual and educational affairs” and other regulatory legal documents related to the field.

Dependence of the research on the priority directions of the republican science and technology development. The research was carried out within the framework of the priority direction of the development of science and technology of

¹ O‘qituvchi va murabbiylar – Yangi O‘zbekistonni barpo etishda katta kuch, tayanch va suyanchimizdir // The speech of the President of the Republic of Uzbekistan Shavkat Mirziyoyev at the ceremony dedicated to the Day of Teachers and Mentors. “Khalq So‘zi” Newspaper. October 1, 2020.

the republic I. “Formation of the system of innovative ideas in the social, legal, economic, cultural, spiritual and educational development of the information society and the democratic state and the ways of their implementation”.

Review of foreign research on the topic of the dissertation². At various leading scientific research centres and universities of the world, including Columbia University (New York, USA), University of Michigan (Ann Arbor, USA), Carleton College (Northfield, USA), Stanford University (Stanford, USA), Ataturk Research Center (Istanbul, Turkey) research has been conducted on the emergence and activity of the Jadidist movement in Turkestan, the establishment of Soviet power, political, social and economic changes in the region, and the termination of the Jadidist movement.

As a result of the study of mutual relations between Turkestan and the progressives of Eastern countries, the emergence of the Jadid movement in Turkestan and the history of the activities of Jadid representatives (Columbia University), the emergence of the Jadid movement in Bukhara (University of Michigan, USA); The establishment of Soviet power in Turkestan and the efforts of the Jadids to create an independent state (Carleton College, USA); Cultural processes in the Turkestan region during the Russian Empire and Soviet colonialism and the participation of Jadids in it (Stanford University, USA), political processes in Turkestan at the beginning of the 20th century, the strengthening of the Bolsheviks in the region and their attitude to the Jadids (University of Münster, Germany), the place of the Jadids in literary processes in Turkestan in the first quarter of the 20th century (University of Mainz, Germany), the scientific heritage of Turkestan Jadids (Humboldt University, Germany), progressive views of Ismailbek Gasparali and Abdurauf Fitrat (University of Tokyo, Japan), history of national movements in Turkestan (Istanbul University, Turkey) in the end of the 19th century - the beginning of the 20th century, the reforms in the field of education in Turkestan, the activities of the Turkish officers who lived in Turkestan in the field of schooling were researched (Ataturk Research Center, Turkey).

Scientific studies are being carried out around the world, including at the University of Münster (Münster, Germany), University of Mainz (Mainz, Germany), Humboldt University (Berlin, Germany), University of Tokyo (Tokyo, Japan), Istanbul University (Istanbul, Turkey) in Turkestan, the establishment of Soviet power in the region, the introduction of new management procedures, the formation of political organizations by the Jadids, as well as the efforts of political figures such as Ahmad Zaki Walidi, Mustafa Cho'kai, Usman Khoja to create an independent state in cooperation with the Jadids, the repression of the Jadids of Turkestan on the issues of immigration, emigration and their activities abroad.

The level of study of the problem. At the end of the 19th century - the first quarter of the 20th century, a number of scientific studies were carried out since the issues related to mutual relations between Turkestan and the developing countries of

² The review of foreign scientific research on the dissertation was prepared based on <https://mesbar.org>; <https://www.jstor.org>; <https://ccsenet.org>; <https://www.academia.edu>; <https://brill.com>; <https://www.ucpress.edu>; <https://www.iranicaonline.org>; <https://books.google.com>; <https://networks.h-net.org>; <https://dare.uva.nl>; <https://minds.wisconsin.edu>; <https://www.tandfonline.com>; <https://www.cambridge.org>; <https://www.cceol.com>; <https://www.bolerium.com>; <https://academics.hamilton.edu> and other sources.

the East became relevant at all times. Literature on the subject can be studied in the following groups:

1. Scientific literature published in the Soviet era.
2. Researches created in Uzbekistan during the years of independence.
3. Studies created abroad.

During the Soviet period, a number of studies were conducted within the framework of Jadidism, and it is appropriate to divide it into three stages.

The first stage refers to the 20s of the 20th century, and includes the works of the leaders of Bukhara Jadids, Sadridin Ayni, Fayzulla Khojajev³, as well as soviet researchers A.Samoylovich⁴, I.Umnyakov, G.Safarov. In these studies, the emergence and essence of the Jadidist movement are clearly shown.

The second stage included the 30s - 80s of the 20th century, and at this stage, the impartial study of the Jadidist movement stopped for a long time. In the works written by E.Fyodorov, A.Arsharuni, H.Gabidullin, L.Klimovich, A.Pyaskovsky, O.Eshonov, T.Koriniyozov, A.Gordiyenko, T.Ernazarov, Jadidism was assessed as a “reactionary” movement, it was noted that Jadid literature and press imbued with the spirit of bourgeois nationalists⁵. In their works M.Vahobov, I.Braginsky, K.Kasimbekov, Kh.Mirzozoda, Kh.Vokhidov, B.Iskandarov, T.Tokhtametov, S.Zimanov, S.Karimi, G'Abbas, Z.Kastelskaya and others under the influence of communist ideology gave information about the emergence of the Jadidist movement in Turkestan, the formation of the party of Young Bukharas and Young Khivans, the establishment of the People's Soviet Republic of Bukhara and the People's Soviet Republic of Khorezm, and the national liberation movements against the Soviet regime in Turkestan.

Also, Turkestanis abroad were interpreted as “traitors of the motherland”, “traitors”, “bourgeois nationalists”, “enemies of the people”⁶. Collective monographs and fundamental studies created during this period also have a one-sided approach to the issue⁷. Thus, during the Soviet era, the Jadidist movements in Turkestan were written biasedly and deliberately falsified.

³ Ayniy S. Buxoro inqilobi tarixi uchun materiallar. Moskva: SSSR xalqlarining markaziy nashriyoti, 1926; Xodjajev F. K istorii revolyutsii v Buxare. Tashkent, 1926; Xo'jayev F. Buxoro inqilobining tarixiga materiallar. Toshkent – Samarqand: O'zdatnashr, 1926.

⁴ Samoylovich A. Pervoe taynoe obshestvo mladobuxartsev // Vostok. Kniga 1. Petrograd, 1921; Umnyakov I. K istorii novometodnoy shkoly v Buxare // Byulleten Sredne-Aziatskogo Gosudarstvennogo Universiteta. Vypusk 16. Tashkent, 1927. S. 81 – 99; Safarov G. Kolonialnaya revolyutsiya (opyt Turkestana). Moskva, 1921.

⁵ Fyodorov Ye. O'rta Osiyoda milliy-ozodlik harakati ocherklari. Toshkent, 1925; Arsharuni A., Gabidullin X. Ocherki panislamizma i pantyurkizma v Rossii. Moskva, 1931; Klimovich L. Islam v sarskoy Rossii. Ocherki. Moskva, 1936; Ishanov A. Sozdanie Buxarskoy Narodnoy Sovetskoy Respubliki (1920 – 1924). Tashkent: Izd. AN UzSSR, 1955; Qoriniyozov T. Sovet O'zbekistoni madaniyati tarixidan ocherklar. Toshkent: “O'zbekiston SSR Fanlar akademiyasi”, 1956; Ernazarov T. Periodicheskaya pechat' v Turkestane (1870 – 1924). Tashkent, 1959.

⁶ Kasymbekov K. Sotsial'no-ekonomicheskoe i politicheskoe polozhenie Fergany v kontse XIX i nachale XX vekov. Dissertatsiya na soiskanie uchenoy stepeni doktora istoricheskix nauk. Tashkent, 1966; Tuxtametov T. Rossiya i Buxarskiy emirat v nachale XX veka. Tashkent: Fan, 1977; Zimanov S. Ot osvoboditel'nyx idey k sovetsoy gosudarstvennosti v Buxare i Xive. Alma-ata: Nauka, 1976; Vaxidov X. Prosvetitel'skaya ideologiya v Turkestane. Tashkent: Uzbekistan, 1979; Kastel'skaya Z. Iz istorii Turkestanskogo kraya (1865 – 1917). Moskva, 1980.

⁷ O'zbekiston SSR tarixi. III tom. Editor-in-chief I. Mo'minov. Toshkent: Fan, 1971; Istoriya Buxarskoy i Xorezmskoy Narodnix Sovetskix Respublik. P.V. Volobuev et.al. Moskva: Nauka, 1971; Istoriya Buxary s drevneyshix vremen do nashix dney. Red. I.M. Muminova. Tashkent: Fan, 1976.

The third stage included the late 80s and early 90s of the 20th century, and a slight change in the evaluation of Jadidism was noticed under the influence of the ‘Perestroika’ and ‘Glasnost’ that began in the Soviet society. In the studies by F. Kasimov, Sh. Turdiyev, P. Mirzaahmedova, D. Rashidova positive opinions about the role of Jadidism in the social life of the Turkestan peoples began to be expressed⁸.

Thus, in many works created in the spirit of communist ideology during the years of Soviet power, the issues of Jadidism were studied biasedly. Since the late 1980s, although this problem has been studied on the basis of new perspectives, the interaction of the Jadids with the developing countries of the East has not been studied. Nevertheless, the wide range of information in the work and the methods of approaching the problem occupy a certain place in the study of the historiography and history of the subject.

During the years of independence, historians, jurists, philosophers and writers have conducted many studies on the activities of Turkestan Jadids. Works by historians F.Kasimov, D.Alimova, S.Azamkhozhayev, R.Abdullayev, Q.Rajabov, D.Ziyoyeva, S.Inoyatov, U.Rashidov, L.Muhammadjonova, Sh.Hayitov, S.Shodmonova, N.Polvonov, R.Tursunov, G.Ostonova, A.Isoqboyev, K.Rakhmonov, B.Hasanov, T.Kazokov, O.Rashidov, F.Temirov, I.Naimov, U.Hayitov, Sh.Khankulov, T.Nuriddinov, S.Muhammedova⁹; lawyers D.Tashkulov, M.Ergasheva, N.Azizov¹⁰;

⁸ Kasimov F. Nekotorie voprosi noveyshey istoriografii narodnix revolyutsiy v 1920 godu v Xorezme i Buxare // “Obshestvennie nauki v Uzbekistane” magazine. (Tashkent), 1990, №1. – S. 41 – 45; Mirzaahmedova P., Rashidova D. K izucheniya djadidskogo dvijeniya // “Obshestvennie nauki v Uzbekistane” magazine. 1990, №7. – S. 32 – 34 and other.

⁹ Kasimov F. Drama revolyutsii i pravda istorii. Buxara: “Buxoro” nashriyoti, 1996; Muxammadjonova L. Obshestvenno-politicheskaya situatsiya v Buxare v nachale XX veka i razvitie demokraticeskogo dvijeniya (1908 – 1920 gg). Avtoref. dis... kand. ist. nauk. Tashkent, 1999; Alimova D., Golovanov A. O‘zbekiston mustabid sovet tuzumi davrida: siyosiy va mafkuraviy tazyiq oqibatlarini. 1917 – 1990 yillar. Toshkent: O‘zbekiston, 2000; Alimova D. Istoriya kak istoriya, istoriya kak nauka. Vol.1. Istoriya i istoricheskoe soznanie. Tashkent: Uzbekistan, 2008; See also: Istoriya kak istoriya, istoriya kak nauka. Vol. 2. Fenomen djadidizma. Tashkent: Uzbekistan, 2009; Alimova D. Jadidchilik fenomeni. Toshkent: Akademnashr, 2022; A‘zamxo‘jayev S. Turkiston muxtoriyati: milliy demokratik davlatchilik qurilishi tajribasi. Toshkent: Ma‘naviyat, 2000; Agzamxodjayev S., Ulugbekova Z. “Al-isloh” jurnali – Turkistondagi islohotchilik harakatini o‘rganish bo‘yicha tarixiy manba. Toshkent: “O‘zbekiston xalqaro islom akademiyasi” nashriyot-matbaa birlashmasi, 2021; Rajabov Q. Mustaqil Turkiston fikri uchun mujodalalar (1917 – 1935 yillar). Toshkent: O‘zbekiston, 2000; See also: Buxoroga qizil armiya bosqini va unga qarshi kurash: tarix haqiqati (1920-1924 y.). Toshkent: Ma‘naviyat, 2002; Rajabov Q., Inoyatov S. Buxoro tarixi. Toshkent: Tafakkur, 2016; Rajabov Q. Turkiston Muxtoriyati vazirlari hamda Milliy Majlis a‘zolari hayoti va taqdiri. Toshkent: “Bodomzor invest”, 2021; See also: O‘zbekiston SSRda sovet rejimining qatag‘on siyosati va uning oqibatlarini (1917-1991 y.). Toshkent: Fan, 2022; See also: Turkiston mintaqasida sovet rejimiga qarshi istiqbolchilik harakati va mohiyati (1918 – 1935 yillar). Toshkent: Fan, 2022; Ziyoyeva D. Turkiston milliy ozodlik harakati. Toshkent: G‘afur G‘ulom nomidagi Adabiyot va san‘at nashriyoti, 2000; Rashidov U. Buxoro Xalq Respublikasi 1920 – 1924. Buxoro: “Buxoro” nashriyoti, 2003; Hayitov Sh., Badriddinov S., Raxmonov K. Buxoro Xalq Respublikasi: iqtisodiyot, ijtimoiy siyosat, madaniy hayot. Buxoro, 2005; Qo‘shjonov O., Polvonov N. Xorazmdagi ijtimoiy-siyosiy jarayonlar. Toshkent: Abu matbuot-konsalt, 2007; Tursunov R. Vozzreniya natsional‘nyx progressistov na sotsial‘no-ekonomicheskie protsessy v Turkestane v nachale XX veka. Avtoref. diss. kand. ist. nauk. Tashkent, 2008; Astanova G. Istoriografiya politicheskix protsessov v Buxare v 1920 – 1924 gg. Avtoref. dis... kand. ist. nauk. Tashkent, 2008; Isoqboyev A. Turkiston ijtimoiy-siyosiy va madaniy hayotida tatar-boshqird ma‘rifatparvarlarining faoliyati (XIX asr oxiri - XX asr boshlari). Tarix fanlari nomzodi ... diss. Namangan, 2008; Madiyarova S. Istoriografiya Turkestanskoy avtonomii (1917 – 2008 gg.). Avtoref. dis... kand. ist. nauk. Tashkent, 2010; Shodmonova S. Turkiston tarixi – matbuot ko‘zgasida. Toshkent: Yangi nashr, 2011; Raxmonov K. Buxoro Xalq Sovet Respublikasi tarixi matbuot sahifalarida. Toshkent: Abu matbuot-konsalt, 2012; Abdullayev R. Natsional‘nye politicheskix organizatsii Turkestana v 1917 – 1918 gody. 2-oe izdanie. Tashkent: Adabiyot uchqunlari, 2016; Qozoqov T. Farg‘ona vodiysida jadidchilik harakati. Namangan, 2018; Rashidov O. Fayzulla Xo‘jayev milliy manfaatlar va siyosiy kurashlar maydonida. Toshkent: “Muharrir nashriyoti”. 2021; See also: O‘zbekiston hududida milliy ziyolilar va bolsheviklarning mafkura maydonidagi kurashi (1917 – 1938 yy.). Toshkent: “Muharrir nashriyoti”. 2022; Temirov F. Sadriddin Ayniyning Buxorodagi jadidchilik harakatida tutgan o‘rni

