Innovative: International Multi-disciplinary Journal of Applied Technology
(ISSN 2995-486X) VOLUME 04 ISSUE 9, 2026

Jadidism as the Beginning of the Age of Enlightenment in Central Asia

Sunatillo Abdinabiyevich Abdivohidov
Oriental University, Samarkand Campus, Uzbekistan
Associate Professor, PhD in Philosophy, Department of Social and Humanitarian Sciences
E-mail: abdivohidov80@mail.ru

Abstract:

This article analyses the essence of Jadidism as a historical and philosophical phenomenon that initiated the formation of the age of enlightenment (ma'rifatparvarlik) in Central Asia. On the basis of historical and philosophical sources, the study elucidates the conceptual apparatus of Jadidism, its historical and genetic roots, its leading representatives, its institutional forms (schools, the periodical press and societies) and the substance of its socio-political activity, and provides a scholarly substantiation of its role in the development of the region and in the process of national awakening.

Keywords: *Jadid, enlightenment, progress, national awakening, ijtihad, linguistic unity, women's emancipation, language, language reform, orthography, prosperity.*

Introduction

The late nineteenth century and the first quarter of the twentieth century were a period of radical turning point in the history of Central Asian thought. The conquest of the Emirate of Bukhara and the Kokand and Khiva khanates by the Russian Empire (1865–1885), the establishment of the Governor-Generalship of Turkestan (1867) and the reduction of Bukhara and Khiva to vassal territories brought the local Muslim society into an unexpected collision with modernity. It was precisely in these circumstances that Jadidism emerged – a concept derived from the word "jadid" ("new"), which entered Uzbek from Arabic, and branching out of the expression "usul-i jadid" ("the new method") – as a socio-philosophical movement that formed the institutional and philosophical foundation of the modern age of enlightenment in Central Asia. In the assessment of Dilorom Alimova, "the teaching of the Jadids was a genuine teaching of its time, which passed through a complex path of development from enlightenment to a powerful political movement" [1].

Main Body

1 Conceptual and terminological foundations of Jadidism

The word “jadid” was borrowed from Arabic, and its lexical meaning is “new”. However, as Begali Qosimov, a leading researcher of the Jadid movement, rightly emphasises, “the meaning of ‘jadid’ is ‘new’. It does not simply mean ‘new’, or ‘a supporter of novelty’” [2]. The term is a collective designation for the active intellectuals who emerged in a particular historical period (from the 1880s to the 1930s) among the Muslims of Turkestan, the Volga–Ural region and Crimea, and who advocated adopting modern European achievements in education, the press and social life on a national-Islamic foundation. Within this conceptual vocabulary, a “jadid” denotes an individual activist, while “Jadidism” (*jadidchilik*) denotes the socio-ideological and philosophical system of the movement.

The term “usul-i jadid” is directly connected with “usul-i savtiya” (the “sound method”) and is opposed to the traditional “usul-i qadim” (the “old method”), or “usul-i tahajji” (the “spelling method”). The principal difference lay in pedagogical methodology: in the traditional school, pupils acquired literacy by memorising the letters of the Qur’an in sequence by the spelling method (alif–ba–ta). The Jadid method, by contrast, employed a phonetic method based on sound (*sawt*), which reduced the time needed to acquire literacy from several years to several months. In 1884, at the first usul-i jadid school in Bakhchysarai, Ismail Gaspirali set an example by teaching children to read and write within forty days [3].

“Enlightenment” (*ma‘rifatparvarlik*: *ma‘rifat* + *parvar* + *-lik*) derives from the Arabic root *ma‘rifat* (knowledge, perception, acquaintance). In Jadid doctrine, “enlightenment” (*ma‘rifat*), “progress” (*taraqqiy*) and “national awakening” (*milliy uyg‘onish*) form an interrelated system of categories, and their meaning runs parallel to the concept of *nahda* (awakening) in the Arab world. In the works of the Jadids, the conceptual interdependence of these notions is as follows: enlightenment is the only means of progress, and progress is the precondition of national awakening.