philosophers B.Ergashev, Z.Ahmedova, Sh.Goyibova, S.Minavarov¹¹ and literary scholars B.Qasimov, O.Sharofiddinov, N.Karimov, Sirojiddin Ahmad, Sh.Rizayev, U.Dolimov, Z.Abdurashidov¹² occupy the main place in revealing the essence of the Jadidist movement.

It is worth highlighting here research conducted by such historians as D.Alimova and Q.Rajabov which shed light on the essence of the Jadidist movement in Turkestan. D.Alimova's works contain important information about the emergence of the Jadid movement, the impact of reformism in Egypt and the Ottoman Empire on the progressive movement in Turkestan, and the views of the Jadids regarding statehood and reforming Muslim culture.

In Q.Rajabov's science articles and brochures such aspects studies as follows: the general and specific features of the Jadidism movement in Turkestan and Bukhara, the influence of the reformist ideas of Shahabuddin Marjani, Jamaluddin Afghani on the Jadidism movement in Turkestan, the activities of Young Bukharans and Young Khivans, the relationship of the youth movements in Turkestan with the Young Turks and Young Afghans in Turkey and Afghanistan, the role of Fayzulla Khojaev, Usman Khoja, Otaulla Khoja, Abdurauf Fitrat in the history of the progressive movement, and it was recognized that the ideological leaders of the independence movement started in Turkestan against the Soviet power were Jadids.

va ijtimoiy faoliyati. Tarix fanlari bo'yicha falsafa doktori (PhD) avtoreferati. Toshkent, 2020; Komilov N. Turkiston jadidlaridan Obidjon Mahmudovning hayoti, ijtimoiy-siyosiy, madaniy faoliyati (1871 – 1936 yy.). Tarix fanlari bo'yicha falsafa doktori (PhD) avtoreferati. Toshkent, 2021; Halimova S. Ubaydulla Asadullaxo'jayev va "Sadoi Turkiston". Toshkent: Universitet, 2021; Inoyatov S. Buxoroi sharif xo'jalari: Usmon Xo'ja, Otaulla Xo'jayev, Fayzulla Xo'jayev ajdodlari va avlodlari shajarasi. Buxoro: "Durdona", 2022; Naimov I. Ahmad Donishning ma'rifatparvarlik faoliyati va uning ilmiy merosi. Tarix fanlari bo'yicha falsafa doktori (PhD) avtoreferati. Toshkent, 2022; Mahmudov A. Usmonxo'ja Po'latxo'jayevning ijtimoiy-siyosiy faoliyati. Tarix fanlari bo'yicha falsafa doktori (PhD) avtoreferati. Farg'ona, 2022; Xonqulov Sh. Farg'ona vodiysidagi ijtimoiy-madaniy jarayonlarda Hamza Hakimzoda Niyoziyning roli. Tarix fanlari bo'yicha falsafa doktori (PhD) avtoreferati. Toshkent, 2022; Yo'ldashev A. XIX asr oxiri – XX asrning 20-yillarida Turkiston yoshlarining xorij o'quv muassasalarida ta'lim olish masalalari. Tarix fanlari bo'yicha falsafa doktori (PhD) avtoreferati. Toshkent, 2022; Muxamedova S. Muso Saidjonovning ijtimoiy-siyosiy va ilmiy faoliyati. Tarix fanlari bo'yicha falsafa doktori (PhD) avtoreferati. Toshkent, 2023.

¹⁰ Tashkulov D. Osnovnye napravleniya politiko-pravovoy mysli narodov Uzbekistana vo vtoroy polovine XIX – pervoy chetverti XX vv. Avtoref diss... dok. jurid. nauk. Tashkent, 1995; Ergasheva M. Abdurauf Fitratning siyosiy-huquqiy qarashlari. Yuridik fanlari nomzodi ilmiy darajasini olish uchun diss. Toshkent, 2002; Azizov N. XX asrning birinchi choragida Turkiston siyosiy partiyalari dasturlarida davlat va huquq masalalari. Yuridik fanlari doktori... diss. avtoref. Toshkent, 2018.

¹¹ Ergashev B. Ideologiya natsionalno-osvoboditel'nogo dvijeniya v Buxarskom emirate. Tashkent: Fan, 1991; G'oyibova Sh. Abdurauf Fitratning ijtimoiy-falsafiy qarashlari. Falsafa fanlari nomzodi ilmiy darajasini olish uchun diss. Toshkent, 1996; Radjabova S. Mirzo Sirojiddin Hakim Buxoriy ijodida ma'rifatparvarlik falsafasi muammolari. Falsafa fanlari nomzodi ilmiy darajasini olish uchun diss. Toshkent, 1996; Minavarov S. XIX asr oxiri – XX asr boshlarida o'zbek ma'rifatparvarlarining ijtimoiy-falsafiy qarashlarida hurfikrlilik g'oyalari. Falsafa fanlari nomzodi ilmiy darajasini olish uchun diss. Toshkent, 1997; Ahmedova Z. XIX asr ikkinchi yarmida Buxoroda ijtimoiy-falsafiy fikr ravnaqi. (Ahmad Donish va Shamsiddin Shohin qarashlari misolida). Falsafa fanlari nomzodi ilmiy darajasini olish uchun diss. Toshkent, 2008.

¹² Qosimov B. Ismoilbek Gasparali. Toshkent: G'afur G'ulom nomidagi adabiyot va san'at nashriyoti, 1992; See also: Milliy uyg'onish: jasorat, ma'rifat, fidoyilik. Toshkent: Ma'naviyat, 2002; See also: Uyg'ongan millat ma'rifati. Toshkent: Ma'naviyat, 2011; Rizaev Sh. Jadid dramasi. Toshkent: Sharq, 1997; Dolimov U. Turkistonda jadid maktablari. Toshkent: Universitet, 2006; Abdurashidov Z. Ismoil Gaspinskiy va Turkistonda jadidchilik. Toshkent, 2008; See also: Abdurauf Fitrat in Istanbul. Walter de Gruyter GmbH, Berlin/Boston. 2023; Karimov N. Jadid teatri. Toshkent: "Toshkent islom universiteti" nashriyot-matbaa birlashmasi, 2016; Sirojiddin Ahmad. Ubaydulla Xo'jayev. Toshkent: Info capital group, 2021; See also: Qizil mustamlaka: e'lon qilinmagan urush. Katta qirg'in qomusi (1929 – 1950). Toshkent: Info capital group, 2022.

In the collective monographs and in academic publications published in the years of independence, the issues of the emergence, activity, and elimination of the Jadidist movement in Turkestan have been extensively studied¹³. These studies reveal the true nature and historical significance of the progressive movement. They are used in writing textbooks and training manuals for universities, academic lyceums, colleges, and schools. Also, three books were published by S.Inoyatov and Q.Rajabov about Fayzulla Khojaye, Usman Khoja and Otaulla Khojaye¹⁴.

As a result of holding republican and international conferences dedicated to the issues of Jadidism in Turkestan, it became known that this topic is studied with great interest not only in Uzbekistan but also by foreign researchers¹⁵.

After the collapse of the USSR, starting in 1992, many dissertations and science articles devoted to the emergence of Jadidism in Turkestan and the problems of their leaders' activities were created. In particular, in the studies of Tajik historians N.Khotamov, I.Usmanov, M.Boqiyev, K.Rasulov, N.Gaffarov the emergence of the progressive movement in Turkestan, directions and its historical aspects were analyzed¹⁶, in the works of literary scholars M.Shukurov (Shakuriy), R.Hadizoda, S.Tabarov, M.Rajabi, M.Imomov, A.Makhmadaminov, M.Abdullayev, A.Azimov, A.Nabavi, P.Gulmurodzoda, O.Salimzoda, A.Shekhov the life and work of famous Bukhara poets, scientific and creative activities were studied¹⁷. Tajik philosophers G.Ashurov, B.Samiyev, and Z.Ibrohimov also studied the philosophical aspects of Turkestan Jadidism¹⁸. At this point, it should be noted that the activities of the Uzbek and Tajik-speaking Jadids of Bukhara and Samarkand have been widely studied in the research of Tajik scholars, and the issues of the Jadidism of Tashkent, Fergana Valley, and Khorezm have not been studied.

A number of studies were carried out by scholars such as on the problems of Tatar and Bashkir modernism, the emergence of the development movement in

¹³ O'zbekiston yangi tarixi. 1-kitob. Turkiston chor mustamlakachiligi davrida. Toshkent: Sharq, 2000; O'zbekistonning yangi tarixi. 2-kitob. O'zbekiston sovet mustamlakachiligi davrida. Editor-in-chief: M.Jo'rayev. Toshkent: Sharq, 2000; Turkestan v nachale XX veka: k istorii istokov natsional'noy nezavisimosti. Editor-in-chief: R.Radjabova. Tashkent: Sharq, 2000; O'zbekiston tarixi (1917 – 1991 yillar). Two volumes. Volume I. 1917 – 1939 yillar. Editors-in-chief: R.Abdullayev, M.Raximov, Q.Rajabov. Toshkent: "O'zbekiston", 2019.

¹⁴ Buxorolik qatag'on qilingan uch buyuk siymo: tarix va taqdir. 3 ta kitob. To'plovchi va nashrga tayyorlovchi hamda ilmiy muharrirlar: S.Inoyatov, Q.Rajabov. Buxoro: Durдона, 2023.

¹⁵ O'zbekistonning yangi tarixi. Kontseptual-metodologik muammolar. Proceedings of republican theoretical and practical conference. Toshkent: Akademiya, 1999; Markaziy Osiyo XX asr boshida: Islohotlar, yangilanish, taraqqiyot va mustaqillik uchun kurash (jadidchilik, muxtoriyatchilik, istiqloqlchilik). Proceedings of international conference. Toshkent: Ma'naviyat, 2001; Istoriya obshchestvenno-kulturnogo reformatorstva v Sentralnoy Azii i na Kavkaze (XIX – nachalo XX veka). Samarkand: MISAI, 2012; Buhara cumhuriyati 101 yasinda. Bildiriler. Editorler: Juliboy Eltazarov, Timur Kocaoglu. Istanbul: Kultu Yayinevi, 2021.

¹⁶ Gafarov N. Obshchestvenno-politicheskaya deyatelnost' Mahmudxodji Behbudi. Dushanbe, 1997; See also: Istoriya kulturno-prosvetitel'skoy deyatel'nosti jadidov v Buxarskom emirate. Xujand, 2000; Xatamov N. Buxarskie jadidy i osnovnye etapy ix deyatel'nosti. Dushanbe. 2000; Bakiyev M.I. Istoriya prosvetitel'skogo dvizheniya i svobodomyслиya v Sredney Azii, konets XIX – nachalo XX veka: Diss. dok. ist. nauk. Dushanbe. 2000; Rasulov K. Istoriya kul'tury tadjikskogo naroda v pervoy chetverti XX veka. Diss. dok. ist. nauk. Dushanbe. 2010.

¹⁷ Shukurov M. Sadri Buxoro. Dushanbe: Devashtich. 2005; Tabarov S. Munzim – rukovoditel' obshchestva jadidov i predsedatel' partii mladobuxartsev. Dushanbe: Devashtich. 2004; Radjabov M. Islom: jadidiya va inqilob. Dushanbe: Donish. 1997; Dadaboyeva G. Rol' jurnala "Oyina" ("Zerkalo") v stanovlenii tadjikskoy jurnalnoy periodiki: Avtoref. diss. kan. filol. nauk. Dushanbe. 2017.

¹⁸ Samiyev B. Sotsial'no-filosofskiy analiz vzglyadov tadjikskix prosvetiteley o strukture sotsial'nyx otnosheniy kontsa XIX i nachala XX v. Dushanbe: Irfon. 2007; Ibragimov Z.S. Osobennosti nraivstvennyx i sotsial'no-politicheskix vozzreniy tadjikskix mysliteley kontsa XIX – nachala XX veka. Avtoref. diss. kand filos. nauk. Dushanbe, 2011.

Turkestan by D.Is'hakov, R.Mukhametshin, R.Salikhov, R.Fakhrutdinov, R.Khakimov, L.Galimzyanova, G.Idiyatullina, A.Khabutdinov, I.Salakhov, A.Yuzeyev¹⁹ in the Republic of Tatarstan and L.Yamayeva, Z.Abdullina, A.Basirov²⁰ in the Republic of Bashkortostan of the Russian Federation.

The researchers of the CIS countries conducted research on this topic and gave an impartial assessment of the issue. However, they did not research the history of the relations of Turkestan Jadids with the Ottoman Empire, Egypt, Iran, India, and Afghanistan. This requires a deeper study of the problem.

Studies on the emergence of the Jadidist movement in Turkestan have also been carried out abroad, including Boymirza Hayit, A.Zenkovsky, E.Bacon, H.Carrere d'Encause, E. Allworth, H. d'Eckos, S.Baker, L.James, Adeeb Khalid, I.Baldauf, Hisao Komatsu, Richard Payps's monographs and brochures²¹.

American historian E.Allworth has extensively researched the historical and literary aspects of Jadidism of the Turkestan region, the historical processes that took place in Turkestan at the beginning of the 20th century, and the issue of the participation of national elites in it²². Recently, the works by Boymirza Hayit and Adeeb Khalid were published in Uzbek for the first time²³.

The services of American Jadidist Adeeb Khalid in studying the topic of Jadidism in Turkestan deserve special recognition. As a result of his long-term research, he revealed the essence of the Jadidism movement in Turkestan. Adeeb Khalid said that Turkestan and Crimean and Volga-Ural progressives agreed on the issues of education, language, and Islamic religious reform, but had different views on the issue of women²⁴.

¹⁹ Muxametshin P. Islam v tatarskoy obshestvennoy mysli nachala XX veka. Kazan: Iman, 2000; Isxakov D. Fenomen tatarskogo djadidizma: vvedenie k sotsio-kultur'nomu osmysleniyu. Kazan: Iman, 1997; Salixov P. Tatarskaya burjuaziya Rossiyskoy imperii: vzaimodeystvie s obshestvom i vlastyu (vtoraya polovina XIX - nachalo XX veka). Avtoref. diss. dokt. ist. nauk. Kazan, 2006; Xakimov R. Djadidizm (reformirovannyi islam). Kazan: Institut istorii AN RT, 2010; Yuzeyev A. Prosvetitel'skaya mysl' tatarskogo naroda. Kazan: Tatarskoe knijnoe izdatel'stvo, 2014.

²⁰ Yamayeva L. Musul'manskiy liberalizm nachala XX veka kak obshestvenno-politicheskoe dvizhenie. Ufa: Gilem, 2002; Abdullina Z. Djadidizm v Bashkirii v kontse XIX nachale XX vekov: Avtoref. diss. kand kulturologii. Ufa, 2003; Basyrov A.X. Djadidizm: sotsial'no-filosofskiy analiz: Avtoref. diss. dokt. filol. nauk. Ufa, 2009.

²¹ Boymirza Hayit. Die Nationalen Regierungen von Kokand und der Alasch Orda. PhD thesis for University of Münster, Munich, 1950; See also: Turkestan im XX Jahrhundert. Darmstadt: Leske, 1956; See also: Islam and Turkestan Under Russian Rule. Istanbul: Can Matbaa, 1987; Zenkovsky S. Pan-Turcizm and islam in Russia. Cambridge-Massachusetts: Harvard University Press, 1960; Becker S. Russia's Protectorates in Central Asia: Bukhara and Khiva, 1865-1924. Cambridge, 1968; Lazzarini, E.James. Ismail Bey Gaspirinskii and Muslim Modernism in Russia, 1878 – 1914. University of Washington, 1973; Komatsu Hisao. 20 Yuzyil baslarinda Orta Asyada Turkculuk ve devrim hareketleri. Ankara, 1993; Khalid Adeeb. The Politics of Muslim Cultural Reform: Jadidizm in Central Asia. Berkeley, Los Angeles, London: University of California Press, 1998; See also: Making Uzbekistan: Nation, Empire, and Revolution in the Early USSR. Ithaca: Cornell University Press, 2015; See also: Central Asia. A New History from the Imperial Conquests to the Present. Princeton: Princeton University Press, 2021; Baldauf I. Jadidism in Central Asia within Reformism and Modernism in the Muslim World // Die Welt des Islams. 2000. № 1 (41). – P. 72 – 88; Payps R. Russkaya revolyutsiya. Rossiya pod bolshevikami. Moskva, 2005.

²² Allworth E. Central Asia. A Century of Russian rule. New York-London: Columbia University Press, 1967; See also: Central Asia: 130 Years of Russian Dominance. A Historical Overview. 3rd ed., Durham & London: Duke University Press, 1994; See also: The Preoccupations of Abdalrauf Fitrat, Bukharan Nonconformist: an Analysis and List of his Writings. Berlin: Das Arabische Buch, 2000.

²³ Adib Xolid. O'zbekiston tavalludi: ilk SSR davrida millat, imperiya va inqilob. Translated by Sardor Salim. Toshkent: Akademyashr, 2022; Doktor Boymirza Hayit. "Bosmachilar": Turkiston milliy kurashi tarixi (1917 – 1934). Translators: R.Shamsutdinov, Sh.Baltaboev. Toshkent: Akademyashr, 2023.

²⁴ Khalid Adeeb. The politics of Muslim Cultural Reform: Jadidism in Tsarist Central Asia. University of Wisconsin-Madison, 1993. – P. 182, 218.

In Turkey, the history of Jadidism is one of the widely researched topics, and Timur Kocaoglu, Abdullah Rajab Boysun, Mehmet Saray, Ali Bodomchi, Ahad Andijan, Murat Yavan studied the emergence of the Jadidism movement in Turkestan, the establishment of new method schools, and the life and activities of progressives who emigrated abroad²⁵.

The analysis of these studies shows that research has been carried out that shed light on the emergence of Jadidism in Turkestan, and the purpose, tasks, and activities of this movement. However, no special scientific research has been created on their relationship with the developers of Eastern countries.

The connection of the research with the research plans of the scientific-research institution where the dissertation was completed. The dissertation was carried out in accordance with the research plan of the Institute of History of the Uzbekistan Academy of Sciences under the project "History of the Uzbek People and Statehood (from the Earliest Times to the Present)" (2020-2024).

The purpose of the research is to reveal the history of mutual relations between Turkestan and Eastern countries in the late 19th century - the first quarter of the 20th century.

Tasks of the research:

To show the role of the reforms in the Ottoman Empire in the formation of the Jadidist movement in Turkestan;

To reveal the cooperation of the Turkestan progressives and the Turkish media in the field of the press;

Analysis of the significance of the ideas of the Egyptian and Iranian progressives in the formation of Turkestan Jadidism and the history of mutual relations;

To show the impact of reformist ideas in India and Afghanistan on social movements in Turkestan;

Revealing the issues of cultural and educational cooperation of Turkestan Jadidis with Azerbaijani and Tatar progressives;

To analyze the position of Ismailbek Gasparali in the development movement in Turkestan;

Researching the participation of progressives in political processes in Turkestan and their activities in building societies;

To reveal the activities of the progressives of Bukhara and Khorezm during the republic.

The object of the research is the relations between the progressives of the Muslim countries of Turkestan, the Ottoman Empire, Egypt, Iran, India, Afghanistan, and Russia.

²⁵ Timur Kocaoglu. The existence of a bukhara nationality in the recent past // The Nationality Question in Soviet Central Asia. New York, 1973. – Pp. 151 – 158; Mehmet Saray. Turk Dunyasinda Egitem Reformu va Gasparali Ismail Bey (1851 – 1914). Ankara. 1987; Baysun, Abdullah Recep. Türkistan istiklal hareketleri ve Enver Paşa. İstanbul: Doğu kütüphanesi, 2006; Andican A. Turkestan Struggle Abroad From Jadidism to Independence. Haarlem: Sota, 2007; Ahad Andijon. Turkiston uchun kurash. Tohir Qahhor tarjiması. Toshkent: “Tafakkur”, 2017; Ali Bademci. 1917– 1934. Türkistan Milli İstiklal Hareketi. Korbaşilar ve Enver Paşa (1 – 2-cilt). İstanbul, 2008; See also: Turkıstonda Enver Paşanın Umum Muhaberesı Muoluu Molba Nasıfını Hatıraları. Sarıllı Basmacı. İstanbul. 2010; Murat Yavan. Türkistanlı aydın ve sıyaset adamı Osman Kocaoglının hayatı ve faaliyetleri (1878 – 1968). İstanbul. 2019.

The subject of the study is the analysis of the goals of Turkestan Jadids from cooperation with Eastern countries, political, and socio-economic changes in the region, and their impact on mutual relations.

Research methods. Narrative²⁶, comparative, historical systematic, historical diachronic and synchronic²⁷, logical analysis, and problematic chronological methods were used in the research process.

The scientific novelty of the research is as follows:

It has been determined that the strengthening of the colonial tyranny of the Russian Empire in Turkestan, the outdated procedures of state administration, and the need for reform in the field of education led to the emergence of the Jadidist movement in the region and their mutual cooperation with the progressives of the Eastern countries;

with the help of charitable societies such as "Tarbiyai Atfol", "Jamiyati Imdodiya", young people who have returned from studies in Istanbul, Ufa, Kazan have the influence of the Ottoman Turkish Sultanate and modernity, reformism in the Muslim lands of Russia on the Jadidism movement in Turkestan, and the efforts of progressives to bring the society out of backwardness (opening of new method schools, foundation of national press and theatre) has been revealed;

it was revealed that there was established a school for young people from Bukhara and Turkestan under the auspices of the "Bukhara Tamimi Maarif Society" under the leadership of Abdurauf Fitrat, Hamidkhoja Mehri Usman Khoja and Otaulla Khoja, and that young people who graduated from this school received higher education in the cities of Istanbul, Bursa, Kastamonu;

it is determined that the activities of social and political societies such as "Muallimlar Jamiyati", "Turon", "Ittihadi Taraqqi", "Taraqqiparvar" by Turkestan Jadids helped to unite for the reform of state administration, the fight against colonialism, maintaining the unity of language and religion to be based on the views of progressives of Afghanistan, Egypt, and India;

based on the recommendations of the Crimean-Tatar enlightener Ismailbek Gasparali and the leader of the Turkestan Jadids – Mahmudhoja Behbudi, it was revealed that the "Hilali Ahmar" society in Istanbul helped the youth of Turkestan to study in Egypt, Hejaz, and other countries.

The practical results of the research are as follows. the research used for the first time a significant number of archival documents and other primary data on mutual relations between Turkestan and the progressives of Eastern countries;

Articles and news published in the newspaper "Siroj ul-akhbar afghaniya" issued in Afghanistan, the magazines "Siroti Mustaqim", "Ta'rufi Muslimin" both issued in Turkey, the newspaper "Tarjiman" published under the editorship of Ismailbek Gasparali and many other periodicals on socio-political processes and the Jadidist movement in Turkestan were introduced to scientific circles;

The works of Iranian, Afghan, Egyptian, and Indian progressives, Tatar, Azerbaijani, and Crimean Tatar intelligentsia dedicated to the reform of state

²⁶ Narrative is derived from the Latin word narratio, narratus, which means story, narrative, and description. A method of describing historical processes based on evidence in a certain logic and sequence.

²⁷ The terms diachronic and synchronic are Greek, and diachronic means a long period of time; synchronous means a simultaneous process.

administration, struggle against colonialism, and preservation of linguistic and religious unity were analyzed, and their influence on the reform movement in Turkestan was shown.

The reliability of the research results is explained by the fact that the approach and methods recognized in the science of history are used in the dissertation, a large number of archival documents, press materials, and literature are used, and conclusions, suggestions, and recommendations are implemented in practice, and the obtained results are confirmed by competent structures.