2 Intellectual and historical roots of Jadidism

Jadidism did not arise spontaneously; rather, the Jadids can be regarded as direct continuers of the classical scholarly tradition of Transoxiana (Mawarannahr) – the creative legacy of Muhammad ibn Musa al-Khwarizmi, Abu Nasr al-Farabi, Abu Ali ibn Sina, Abu Rayhan al-Biruni, Yusuf Khass Hajib, Mahmud al-Kashgari, Mirzo Ulug‘bek and Alisher Navoiy. The notion of happiness (*sa‘adat*) in Yusuf Khass Hajib’s *Qutadg‘u Bilig* – the well-being of the people through knowledge and justice – formed the ethical basis of the Jadid concept of “progress”, while the model of the virtuous community in al-Farabi’s treatise *The Virtuous City* (*Fozil odamlar shahri*) served as the philosophical foundation of the society of national spiritual awakening that the Jadids envisaged. As recorded in the book *Mahmudxo‘ja Behbudiy: Selected Works*, published under the editorship of Sirojiddin Ahmad, Behbudiy in his journalism repeatedly refers with pride to al-Farabi, al-Biruni and Yusuf Khass Hajib [4]. The fact that Ishoqxon Ibrat preserved the Namangan manuscript of the *Qutadg‘u Bilig* and handed it over to Abdurauf Fitrat is a symbolic embodiment of the historical continuity between the Jadids and the classical Turkic tradition of enlightenment [5].

Intellectually, Jadidism was also nourished by the Tatar Islamic reformism that took shape in the Volga–Ural region in the first half of the nineteenth century. Abdunnasir Qursawi (1776–1812), a

Tatar scholar educated in Bukhara, criticised the traditional principle of *taqlid* (imitation) and advanced the necessity of *ijtihad* (independent religious and philosophical reasoning). His treatise *Sharh al-'aqa'id al-jadid* was denounced as unbelief by the Bukharan ulama, and he himself was expelled from Bukhara [6]. Shihabuddin Marjani (1818–1889), a Tatar historian and theologian (*kalam* scholar), continued Qursawi's path and substantiated the introduction of secular sciences into the madrasa curriculum. He also developed a theory of the continuity of national statehood among Volga Bulgaria, the Golden Horde and the Kazan Khanate [7]. Another Tatar reformer, Husayn Faizkhanov (1828–1866), served as a bridge between Russian and Tatar cultural relations and headed the chair of Oriental studies at the University of St Petersburg.

Another important source that shaped the ideological and philosophical climate of Jadidism was the Pan-Islamic reformist movement. The project of Jamal al-Din al-Afghani (1838–1897) and his disciple Muhammad Abduh (1849–1905) to unite the Muslim world on the basis of science reached the Turkestan Jadids through publications arriving from Istanbul, Cairo and Beirut, such as *Sirat-i Mustaqim*, *Hikmat*, *Tarjuman*, *Vaqt* and *Shura*. This network laid the ground for Jadidism's understanding of itself as a local expression of the global Muslim *nahda* movement [8].

3 Ismail Gaspirali and the institutionalisation of Jadidism

The institutional founder of Jadidism is considered to be the Crimean Tatar thinker Ismail Gaspirali (Gasprinski, 1851–1914). On 22 April 1883 he began publishing in Bakhchysarai the bilingual (Turkic and Russian) newspaper *Tarjuman* / *Perevodchik* ("The Interpreter"). It was the first Turkic periodical in the Russian Empire to continue publication for more than two years, and it enjoyed great influence throughout the Muslim East [9]. In 1884 Gaspirali opened the first usul-i jadid school in Bakhchysarai and demonstrated that pupils could be taught to read and write within forty days. Gaspirali's famous slogan, "Unity in language, thought and deed", became the ideological foundation of the Pan-Turkic solidarity of Jadidism, and in the first issue of the journal *Oyna* ("The Mirror") Behbudiy adopted this slogan as the key motto of the national cause in Turkestan.