The scientific and practical significance of research results. The scientific significance of the research results is explained by further deepening of scientific and theoretical knowledge about the nature of the colonial policy of the Russian Empire and the Soviet government in Turkestan, socioeconomic and political processes in the region, and the history of the Jadidist movement, and the implementation of scientific conclusions on this issue.

The practical significance of the research results lies in the study of the history of the Russian Empire and the Soviet era of Uzbekistan, the development of historical knowledge, the enrichment and updating of existing expositions in museums with historical facts, as well as the implementation of state programs for the preparation of textbooks, teaching aids and additional literature in higher educational institutions and systems of secondary specialized education.

Implementation of research results. Based on the developed scientific conclusions and proposals related to the history of mutual relations between Turkestan and Eastern countries (end of 19th century - first quarter of 20th century):

Information on the increase of the colonial oppression of the Russian Empire in Turkestan, the outdated procedures of state administration, and the need for reform in the field of education that led to the emergence of the Jadidist movement in the region and their mutual cooperation with the progressives of the Eastern countries was used in the preparation a number of televised programmes on the "O'zbekiston Tarikhi (History of Uzbekistan) TV channel" (Reference No. 06-28-1802 of the National Broadcasting Company of Uzbekistan dated October 3, 2022);

The information on young people who have returned from studies in Istanbul, Ufa, and Kazan supported by charitable societies such as "Tarbiyai Atfol", "Jamiyati Imdodiya", had been enlightened with ideas of and the influence of modernity and reformism in the Ottoman Empire, and the Muslim lands of Russia and, as a result, their efforts to bring Turkestan society out of backwardness (by the way of opening of new method schools, national establishment of the press and theater) as well as young people from Bukhara and Turkestan who graduated from a school under the auspices of the "Bukhara Tamimi Maarif" under the leadership of Abdurauf Fitrat, Hamidkhoja Mehri Usman Khoja and Otaulla Khoja, and that young people received higher education in the cities of Istanbul, Bursa, Kastamonu was used in the propaganda work of the Republican Center for Spirituality and Enlightenment (Reference No. 02-15/649 dated July 6, 2023 of the Center for Spirituality and Enlightenment of the Republic). The presented materials served to increase the efficiency of spiritual and educational promotion, to educate young people in the spirit of love for the Motherland and respect for our spiritual heritage, based on the

idea of “From national revival to national rise” in a scientific – methodical and information – analytical manner;

Scientific conclusions based on the views of the progressives of Iran, Afghanistan, Egypt and India on reforming state administration, uniting for the fight against colonialism, and preserving the unity of language and religion, "Teachers' Society", "Turon", "Ittihad Taraqqi", "Taraqqiparvar" were founded by Turkestan modernists. activities of social and political societies such as; Based on the recommendations of the Crimean-Tatar enlightener Ismailbek Gasparali and the leader of Turkestan Jadids Mahmudhoja Behbudi, the "Crescent Ahmar" society in Istanbul helped the youth of Turkestan to study in Egypt, Hijaz and other countries was used in creation of practical project of electronic platform "Jadid.uz" by the Institute of History 03-05 - (Reference No. 3/1255-973 of the Academy of Sciences of the Republic of Uzbekistan dated May 8, 2023). The use of scientific results made it possible to deepen the relations between Turkestan and the progressives of Eastern countries based on primary sources.

Approbation of research results. The research results were approbated at 20 scientific conferences, including 7 international conferences and 13 national theoretical and practical conferences.

Publication of research results. A total of 42 scientific works were published on the topic of the dissertation, including 1 monograph, 21 articles in scientific publications recommended for publication of the main results of doctoral dissertations of the Higher Attestation Commission of the Republic of Uzbekistan, including 8 in foreign journals.

The size and structure of the dissertation. The study consists of an introduction, four chapters, a conclusion, a list of sources and references, and an appendix. The research part of the dissertation is 201 pages.

THE MAIN CONTENT OF THE DISSERTATION

In the introduction, based on the relevance and necessity of the topic of the dissertation, the compatibility of the research with the priority directions of the development of science and technology of Uzbekistan is shown, the review of foreign scientific research, the degree of research of the problem, the connection of the research with the research plans of the higher educational institution where the dissertation was completed, the purpose and tasks of the research, object and subject, methods of scientific research, the scientific novelty of the work, implementation of the obtained results into practice, published works and information on the structure of the dissertation.

Chapter I of the dissertation entitled “**The Influence of Progressivism in the Ottoman Turkish Sultanate and the Emergence of mutual relations on the Jadidism Movement in Turkestan**” analyzes the role of the reforms in the Ottoman Turkish Sultanate and the issues of cooperation between the two regions' progressives in the field of press in the formation of the Jadidism movement in Turkestan.

Turkestan progressives visited schools and madrassas in the Ottoman Turkish Sultanate and Hejaz during the holy Haj pilgrimage, and made changes in educational programs, teaching processes, and textbooks; neatness and comfort in maktab

buildings; who got acquainted with the education of maktab and madrasa students. In particular, Muhammad Ikram ibn Abdussalam Bukhari, Mudarris Muhammad Avaz Khojandi, merchant Mulla Joraboy, Mudarris Said Ahmad Vasli, Mahmudhoja Behbudi, Mulla Olim Makhdom and others in Islamic cities such as Istanbul, Baghdad, Mecca, Medina and Shiraz were impressed by the progress at that time. After returning to their countries, they tried to open a school or reform madrasa education²⁸. For example, in 1897 Mulla Joraboy opened a new method school in the city of Bukhara and used manuals, textbooks, maps, and globes brought from Istanbul²⁹.

At the beginning of the 20th century, the relations between the Young Turks and Turkistan's progressives expanded. This, in turn, was a matter of concern to the government of the Russian Empire. They requested information from the local government officials on issues such as the relations of the progressives with the Young Turks, who were encouraging them in foreign countries, especially in Turkey, by whom and where modern schools were opened, and who were leading and teaching in such schools. Seeking to close Jadid schools, they strictly controlled the distribution of newspapers and magazines coming from Istanbul, Bakhchisaray, Ufa, Kazan, Tiflis (Tbilisi), and Orenburg³⁰.

In 1908, in Bukhara, Sadriiddin Ainiy, Abduvahid Munzim, Ahmadjon Hamdiy, Hamidkhoja Mehriy, Haji Rofe, Mukammil Burkhanov founded the “Tarbiyai Atfol” (“Children's education”) society. “Tarbiyai Atfol” sent a group of young people to study in Istanbul in the first year of its activity. The main goal was to further improve the work of modern schools in the emirate, to develop both practical and theoretical foundations of “methodical teaching”, and to create textbooks and methodological guides for teachers³¹.

With the support of “Tarbiyai Atfol” society, Usman Khoja, Abdurauf Fitrat, who were studying at Istanbul University, and others, created the charitable society “Bukhara Ta'mimi Maarif” in order to provide both economic and spiritual support to compatriots studying in Turkey, to increase and regularize the arrival of students from the Emirate of Bukhara and Turkestan³². During its activity, this society provided material and moral support to about 60 Bukhara and Turkestan students³³.

The young people sent from Bukhara to Istanbul for education were constantly monitored by the employees of the embassy of the Russian Empire in the Ottoman Empire and reported to St. Petersburg about them. For example, in the secret information of the embassy sent to the capital of the empire in 1911, it was reported that “*a total of 30 students from the Emirate of Bukhara are studying in Istanbul under the auspices of Mukammil Burhonov and Mazhar Burhonov*”³⁴.

²⁸ Abdusalom Azimiy. Behbudiy haqida xotira va taassurotlarim // “Zarafshon” (Samarqand) gazetasi. 1923-yil 25-mart.

²⁹ Bukhara-i Sharif (a letter) // “Tarjuman” newspaper. July 22 1897.

³⁰ See also: Dolimov U. Turkistonda jadid maktablari. Toshkent: Universitet, 2006. – P. 11.

³¹ Ainiy S. Bukhoro inqilobi tarixi uchun materiallar. – P. 84.

³² National Archive of Uzbekistan. I-461, op.1, d. 949, f. 17 – 20. (This document was introduced for the first time by Q.Rajabov in the journal “Istoria Turana” (2013, No. 3 – 4)).

³³ Rajabov Q. Turkestan youth at the beginning of the 20th century: their political activities and their integral connections with youth movements in Eastern countries // “Huquq va Burch” (Tashkent). 2008. №1. – P. 40 – 43.

³⁴ National Archive of Uzbekistan. I-3, op.1, d. 1166, f. 199.

Tashkent Jadids also had close contact with Turkish enlighteners. In 1909, Munavvarqori Abdurashidkhanov founded “Jamiyati Imdodiya” (“Help”) to educate talented young people in the universities of Istanbul and Muslim regions of Russia. The charter of the society consisting of 41 points was approved³⁵. Bashirullah Khan son of Asadullohoja, Mulla Abdulla Awlani, son of Nizam Qari Mullah Husayn, and son of Tashkhoja Haji Tuyoqboy were members of the society. The purpose of opening the society was to “*educate male orphans, female orphans or children without parents*”³⁶. In their secret letters, the spies serving the Russian Empire called Munavvarqori Abdurashidkhanov, the leader of the Tashkent Jadids, a supporter of the Young Turks movement, and accused him of translating Turkish books and sending the proceeds to the Ottoman Empire to support the Turkish fleet.

In 1916 “Ghayrat” society was established by Kokand progressives. The purpose of this society was to provide new method schools with textbooks, notebooks, and educational materials, to print and distribute books, newspapers, and magazines in the local language among the population. In addition to books from Orenburg, Istanbul, and Baku, newspapers and magazines were also sold in the community-owned bookstore located in the old part of Kokand³⁷. The secret services’ department (*okhranka*) in Ferghana came to the conclusion that the “Ghayrat” society was a division of the “Ittihad va Taraqqiy” society of the Turks. He also believed that representatives of Turkestan intellectuals were collecting money to help the Ottoman Empire in the war with Russia. The representatives of the Young Turks movement who visited Turkestan were under special control by the special security agencies of the Turkestan General Governorate³⁸.

Jadid Abduqadir Shakuri from Samarkand, who earlier founded new method school, also went to Istanbul in 1911 to improve its activities, to develop both practical and theoretical foundations of “Usuli Tadris (teaching method)”, to create textbooks and methodical manuals for teachers, and attended the classes of famous teachers. He got acquainted with the alphabet “Khojayi Avval” written by Ahmad Midhat and other textbooks, and when he returned to Turkestan, he brought several copies of books, maps, and globes³⁹.

At the beginning of the 20th century, the progressives of Khiva Khanate were also in the cities of the Ottoman Empire, where they got acquainted with the innovations of technology, science, and culture. In particular, in 1913, Prime Minister Islamkhoja, who went to Petersburg with Khan of Khiva Asfandiyar Khan, met with the ambassador of the Ottoman Empire, Tarkhan Pasha, and the ambassador of Iran, Is’haq Khan, and tried to establish close economic and diplomatic relations between Khiva and the Eastern countries⁴⁰.

One of the crucial means of mutual relations between Turkestan and the Ottoman Empire was cooperation in the field of the press. Editors and journalists of newspapers and magazines exchanged information and wrote articles about socio-

³⁵ Qosimov B. Milliy Uyg’onish: jasorat, ma’rifat va fidoyilik. Tashkent: Ma’naviyat, 2002. – P. 28.

³⁶ Mo’minjon Muhammadjon o’g’li. Turmush urunishlari (Bir mullabachchaning khotira daftari). Tashkent: “Mumtoz so’z”, 2015. Pp. 211-212.

³⁷ See: Qozoqov T. Farg’ona vodiysida jadidchilik harakati. Namangan, 2018. – P. 25.

³⁸ See: Alimova D. Jadidchilik fenomeni. Toshkent. Akademyashr, 2022. – P. 115.

³⁹ Tursunqul (Rahim Hoshim). 25 yillik pedagog // “Maorif va o’qitg’uchi” (Toshkent) jurnali. 1926. №4. – B. 29.

⁴⁰ See: Sadykov A. Rossia i Khiva v kontse XIX – nachalo XX veka. Tashkent: Fan, 1971. – P. 10.

political processes in both countries, new method schools, etc. For example, the social and political processes in Turkestan were widely covered in the magazines “Ta’rufi Muslimin” (“Definitions of Muslims”) edited by Abdurashid Ibrahim and “Siroti Mustaqim” (“The Right Way”) edited by Mehmet Akif published in Istanbul.

Abdurashid Ibrahim (1857-1944) was the editor of Tarufi Muslimin magazine and was a progressive who called the Turkic peoples to religious unity. Abdurashid Ibrahim, who visited Turkestan in late 1907-early 1908, saw the bitter complications of colonialism and the plight of Muslims under the Russian government. Abdurashid Ibrahim’s meeting with Muhammad Ikram ibn Abdusalam (Ikramcha Domla) and the Jadids of Bukhara was at the center of attention and under the control of the Russian authorities⁴¹.

Abdurashid Ibrahim came to Istanbul in March 1910, started his socio-political activity, and founded the magazine “Ta’rufi Muslimin”⁴². The pages of this journal contained details of political processes in Turkestan. The articles “An open letter to the Minister of Bukhara Nasrullahbey Parvonachi Afandi” and “Alas, Bukhara is in a dilapidated condition” by Abdurauf Fitrat, who was studying in Istanbul were published in “Ta’rufi Muslimin” magazine. In them, he writes that the bigoted scholars of the Bukhara Emirate oppose any innovation, that the education system in Turkestan does not meet the requirements of the times, and that they need to study worldly knowledge for the development of nations. He hopes that the new ruler of Bukhara, Amir Said Alimkhan, will implement many reforms⁴³.

Another newspaper that promoted the ideas of religious and national unification in Turkey was “Siroti Mustaqim”, in which Mahmudhoja Behbudi’s article titled “Samarqanddan maktub (Letter from Samarkand)” was published. Mahmudhoja Behbudi acknowledged that the magazine is very useful for the Turkic and Muslim world and expressed satisfaction that it is reaching subscribers on time⁴⁴.

The magazine published many articles about the socio-political processes in Turkestan and Bukhara, as well as promoting the ideas of religious and national unity. The Turkic peoples were urged to fight for national liberation and told to unite. This magazine had many subscribers in Bukhara and Samarkand. He mediated the relations between Turkestan and Turkish progressives.

And so, the socio-political processes in Turkestan were influenced by the reform movements that arose in the Ottoman Empire at the end of the 19th century and reached a new level in the early 20th century. When Turkestan developers established modern schools, they cooperated with Turkish school teachers and shared experiences. As a result of regular monitoring of the Turkish press, they realized that there was a need to make reforms in the field of education, culture, and the development of science in Turkestan society. Turkestan’s progressives used the

⁴¹ National Archive of Uzbekistan, I-F-461, op.1, d.948, f. 11-ob.

⁴² “Ta’rufi muslimin” (Istanbul) magazine. 1910. No. 1.

⁴³ Buxoroli Abdurauf [Fitrat]. Buxoro vaziri Nasrullohbey parvonachi afandi hazratlariga ochiq maktubi // “Ta’rufi muslimin” magazine. 1910. № 25. – P. 10; Buxoroli Abdurauf. Ajabo Buxoro xarob ahvolda // “Ta’rufi muslimin” magazine. 1911. № 50. – P. 8; Buxoroli Abdurauf. Ajabo Buxoro xarob ahvolda // “Ta’rufi muslimin” jurnali. 1911. № 51. – P. 7.

⁴⁴ Maxmud Xo’ja ibni Behbud Xo’ja. Samarqanddan maktub // “Siroti mustaqim” (Istanbul) magazine. 1910. №108. Pp. 66 – 67.

experience of Turkish reformers in forming charity societies and socio-political associations.

The second chapter of the dissertation, entitled **“Relationship of Turkestan Jadidism with reformist movements in Eastern countries”** analyzes the importance of the ideas of Egyptian and Iranian progressives in the formation of Turkestan Jadidism, and the issues of mutual relations, the impact of reformist ideas in India and Afghanistan on social movements in the region.

The state reforms, changes in social and political life, and freedom movements that began in Egypt at the end of the 19th century were evaluated from a religious point of view by Jamaluddin Afghani (1839 - 1897) and his Egyptian student Muhammad Abdo (1849 - 1905). In 1871, Jamaluddin Afghani condemned the efforts of religious fanatics to deny the technical innovations coming from the West and started a reform movement in Egypt, and his work in Egypt continued until 1879⁴⁵.

Muhammad Abdo started teaching at Al-Azhar University in 1889. The re-organization of Al-Azhar University by Muhammad Abdo and the establishment of secular universities at the initiative of the Egyptian enlighteners were recognized by Turkestan’s progressives. Mahmudhoja Behbudi’s articles acknowledged the educational reforms in Egypt and emphasized the need to send talented young people to higher education⁴⁶. Not only did he promote the benefits of education in Egypt, but he also helped Abdusalam Azimi from Samarkand to study in Egypt. He wrote a letter of recommendation to Ismailbek Gasparali and the leadership of the “Hilali Ahmar” society in Istanbul asking them to help him with his education. Abdusalam Azimi goes to Bakhchisaray and conveys the reference of Mahmudhoja Behbudi to Ismailbek Gasparali. After Ismailbek Gasparali got acquainted with the content of the reference, he prepared a letter of recommendation for Abdusalam Azimi to enter “Hilal Ahmar” on his behalf. Abdusalam Azimi went to Istanbul, handed over the descriptive papers of Mahmudhoja Behbudi and Ismailbek Gasparali to the head of the "Hilali Ahmar" society, and after working in the society for several months, he left for Egypt to study. Mahmudhoja Behbudi collected money from the rich of Samarkand and sent it to Abdusalam Azimi so that he could study in Cairo without difficulty. In 1914, he was in Cairo during the pilgrimage and received information from Abdusalam Azimi⁴⁷.

The Egyptian press was also widespread in Turkestan, and the newspapers “Chehranamo” and “Parvarish” published in Persian were regularly followed by the Jadids. Through this newspaper, they were informed about the world news, and regularly got acquainted with the articles urging Eastern countries to fight against Western colonialism and fighting against religious bigotry⁴⁸.

⁴⁵ Xakimov I. M. Antikolonializm. Djemal ad-Dina al-Afgani na stranitsax “al-Urva al-vuska” // Sbornik “Arabskie strany”. Ekonomika i istoriya. Moskva. 1970. – P. 15.

⁴⁶ Behbudiy. Ta’mini istiqbol // “Shuhrat” (Toshkent) newspaper. 1908-yil 7-fevral; Samarqand muftisi Mahmudxo’ja Behbudxo’ja o’g’li. Pis’ma v redaktsiyu // “Turkiston viloyatining gazetisi” (Toshkent). 1907-yil 2-noyabr; Mahmudxo’ja Behbudiy. Padarkush yohud o’qimag’an bolaning holi // Tanalangan asarlar. 2 jildlik. 1-jild. Toshkent: “Akademnashr”, 2021. Pp. 99 – 100.

⁴⁷ Abdusalom Azimiy. Behbudiy haqida xotira va taassurotlarim // “Zarafshon” newspaper. March 25, 1923.

⁴⁸ Sadr al-Din Ayni. Bukhara inqilabining tarixi. Nashrga tayyarlavchilar: Shimada Shizuo, Sharifa Tosheva. Tokio, 2010. – P. 198.

Changes and reforms in Iran have also had an impact on the Jadids of Turkestan, especially the progressive movement in Bukhara. During this period, movements related to the abolition of absolute monarchy, the introduction of constitutional monarchy, following traditional Islam, and reform of the education system began to appear in Iran. Mirzo Malkumkhan (1833 – 1909), Zaynabiddin Marogai (1834 – 1910) also began to promote their ideas about ending religious bigotry, reforming education, and state administration⁴⁹.

Mirzo Malkumkhan in his work “Sources of Development” (“Mabodie taraqqi”) touched on the reasons for the backwardness of the Eastern countries and gave his suggestions about the ways of educational reform, economic, political, and cultural development⁵⁰. Zaynabiddin Marogai sharply criticized the state administration procedures in Iran and Eastern countries, and in his work “Sayohatnomayi Ibrahimbek” he pointed out that the decline of Eastern countries was caused by ignorance, the arbitrariness of rulers and officials, and lawlessness⁵¹.

Sadriddin Ainiy, writing about the influence of the work “Sayohatnomayi Ibrahimbek” by one of the leaders of the Bukhara Jadidism movement Zaynabiddin Marogai on the formation of progressivism in Samarkand and Bukhara, noted that “although it was written in Iran, it showed the problems in our society”⁵².

In Iran, at the beginning of the 20th century, changes were made in the field of education, and the teaching of secular subjects was introduced in schools and madrasahs. In addition, private colleges and universities of European and American countries had begun their activities in the central cities of Iran. As a result, there was an opportunity to receive higher and secondary education in the fields of medicine, economics, and industry in these institutions. One such educational institution is the American Medical College opened in Tehran, and the Bukhara progressive Mirzo Sirojiddin (1877 – 1914) graduated from this institution in 1906⁵³. In 1906 – 1909, he worked in medical institutions in Tehran and gained experience. He returned to his country in 1909 and in 1912 opened a hospital and a pharmacy in Bukhara⁵⁴.

Turkestan Jadids were not indifferent to the reform efforts in India and Afghanistan. At the end of the 19th century – the first quarter of the 20th century, progressive movements were formed and developed in India in order to fight against national liberation and religious fanaticism, and to reform the education system. Indian progressives Syed Ahmad Khan, Mirza Ghalib, Rabindranath Thakur, Abul Kalam Azad, and others presented their progressive views on the elimination of problems in the social, political, economic, and cultural life of society, ideas of national independence and freedom. One such person was Syed Ahmad Khan (1817 – 1898), who believed that the first condition for liberating the country from colonial oppression is to enlighten the people. He extensively condemned religious

⁴⁹ Payvandi Gulmurod. Inqilobi fikri va oghozi bedori dar Bukhoro // Journal of Culture, Literacy and Linguistic Researches in Central Asia / Cultural Center of the Embassy of the I.R.I. Tajikistan. 2007. Vol.8, Issue 16. – Pp. 105 – 132.

⁵⁰ See: Khorijiy Sharq khalqlarining ilg‘or ijtimoiy-falsafiy fikrlari tarixi ocherki. – P. 234.

⁵¹ Zeynalabdin Marag‘ayi. Ibrahim beyin seyahatnamesi. Baki: “Avrasiya press”, 2006. – 456 p.

⁵² Ayniy S. Buxoro inqilobi tarixi materiallar. – P. 27; Marog‘ayi Zaynabiddin. Sayohaman. Dushanbe. Adib, 1991. – P. 7.

⁵³ Mirzo Siroj. Tuhafi ahli Bukhoro: Adib, 1992. – P. 254.

⁵⁴ M.Siroj Hakim. E‘lon // “Bukhoroy-i Sharif” (Yangi Bukhoro) newspaper. 1912, July. 5 – 7.

fanaticism. His views on the awakening of national identity, promotion of patriotism, national liberation struggles against colonial oppression, defeating religious bigotry and the development of science were consistent with the views of Mahmudhoja Behbudi, Abdurauf Fitrat, Haji Muin Shukrullo, and Abdulla Avloni. Abdurauf Fitrat criticized religious scholars in the works “Najot Yo’li” (“The Way of Salvation”) and “Hind sayyohi qissasi” (“The Story of an Indian Traveller”)⁵⁵, while the articles and works by Mahmudhoja Behbudi, Hoji Muin Shukrullo, Abdulla Avloni condemned religious bigotry⁵⁶.

By the beginning of the 20th century, the cooperation between the progressives of India and Turkestan in the field of periodicals was established. Indian intellectuals started reading “Oyina” magazine, and Turkestan Jadids started reading newspapers and magazines in Persian published in India. In particular, the “Tarjiman” newspaper, edited by Ismailbek Gasparali, reported that Mahmudhoja Behbudi subscribed to the “Hablul Matn” newspaper published in India for his library⁵⁷.

In Afghanistan, since the second half of the 19th century, the strengthening of the principles of centralization, the struggle for the country’s independence, the reforms implemented in the economic and cultural spheres, and intellectual renewal, created the ground for the rooting of the ideology of national revival. Afghan progressives under the leadership of Mahmudbek Tarziy (1866-1935) began to establish close relations with the Jadids of Turkestan. The spirit of struggle against colonialism has taken a leading place in the relations between Turkestan and Afghanistan’s progressives. Mahmudbek Tarziy established scientific and cultural cooperation with the father of the Turkestan Jadidism movement, Mahmudhoja Behbudi, as well as Abdurauf Fitrat, Abdulla Avloni, Muhammadsharif Sofizoda, Saidrizo Alizoda⁵⁸.

The spread of the “Siroj ul-akhbar afghaniya” newspaper in Turkestan, which was published under the leadership and editorship of Mahmudbek Tarzi, served to spread the ideas of enlightenment, freedom and independence in the Middle East countries, also served to strengthen these relations.

Ghulam Nabikhan, who traded in Karakul sheepskin in Bukhara, was designated as the distributor of “Siroj ul-akhbar afghaniya” newspaper in Turkestan, and he actively agitated for subscription in Tashkent, Samarkand and Bukhara. Therefore, this newspaper was widely distributed in Turkestan⁵⁹.

Mahmudbek Tarzi published many excerpts from “Oyina” magazine and “Samarkand” newspaper in “Siroj ul-akhbar afghaniya” newspaper.

The leader of Turkestan Jadids, Munavvarqori Abdurashidkhanov, was also in close contact with the government of Afghanistan⁶⁰. In 1919, he told Ghalibbek Jaylonkhan, the Afghan ambassador in Tashkent, that if he sent him to Afghanistan, he would open a Jadid school there and teach children in a new way. Saying that there

⁵⁵ Abdurauf Fitrat. Najot yo’li // Selected works. 5 Volumes. Vol.5. Tashkent: Ma’naviyat, 2010. – P. 63; Abdurauf Fitrat. Hind sayyohi qissasi. – P. 116.

⁵⁶ Hoji Muin. Adabsizlik sababi va uning chorasi // “Turkiston viloyatining gazetisi”. 1913, August 1.

⁵⁷ Toza Hayot. Samarqand qiroatxonasi islomiyasi // “Tarjimon” newspaper. 1909, October 13.

⁵⁸ See: Mirzoyev S. Rannii etap prosvetitel’skoi literatury v Afghanistane (pervaya tret’ XX veka). Diss. Na soiskanie uch.step.dok.filol.nauk v forme doklada. Dushanbe. 1994. – Pp. 32 – 34.

⁵⁹ “Siroj ul-akhbor afghoniya” (Kabul) newspaper. 1914, July 9.

⁶⁰ Archive of the State Security Service of Uzbekistan (ASSSUZ). P-33391, Vol.10, F. 53 – 55.

is a great need for such schools in Afghanistan, the Ambassador gladly accepts Munavvarqori Abdurashidkhanov's proposal. But after the events that happened in Afghanistan under the leadership of Bachai Saqo (Habibulla Kaloni, 1890 – 1929), Munavvarqori Abdurashidkhanov gave up the idea of going there⁶¹.

Based on the above, it can be said that the enlightenment movement that developed in Afghanistan and Turkestan at the beginning of the 20th century occurred in similar historical conditions, due to the stability of traditional cultural relations between the two countries, it matured on the basis of common ideas and enriched each other to a certain extent through cultural and literary contacts. Mahmudhoja Behbudi, Munavvarqori Abdurashidkhanov, Muhammadsharif Sofizoda, Saidrizo Alizada, Abdurauf Fitrat, Abdulla Avloni took the lead in relations with the Afghan progressives.

In the third chapter of the dissertation entitled **“Relations between the progressives of the Muslim countries of Turkestan and the Russian Empire”**, the role of Ismailbek Gasparali in the progressive movement of the region and the issues of cultural and educational cooperation of Turkestan Jadids with the Azerbaijani and Tatar progressives are studied.

Turkestan progressives established mutual relations with Ismailbek Gasparali (1851 – 1914), a son of the Crimean Tatar people, who was famous in the Turkic world for his efforts to reform the educational system, who left an indelible name in the Turkic world as a fighter for the unity of language, religion, and nation, and national liberation. In 1891 Ismailbek Gasparali addressed A.Vrevskii (1889 – 1898), who became the governor-general of Turkestan with a letter aimed at radical reform of schools and madrasas in the country⁶². After studying the letter, he asked N. Ostroumov and regional expert V. Nalivkin and based on their recommendations, A. Vrevskiy refuses to Ismailbek Gasparali. After that, Ismailbek Gasparali decides to come to Turkestan based on the proposal of the emir of Bukhara, Said Abdulahad Khan, to implement his ideas. During his trip in 1893, he met his colleagues in Bukhara, Samarkand, and Tashkent and established friendly relations between Turkestan and Bakhchisaray. He tries to open a modern school in Bukhara with the help of the emir⁶³. Ismailbek Gasparali managed to open the first Jadid school in Turkestan in Samarkand in 1893 under the auspices of Abdulghaniboy Husaynov, a businessman from Kazan⁶⁴.

A year after Ismailbek Gasparali's trip to Turkestan, in 1894, by the order of Amir Said Abdulahad Khan, the “Muzaffaria” Jadid school was opened in the house of Tatar intellectual Khalid Burnashev in Bukhara, and in 1897, with the permission of Badriddin Qazikalon (The Chief Qadi), the son of Mulla Joraboy Nematullah opened a new method school in “Postindozan” neighborhood⁶⁵.

⁶¹ ASSSUz, P-33391, F. 151 – 154.

⁶² National Archive of Uzbekistan. I-F-1, op. 1, d. 80, f.11.

⁶³ Ismoilbek Ghasparali. Turkiston sayohatlari (Translated from Crimean Tatar by Tohir Qahhor) // “Jahon adabiyoti” magazine. No. 10, 2010. – P. 98.

⁶⁴ Burhon Sharif. Abdulghani Husaynovning tarjimai holi hamda Husaynovlar firmasi tarixi. Orenburg. 1913. – P. 126 – 128.

⁶⁵ Bukhorodan maktub (“Tarjimon” a mahsus) // “Tarjimon” newspaper. 1897, July 22.

After Ismailbek Gasparali's trip to Turkestan, Jadid schools began to be established one after the other in the cities of Bukhara, Khiva, Urganch, Tashkent, Samarkand, and Kokand⁶⁶.

Inspired by the response to his ideas and methods in Turkestan, Ismailbek Gasparali came to Turkestan again in 1908 and on June 14 of the same year he went to Samarkand and met with Mahmudhoja Behbudi and Abdulkadir Shakuri⁶⁷. The two trips that Ismailbek Gasparali made to Turkestan for the purpose of organizing modern schools were also not in vain. New method schools were opened by Turkestan Jadids, and textbooks and training manuals were prepared.

It is known that Ismailbek Gasparali did not limit himself to opening Jadid schools during his career, but tried to create a single literary language for the Turkic peoples, a "language of compromise". In his opinion, the past and future of all nations are based on religion and language. The unity of religion is as important as the unity of language in terms of literature and is a means of development⁶⁸.

At the beginning of the 20th century, mutual relations between Turkestan and Tatar progressives took place and developed territorially in such central cities as Bukhara, Tashkent, Namangan, and Khiva. In particular, a Tatar teacher from Kazan, Salahiddin Sirojiddinov, opened a Jadid school in Kokand, which soon became famous. Jadid Abdulkadir Shakuri from Samarkand got acquainted with his work in 1901 and studied the methods of teaching⁶⁹.

In November 1904, Husain Koshayev from Kazan was invited to become a teacher at the Jadid school opened in Urganch by the decree of the Khan of Khiva Muhammad Rahimkhan II⁷⁰. Husayn Koshayev's wife Komila Koshayeva was appointed as a teacher in the school opened for girls in 1906. A year later, in 1907, two teachers were invited from the Alimjon Barudi madrasa in Kazan, and with their participation, "Maktabi Mahrami" and "Maktabi Jadida" were opened in Khiva⁷¹.

A number of Tatar intellectuals also worked in modern schools in Namangan. In particular, Tatar dramatist Abdurauf Shahidi (Okhonzoda) and Husayn Makayev started teaching in the new method schools opened in Turakurgan and Namangan in 1906 by Is'hoqkhan Ibrat, a significant representative of the Turkestan Jadidist movement⁷².

Musa Begiyev (1873 – 1949), a Tatar philosopher, theologian, and publicist, one of the leaders of the Russian Muslim progressive movement at the beginning of the 20th century, was also in close contact with Mahmudhoja Behbudi and Munavvarqari Abdurashidkhanov. Musa Begiyev, who was in Tashkent and Bukhara in 1920, met Munavvarqari Abdurashidkhanov and with his help gave lectures on the ways and methods of teaching religious knowledge to the teachers of Bukhara⁷³.

⁶⁶ O'zbekistonning yangi tarixi. Birinchi kitob. Turkiston chor Rossiyasi mustamlakachiligi davrida. Toshkent: Sharq, 2000. – P. 260.

⁶⁷ Bukhoroda na ko'rdim? // "Tarjimon" newspaper. 1908, August 26.

⁶⁸ Polnoe sobranie sochineniy Ismaila Gasprinskogo. Tom pervyi. Simferopol': Literaturno-khudozhestvennye proizvedeniya, 2016. – P. 5.

⁶⁹ Dolimov U. Turkistonda jadid maktablari. – P. 44.

⁷⁰ Rakhim D., Matrasul Sh. Shoh va shoir qismati. Toshkent, 1991. – P. 101.

⁷¹ Mulla Ramazon Saidashev. Khivadan maktub // "Tarjimon" newspaper. 1907, March 30.

⁷² Is'hoqkhan Tura Ibrat. Tanlangan asarlar. Toshkent, 2005. – P. 37-38.

⁷³ ASSSUz. P-33391, Vol.10, F.122.

The Jadids of Bukhara also established cooperation with the Tatars in the field of education, press, and theater. In 1908, before opening a Jadid school in Bukhara, Sadridin Ainiy and Abdulvahid Munzim went to the school belonging to the Tatar teacher Khalid Burnashev, who was working in the city, and got acquainted with the rules of education, the arrangement of the classroom, the subjects that need to be taught, books and textbooks⁷⁴. It was during these times that “Waqt” newspaper, edited by Fatih Karimi, and “Shoro” magazine by Rizaiddin Fakhriddin, published in Orenburg began to spread widely in Turkestan and Bukhara. Economic, social, and cultural processes related to the life of Turkestan had been covered in these publications⁷⁵.

Turkestan and Tatar developers also sought to develop mutual relations in the field of theater. Tatar theater groups organized creative trips to Turkestan and Bukhara and staged theater performances. On September 13, 1913, the plays “Bir soatlik khotun (A wife for an hour)” and “Tengsizlar” (“The Unequals”) by Tatar developer, publisher, and dramatist Fatih Amir Khan were staged at the Colosseum Theater in Tashkent. On January 15, 1914, in the New City of Samarkand, Uzbek and Tatar progressives together performed the stage works “Padarkush” (“Patricide”) in Uzbek and “Aldaduk va aldanduk” (“Deceived and were deceived”) in Tatar⁷⁶.

The Jadids of Tashkent, Bukhara, and Samarkand established mutual relations with the Azerbaijani progressives⁷⁷. Mirzo Jalal Yusufzoda from Azerbaijan was the editor of “Bukharai sharif” and “Turon” newspapers, founded in 1912 by Bukhara youths⁷⁸. When the works of Turkestan Jadids were forbidden to be published in Turkestan due to the censorship of the Russian Empire, they were secretly taken to Baku and published. Our opinion is confirmed by the fact that the works of Jadid Siddiqi Ajzi from Samarkand “Mirot ul-ibrat” (“The Mirror of Lesson”) and “Anjumani Arvoh” (“Gathering of Souls”) were published in Baku by Jalil Muhammadqulzoda’s “Ghayrat” printing house⁷⁹.

It should be noted that Azerbaijani progressives have a special role in the creation of the theater in Turkestan. On March 9, 1911, the first performance of the amateur theater group, founded by Mahmudhoja Behbudi, was the play “Khayrli Tun (Good Night)” and “Khop-Khop” (“Yes”) by Azerbaijani playwright Sultan Majid Ghanizoda⁸⁰. Uzbek actors staged the performance in the Azerbaijani language⁸¹.

⁷⁴ Ayniy S. Bukhoro inqilobi tarixi uchun materiallar. – P. 36.

⁷⁵ Buxoro mamlakatining xalqi // “Sho‘ro” (Orenburg) magazine. 1910. №4. – P. 101 – 102; Buxoro madrasalari // “Sho‘ro” magazine. 1914. № 4. – P. 102; Sayyoh. Samarqand osori atiqalarina ziyorat // “Sho‘ro” magazine. 1914. №11. – P. 331 – 333; Imom Sobirjon Mustafoev. Buxoroda madrasa ta’ sis etiluv i munosabatila // “Vaqt” (Orenburg) newspaper. 1915-yil 24-dekabr va b.

⁷⁶ Rasulov A., Isoqboyev A., Nasretdinova D. Turkiston ijtimoiy-siyosiy, madaniy hayotida tatarlar. Toshkent. 2019. – P. 85.

⁷⁷ Turdiyev Sh. Uzbeksko-azerbayjansk iye literaturnye svyazi nachala XX veka // Ctranitsy azerbaijansko-uzbekskikh literaturnykh vzaimosvyazey. Baku. 1983. – P. 163 – 173.

⁷⁸ Orziyev M. XIX asr oxiri – XX asr birinchi choragida Bukhoroda bosmakhona, nashriyot va matbuot ishi. Tarix fanlari bo‘yicha falsafa doktori (PhD) dissertatsiyasi avtoreferati. Samarqand, 2020. – P. 16.

⁷⁹ See: Ulvi A. Azərbaycan — özbək (çığatay) ədəbi əlaqələri (dövrələr, simalar, janrlar, təmayüllər). Bakı. 2008. – P. 99 – 100.

⁸⁰ Sulton Majid G‘anizoda (1886-1937) – a teacher and writer; He made a great contribution to the opening of new schools, the creation of textbooks in the native language, the foundation of a new press and theater in Azerbaijan.

⁸¹ Nurdjanov N.Kh. Istoriya tadjikskogo sovetского teatra (1917-1941). Dushanbe. 1967. – P. 20.

So, Ismoilbek Gasparali's rapprochement with Turkestan intellectuals was useful, and his socio-political views and innovations brought to the field of education served in a certain sense to unify the Turkestan Jadidist movement under the ideas of education, language, religion, and freedom. The educational contacts started by Ismailbek Gasparali were continued by the Tatar enlighteners from Orenburg, Ufa and Kazan. The interaction between the Uzbek and Tatar peoples was of great importance in the opening of many modern schools in the region, the establishment of the national press, and the development of the national theater.

In the fourth chapter of the dissertation entitled **“The role of Eastern countries' progressives in the formation of political associations in Turkestan”**, the participation of progressives in the political processes in Turkestan and the activities of Bukhara and Khorezm progressives during the republican period and cooperation with Eastern countries were analyzed.

At the beginning of the 20th century, Turkistan's progressives realized the need to implement reforms in political processes, and they rely on the experience of the Young Turks, Young Afghans, Azerbaijanis, and Tatars in creating social and political societies.

At the end of 1916, Azerbaijani progressives took an active part in the activities of the “Muallimlar jamiyati (Teachers' Society)” established in Tashkent under the leadership of Munavvarqori Abdurashidkhanov. The main goal of this society was to send talented young people to foreign higher educational institutions, to prepare specialists for the future higher educational institution to be opened in Turkestan⁸².

In May 1917, Muhammadamin Afandizoda came to Kokand with the help of the “Ismailia” organization in Azerbaijan, and together with Obidjon Mahmudov, established the Kokand branch of the “Turk Adam Markaziyat Firqasi (Centralist Faction of the Turks)”⁸³. Muhammadamin Afandizoda and his partner Piri Mursalzoda came to Tashkent and opened a faction center on the basis of “Turon” society⁸⁴. One of the important tasks facing Turk Adami Markaziyati Firqasi was the issue of training national personnel with higher education in Turkestan.

In 1918, under the leadership of Munavvarqori Abdurashidkhanov, the Organizational Commission of the Muslim People's University of Turkestan, consisting of 9 members, was established. On May 31, 1918, the Muslim People's University of Turkestan⁸⁵ was opened⁸⁶. Turkish, Tatar and Azerbaijani intellectuals also taught in the Muslim university of Turkestan. This was acknowledged by Abdulsami Qari at the opening ceremony of the Muslim People's University of Turkestan and expressed “thanks to the Turkish and northern brothers”⁸⁷. However the Soviet government did not yield to the activity of Turkistan Muslim national university.

In the summer of 1917, the progressives and Turkish officers under the leadership of Munavvarqori Abdurashidkhanov established the organization “Ittihodi

⁸² Bir Muallim. Milliy ziyofat // “Turk eli” (Tashkent) newspaper. 1917, October 4.

⁸³ Sirrojiddin Ahmad. Ubaydulla Khojayev. – P. 175.

⁸⁴ Toshkent xabarlari // “Turon” (Tashkent) newspaper. 1917, August 10.

⁸⁵ The foundation stone of the current National University of Uzbekistan was laid during these times.

⁸⁶ Dorilfunun prog'rami // “Khalq dorilfununi” (Toshkent) newspaper. 1918, June 14.

⁸⁷ Toshkent dorilmuallimin rasmiy kushodi // “Khalq dorilfununi” newspaper. 1918, June 14.

Taraqqiyparvar” in Tashkent. Turkish officer Usmonbek was appointed as the chairman of this organization. The main tasks of the society were: to attract young people to membership, to fight against bigoted priests, to organize school affairs, to help Turkish officers, and to employ them in schools⁸⁸.

In 1919, “Ittihad va Taraqqiy” society was disbanded as a result of the loosening of discipline among the members of the society, and the increase of mistrust towards the leadership and members of the society⁸⁹. The center of society was moved from Tashkent to Bukhara in 1919. The name of the organization had also been changed and was named “Milliy Ittihad (National Union)”⁹⁰. At the center of the organization were Turkish officers Muhammedbey, Sulayman Sami, later Sadriddinkhan Sharifkhojaev, Sadulla Tursunkhojaev, Munavvarqori Abdurashidkhanov⁹¹. The main goal of the “Milliy Ittihad” (“National Union”) organization was to reduce the influence of the Bolsheviks in Turkestan and fight for the independence of local commissariats.

In June 1921, the “Turkiston Milliy Birligi (National Union of Turkistan)” organization was formed under the leadership of Ahmad Zaki Validi in the palace of Sitorai Mohi Khosa, and its seven-point program was adopted. On September 18, 1923, the last meeting of the “Turkiston Milliy Birligi” was held in Tashkent⁹². At the meeting, Ahmad Zaki Validi and his colleague Mustafa Cho'kai were assigned the task of creating a foreign committee of the “Turkiston Milliy Birligi”, writing the history of the struggle for the unity and independence of Turkestan and conveying it to the world public⁹³. Thus, the activity of the organization created to carry out national liberation movements against the Bolsheviks was stopped.

The efforts of the progressives of Khorezm and Bukhara to reform education ended with the establishment of a democratic republican system. Young Bukharans started to establish not only economic, but also scientific, cultural, and educational relations with such countries as Azerbaijan, Afghanistan, and Turkey from the first days of their work in the government. In the case of young Khivan people, this process was a little different.

After the founding of the Khorezm People’s Soviet Republic, it did not have scientific, educational and cultural relations with Eastern countries. Only in 1922-1923, did five students from the Khorezm People’s Soviet Republic go to Germany⁹⁴, and the historian and scholar A.Yoldoshev provided with information about two of them in his research. He wrote that one of the two students who went to Germany studied at his own expense, and the other with the help of the BPSR⁹⁵. From this, it

⁸⁸ Abdurashidkhanov M. Khotiralarimdan (jadidchilik tarixidan lavhalar). Toshkent: Sharq, 2001. – P. 23.

⁸⁹ Abdurashidkhanov M. Khotiralarimdan (jadidchilik tarixidan lavhalar). – P. 24.

⁹⁰ Rajabov Q. O‘zbekiston SSRda sovet rejimining qatag‘on siyosati va uning oqibatlari (1917-1991 y.). – P. 118.

⁹¹ ASSSUz, 18 Volumes, Vol.3, f. 89.

⁹² See: Ziyayeva D. Turkiston milliy ozodlik harakatida ziyolilarning o‘rni // Markaziy Osiyo XX asr boshida: Islohotlar, yangilanish, taraqqiyot va mustaqillik uchun kurash (jadidchilik, muxtoriyatchilik, istiqlolchilik). Xalqaro konferentsiya materiallari. Toshkent: Ma’naviyat, 2001. – P. 103 – 105.

⁹³ Ahmad Zaki Validiy. Khotiralar. Turkistonda mustaqillik va ozodlik uchun kurashlar tarixi. Translated and edited by M.Abdurahmonov. Tashkent: “Istiqlol nuri”, 2014. – P. 338.

⁹⁴ Sirojij. Germaniyada o‘quvchi musulmonlar // “Qizil bayroq” (Tashkent) newspaper. 1922, August 31.

⁹⁵ Yo‘ldashev A. XIX asr oxiri – XX asrning 20-yillarida Turkiston yoshlarining xorij o‘quv muassasalarida ta’lim olish masalalari. Tarix fanlari bo‘yicha falsafa doktori (PhD) avoreferati. Toshkent, 2022. – P. 18.

can be concluded that Khorezm People's Soviet Republic did not decide on the level of state policy to send talented young people to study abroad.

After the establishment of the Bukhara People's Soviet Republic, in the winter of 1920, Mustafa Kemal Atatürk sent his representatives to the city of Bukhara, and the Turkish embassy was opened. It was chaired by Ghalib Pasha, and the famous Turkish writer Rushan Ashraf was the first secretary⁹⁶.

The head of the government of the Bukhara People's Soviet Republic (BPSR), Fayzulla Khojaev, paid special attention to cooperation in the field of education in relations with Turkey. In 1921 – 1922, the BPSR sent a group of young people to study in Turkey and other foreign countries in order to obtain modern highly educated specialists⁹⁷.

By the end of 1922, the Soviet government ordered the immediate recall of young people studying in Turkey from the government of Bukhara People's Soviet Republic. When a group of young people who went to Turkey to contribute to the progress and development of their country, returned to their country, they were branded “traitors of the country” and “spies” and faced persecution. Some of them were forced to leave their country and flee to Afghanistan, and those who were abroad didn't return to their country⁹⁸.

The government of the BPSR started to establish diplomatic relations with Afghanistan. On September 20, 1920, the government of the BPSR sent a special letter to the emir of Afghanistan, asking for an exchange of embassies between the two countries. In response, Afghan Foreign Minister Mahmudbek Tarzi expressed his support for these relations. The government of Bukhara appointed Abdurahim Yusufzada and later Hashim Shayiq as ambassadors to Afghanistan⁹⁹. But in 1923, at the request of the Soviet authorities, the activity of the BPSR embassy in Afghanistan was terminated¹⁰⁰.

The government of the Bukhara People's Soviet Republic established scientific, cultural, and diplomatic relations with the kindred Republic of Azerbaijan¹⁰¹. Mahmud Said Ahrari headed the representative office of the Bukhara People's Soviet Republic in Baku, the capital of Azerbaijan, and Ali Reza Narimonov started his career as the ambassador of the Republic of Azerbaijan in the city of Old Bukhara¹⁰².

The government of the Bukhara People's Soviet Republic sent talented young people to Turkey through Azerbaijan. Students also received higher education in Baku with the help of the representative office of the Bukhara People's Soviet Republic. In addition, the representative office of the Bukhara People's Soviet Republic in Azerbaijan took measures to send qualified Azerbaijani specialists in order to develop theater and music arts and educational fields in Bukhara¹⁰³.

⁹⁶ “Bukhoro akhbori” newspaper. 1921, January 27.

⁹⁷ “Turkiyada Bukhoro talabalari” // “Bukhoro akhbori” newspaper. 1922, March 27.

⁹⁸ Hayitov Sh., Rahmonov K. Bukhoro Khalq Sovet Respublikasi va Sharq mamlakatlari (1920 – 1924). – P. 52 – 53.

⁹⁹ Afg'onistonga telegram. Bukhorodan Kobulg'a. Afg'onistondan javob telegram // “Bukhoro akhbori” newspaper. 1921, January 13.

¹⁰⁰ Hayitov Sh., et al. Bukhoro va bukhoriylarning jahoniy shuhrati. Toshkent: Navro'z, 2020. – P. 181.

¹⁰¹ See: Rahmonov K. Bukhoro Khalq Sovet Respublikasi tarixi matbuot sahifalarida. Toshkent: “Abu matbuot konsalt”, 2012. – Pp. 121 – 122.

¹⁰² Bukhoroda ozarbayjon vakili // “Bukhoro akhbori” newspaper. 1922, September 14.

¹⁰³ Bukhoroda ozarbayjon vakili // “Bukhoro akhbori” newspaper. 1922, May 4.

In conclusion, unlike the Khivan Jadids, the Bukharan Jadids continued scientific, educational, and cultural relations with the Tatar, Azerbaijani, Afghan, and Turkish progressives during the republic period (1920-1924). Turkish and Azerbaijani progressives supported the government of Bukhara in the matter of training talented young people, while Tatar intellectuals help the Bukhara Jadids in the internal affairs of the government. The national liberation organizations formed against the colonial policy of the Soviet government were forced to end their activities as a result of the strict control and restrictions of the Bolsheviks.

CONCLUSION

As a result of researching the history of mutual relations between Turkestan and Eastern countries (end of XIX century - first quarter of XX century), the following conclusions were reached:

1. Turkestan progressives who visited Istanbul, Mecca, Madina, Damascus, and other cities to perform Hajj were impressed by the progress in the cities of the Ottoman Empire. They began to reform the education system in schools and madrasas in Turkestan. They began to establish the national press and theater. They saved the people of Turkestan from backwardness and began to make them aware of the changes taking place in the world. The leader of the Turkestan development movement, Mahmudhoja Behbudi, compared the Ottoman Empire and the fields of education, industry, education, art and culture in Turkestan during the Haj pilgrimage, noted that the time has come to implement educational, scientific and cultural innovations in Turkestan and became the founder of the reform movement in Turkestan.

2. At the beginning of the 20th century, the periodical press of the Ottoman Empire played an important role in the spread of progressive ideas in Turkestan, Bukhara Emirate, and Khiva Khanate. The coverage of the social, economic, and political processes in Turkestan and Bukhara in the magazines "Ta'rufi Muslimin" and "Siroti Mustaqim" published in Istanbul brought Turkish progressives closer to Turkestan. On the pages of the magazine, the issues of reforming school and madrasa curricula in Turkestan, Shia-Sunni disputes, as well as the struggle between traditionalism and modernity were regularly covered. Mahmudhoja Behbudi and Abdurauf Fitrat also published their articles in these magazines.

3. The progressives of Turkestan believed that the only way for the country's development and freedom from colonial oppression is to train national personnel with worldly knowledge. For this, under the auspices of generous rich people and merchants, they created charitable societies "Tarbiyai Atfol" in Bukhara, "Jamiyati Imdodiya" in Tashkent, and "Ghayrat" in Kokand in order to send talented young people to study in Istanbul, Baku, and other cities. As a result, many talented young people had studied abroad with the help of the abovementioned societies. After completing his studies, he returned to Turkestan and opened new method schools, started publishing newspapers and magazines.

4. The efforts to reform Islam, achieve national liberation, and introduce constitutional monarchy (and later establish a republic system), which began in Egypt at the end of the 19th century and the beginning of the 20th century, also had an

impact on Turkestan Jadidism. During his work in Egypt, Jamaluddin Afghani called for the unity of all Muslim countries and emphasized the need for deep study of secular sciences along with religious sciences. He put forward the idea that progress cannot be achieved only by reforming the Islamic religion, abandoning the monarchical system of state governing, and establishing a parliamentary state. He also pointed out that radical improvement of education and training, publication of newspapers and magazines, and study of science and technology is the need of the hour.

5. Muhammad Abdo, a disciple of Jamaluddin Afghani, became a promoter of the development of national language and literature, science, and culture. He fought against the rule of the Western colonialists in Egypt and all Muslim countries. Mahmudhoja Behbudi led the work of sending the youth of Turkestan to study in the universities of Cairo with the support of societies in Istanbul. But Muhammad Abdo's fatwas on bank loans and other economic spheres were not accepted by the progressive scholars of Turkestan. Turkestan progressives began to discuss the need for women's secular education in their writings and in the national press. They also used the views of the Egyptian progressive Qasim Amin on the issue of women. Only they did not accept the thinker's opinion on the issue of women wearing veils.

6. Indian progressives Syed Ahmad Khan, Mirza Ghalib, Rabindranath Thakur, and Abul Kalam Azad presented their progressive views on the elimination of problems in social, political, economic, and cultural life in society, the ideas of national independence and freedom. Syed Ahmad Khan's views on the awakening of national identity, promotion of patriotism, the national liberation struggle against colonial oppression, overcoming religious bigotry and the development of science had an impact on the Tatar progressives, and through them on the modern Turkestan. Abdurauf Fitrat criticized religious scholars in his work "Najot Yo'li" ("The Way of Salvation"), while Mahmudhoja Behbuli, Haji Muin, and Abdulla Awlani explained the essence of religious bigotry in their articles and works.

7. Reforms in the economic and cultural spheres in Afghanistan at the end of the 19th century created the ground for intellectual renewal and the rooting of the ideology of national revival. The enlightenment movement in Afghanistan, as in other countries, was manifested in socio-political life as a vibrant and complex process. The Jadids of Turkestan have established mutual relations with the progressives of Afghanistan. They worked together to save people from the mire of ignorance and indifference, to spread enlightenment among them, and to make their identity known. For this purpose, they made good use of the pages of the periodical press. The spirit of struggle against colonialism took a leading place in the development movement of Turkestan and Afghanistan. Islam was considered as a factor that determines the identity of Muslim nations and unites them.

8. Ismailbek Gasparali, the founder of the Jadidism movement, openly opposed the old school and madrasa education, and introduced the system of 45-minute lessons and short breaks as in European schools and provided students with the knowledge, first of all, of secular sciences, founded the press, and established its activities. His ideas were recognized by Turkestan Jadids. During his trips to Bukhara and Turkestan, Ismailbek Gasparali studied the current problems in the economic, political, and cultural life of the society and called for development by making

critical comments in the “Tarjiman” newspaper. His socio-political views and the innovations he brought to the field of education served in a certain sense to unify the Turkestan Jadidist movement under the ideas of education, language, religion, and freedom.

9. At the beginning of the 20th century, some of the Tatar intellectuals who were persecuted by bigoted scholars and expelled from the cities of Orenburg, Ufa, and Kazan opened modern schools in Turkestan and in the cities of Tashkent, Namangan, Kokand, Samarkand, Bukhara, and Khiva. They also established cooperation with Turkestan Jadids in the field of education, press, and theater. As a result, the number of Jadid schools increased, theater groups were formed, and theater performances were presented throughout Turkestan. Newspapers and magazines have been published. Through these, the people of Turkestan were made aware of modernity, culture, and enlightenment.

10. The Jadids of Tashkent, Bukhara, and Samarkand established mutual relations with the progressives of Azerbaijan. Saidrizo Alizoda, one of the leaders of Samarkand Jadids, established contacts with the enlighteners of his homeland to develop the fields of music, theater, and education. When the works of Turkestan progressives were forbidden to be published in Turkestan due to the censorship of the Russian Empire, they were secretly taken to Azerbaijan and published. Also, Turkestan Jadids had done significant work with Azerbaijan’s progressives in publishing textbooks, history, and major scientific works on Islam.

As a result of the study, the following suggestions and recommendations were developed:

1. To identify, collect, translate, convert to the current alphabet, and print in book form the articles written by Turkestan Jadids in newspapers and magazines published in Istanbul, Kabul, Orenburg, Baku, Tiflis, and other cities at the beginning of the 20th century;

2. Obtaining and publishing copies of mutual correspondence of Turkestan and Eastern countries' progressives, articles, brochures, and documents confirming their cooperation kept in the libraries and archives of France, Turkey, Russia, and other countries;

3. To study the history of the activities of the “Turkiston Milliy Birligi Tashkiloti” (“Turkestan National Unity Organization”) established in Bukhara as a separate study;

4. Researching the history of mutual relations between religious scholars of Turkestan and Eastern countries at the end of the 19th century - the beginning of the 20th century;

5. Use of the scientific results obtained from the research in the creation of textbooks and training manuals related to the history of the Soviet period of Uzbekistan, organization of studies as a separate course, and creation of documentary films and serials about the past.

**НАУЧНЫЙ СОВЕТ DSc.03/30.12.2021.Tar.26.03 ПО ПРИСУЖДЕНИЮ
УЧЕНЫХ СТЕПЕНЕЙ ПРИ ТАШКЕНТСКОМ ГОСУДАРСТВЕННОМ
ПЕДАГОГИЧЕСКОМ УНИВЕРСИТЕТЕ**

ИНСТИТУТ ИСТОРИИ

ДИЛНОЗА МУЙИДИНОВНА ЖАМОЛОВА

**ВЗАИМООТНОШЕНИЯ ПРОГРЕССИСТОВ ТУРКЕСТАНА И СТРАН
ВОСТОКА (КОНЕЦ XIX ВЕКА - ПЕРВАЯ ЧЕТВЕРТЬ XX ВЕКА)**

07.00.01 – История Узбекистана

**АВТОРЕФЕРАТ ДИССЕРТАЦИИ ДОКТОРА (DSc)
ПО ИСТОРИЧЕСКИМ НАУКАМ**

Ташкент – 2023

Тема диссертации доктора наук (DSc) зарегистрирована Высшей аттестационной комиссией при Кабинете Министров Республики Узбекистан за B2022.3.DSc/Tar253.

Диссертация выполнена в Институте истории Академии наук Узбекистана.

Автореферат диссертации на трех языках (узбекский, английский, русский (резюме)) размещён на веб-странице Научного совета (<http://fati.uz>) и на Информационно-образовательного портале «ZiyoNet» (www.ziyo.net).

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Защита диссертации состоится на заседании Научного совета по присуждению ученых степеней за номером DSc.03/30.12.2021.Tar.26.03 при Ташкентском Государственном педагогическом университете “_____” _____ 2023 г. в _____ часов (Адрес: 100185, г. Ташкент, Чиланзарский район, улица Бунёдкор, 27-уй.) Тел.: (99871) 276-76-51; факс: (99871) 276-76-51; e-mail: tdpu_kengash@edu.uz).

С диссертацией можно ознакомиться в Информационно-ресурсном центре Ташкентского Государственного педагогического университета имени Низами (зарегистрирована за №_____). (Адрес: 100185, г. Ташкент, Чиланзарский район, улица Бунёдкор, 27-уй.) Тел.: (99871) 276-76-51; факс: (99871) 276-76-51; e-mail: tdpu_kengash@edu.uz.

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ВВЕДЕНИЕ (аннотация докторской диссертации (DSc))

Цель исследования заключается в изучении истории взаимоотношений прогрессивистов Туркестана и стран Востока в конце XIX – первой четверти XX века.

Объект исследования составляют отношения между прогрессивистами Туркестана, Османской империи, Египта, Ирана, Индии, Афганистана и мусульманских окраин России.

Предметом исследования определён анализ целей, которые преследовали туркестанские джадиды от сотрудничества со странами Востока, политические, социально-экономические преобразования в регионе и их влияние на взаимные отношения.

Научная новизна исследования заключается в следующем:

Выявлено, что усиление колониального гнёта Российской империи в Туркестане, устаревшие формы государственного управления и необходимость реформ в сфере образования привели к возникновению джадидского движения в регионе и их взаимному сотрудничеству с прогрессивистами стран Востока;

Раскрыто влияние на сознание молодых людей, обучавшихся с помощью таких благотворительных обществ, как «Тарбияи атфол», «Джамияти имдодия» в Стамбуле, Уфе, Казани, идей модернизма и реформаторства, имевших место в Османской империи и мусульманских окраинах России, их воздействие на джадидское движение в Туркестане и усилия прогрессивистов, направленные на преодоление отсталости общества (открытие новометодных школ, учреждение национальной печати и театра);

Раскрыто, как под руководством Абдурауфа Фитрата, Хамидходжи Мехри, Усмана Ходжи и Отауллы Ходжи при поддержке организованной в Стамбуле “Бухоро таъмили маориф жамияти” (“Бухарского общепросветительского общества”) была организована школа для молодежи из Бухары и Туркестана и для окончивших эту школу молодых людей было обеспечено получение высшего образования в городах Стамбул, Бурса, Кастумана;

Определено, что деятельность таких общественно-политических обществ туркестанских джадидов, как «Общество учителей», «Турон», «Иттиходи тараккий», «Тараккийпарвар» основывалась на взглядах прогрессивистов Ирана, Афганистана, Египта и Индии о проведении реформы государственного управления, объединения для борьбы против колониализма, сохранения единства языка и религии;

Освещено, что общество “Ҳилоли ахмар” в Стамбуле помогало туркестанской молодежи обучаться в Египте, Хиджазе и других странах на основе рекомендаций крымско-татарского просветителя Исмаилбека Гаспринского и предводителя туркестанских джадидов Махмудходжи Бехбуди;

Аргументировано, что материальное и моральное поощрение туркестанскими и бухарскими джадидами талантливой молодежи к обучению в сфере экономики, сельского хозяйства, медицины в высших учебных заведениях

Стамбула, Казани, Уфы, Баку в определенной мере обеспечивало потребность в национальных кадрах.

Внедрение результатов исследования. На основе научных выводов и предложений, касающихся истории взаимоотношений прогрессивистов Туркестана и стран Востока (конец XIX – первая четверть XX века):

Сведения о том, что усиление колониального гнёта Российской империи в Туркестане, устаревшие формы государственного управления и необходимость реформ в сфере образования привели к возникновению джадидского движения в регионе и их взаимному сотрудничеству. с прогрессивистами стран Востока были использованы при подготовке передач на телеканале “O‘zbekiston tarixi” (“История Узбекистана”) (Справка Национальной телерадиокомпании Узбекистана за № 06-28-1802 от 3 октября 2022 года). Представленные материалы способствовали улучшению содержания передач, обогащению их научными фактами;

что идеи модернизма и реформаторства, имевшие место в Османской империи и мусульманских окраинах России, оказали влияние на сознание молодых людей, обучившихся с помощью таких благотворительных обществ, как «Гарбия атфол», «Джамияти имдодия» в Стамбуле, Уфе, Казани, и что следствием этого стали их усилия, направленные на преодоление отсталости туркестанского общества (открытие новометодных школ, учреждение национальной печати и театра), а также как под руководством Абдурауфа Фитрата, Хамидходжи Мехри, Усмана Ходжи и Отауллы Ходжи при поддержке организованной в Стамбуле “Бухоро таъмили маориф жамияти” (“Бухарского общепросветительского общества”) была организована школа для молодежи из Бухары и Туркестана и для окончивших эту школу молодых людей было обеспечено получение высшего образования в городах Стамбул, Бурса, Кастумана были использованы в пропагандистской работе Республиканского духовно-просветительского центра (справка №02-15/649 от 06.07.2023 г. Центра духовности и просвещения Республики). Представленные материалы послужили повышению эффективности духовно-просветительской пропаганды, основанной на идее «От национального возрождения к национальному подъему», воспитанию молодежи в духе любви к Родине и уважения к нашему духовному наследию в научной-методичность и информационно-аналитический подход;

Научные выводы об организации деятельности таких общественно-политических обществ туркестанских джадидов, как “Муаллимлар жамияти” (“Общество учителей”), “Турон”, “Иттиходи тараққий”, “Тараққийпарвар” (“Прогрессивист”) на основе взглядов прогрессивистов Ирана, Афганистана, Египта и Индии об объединении для реформирования государственного управления, борьбы против колониализма, сохранения общности языка и религии; научных выводов о том, что общество “Ҳилоли аҳмар” в Стамбуле на основе рекомендаций крымско-татарского просветителя Исмаилбека Гаспринского и предводителя туркестанских джадидов Махмудходжи Бехбуди помогало туркестанской молодежи обучаться в Египте, Хиджазе и других

странах были использованы в практическом проекте Института истории по созданию электронной платформы “Jadid.uz” за № 03-05. (Справка Академии наук Республики Узбекистан за №3/1255-973 от 8 мая 2023 года). Использование научных результатов позволило глубже осветить отношения прогрессивистов Туркестана и стран Востока на основе первоисточников.

Структура и объем диссертации. Исследование состоит из введения, четырёх глав, заключения, списка источников и литературы и приложений. Исследовательская часть диссертации составляет 201 страниц.

E'LON QILINGAN ISHLAR RO'YXATI
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