According to statistical data, in 1895 the number of usul-i jadid schools in the Russian Empire exceeded 100, whereas on the eve of the First World War (by 1914) this figure had approached 5,000 [10]. These statistics show that in a short span of only thirty years Jadidism spread from Crimea, through the Volga–Ural region, to Bukhara and Turkestan. In the view of Adeeb Khalid, "Russian colonial rule gave rise to Jadidism and set the stage for Central Asia's encounter with modernity" [11].

4 The colonial context and the emergence of the Turkestan Jadids

The conquest of Tashkent in 1865, Samarkand in 1868, Khiva in 1873 and Kokand in 1876 by the Russian Empire plunged the local Muslim intelligentsia into a deep existential crisis. The philosophical essence of this crisis was a fundamental question: how should the thought of the Muslim East receive modern European progress? Rejection, partial adaptation or synthesis? The Jadids chose the third path – synthesis.

As a result of the establishment of the Governor-Generalship of Turkestan, a network of "native" (local) schools (1884), the newspaper "Turkiston viloyatining gazeti" (*Turkestan Region Gazette*) edited by N. Ostroumov (from 1870), Tashkent libraries and lithographic presses, and the first railway network (1888–1899) shaped a new informational and cultural environment. It was in this environment that the Turkestan Jadids (Behbudiy, Munavvar Qori, Avloniy, Fitrat, Cho'lpon, Hamza Hakimzoda, Ishoqxon Ibrat, Ayniy) came to the fore.

The Russian Revolution of 1905 (the Manifesto of 17 October) liberalised the Muslim press and brought political activity into the open. In August 1906, at the Second All-Russian Congress of Muslims held in Nizhny Novgorod, Behbudiy headed the Turkestan delegation and took an active part in the establishment of the "Ittifoqi Muslimin" (Union of Muslims) party. It was in the wake of this revolution that the first newspapers in Uzbek appeared – *Taraqqiy* (Tashkent, 1906) and *Xurshid* (Tashkent, 1906, edited by Munavvar Qori).

5 Jadid schools, textbooks and the press

The methodological essence of Jadid schooling differed radically from that of the traditional school. In contrast to the old school, the programme of the Jadid school covered the following subjects: literacy in the Uzbek language, arithmetic, geography, history, natural science, hygiene, the Russian language and abridged religious subjects. Classes (grades) appeared, and new pedagogical aids such as the blackboard, desk, globe and map came into use.

The scholarly literature gives various figures for the number of Jadid schools in Turkestan. According to the most widespread estimate, by 1903 more than 100 primary Jadid schools were operating in the Turkestan region [12]. By 1910 there were about 20 Jadid schools in Tashkent and about 16 in Kokand. According to the *National Encyclopedia of Uzbekistan*, "before 1918 there were 104 new-method schools on the territory of Uzbekistan, in which 10,343 children studied" [13]. It should be specially noted that Professor Adeeb Khalid was criticised by Shoshana Keller for not giving a precise aggregate figure in his Berkeley monograph (1998) [14].

A system of textbooks for the new school was also formed. Behbudiy's *Muntaxabi jug'rofiyai umumiy* ("Selected General Geography", 1903) and *Madxali jug'rofiyai umroniy* ("Introduction to Human Geography", 1905); Avloniy's *Birinchi muallim* ("The First Teacher", 1911), *Ikkinchi muallim* ("The Second Teacher", 1912) and *Turkiy guliston yoxud axloq* ("Turkic Gulistan, or Ethics", 1913); Munavvar Qori's *Adibi avval* and *Adibi soniy* ("The First Man of Letters" and "The Second Man of Letters", 1907) and *Yer yuzi* ("The Face of the Earth", 1908); Ayniy's *Tahzib us-sibyon* ("The Refinement of Children", 1910); Hamza's *O'qish kitobi* ("Reading Book", 1914); and Saidrasul Aziziy's *Ustodi avval* ("The First Master") laid the foundation of the Jadid national education system.

The Jadid press became the arena in which modern civic thought took shape in Turkestan and Bukhara. We present the principal publications in regional and chronological order: *Tarjuman* (Bakhchysarai, 1883–1918), Ismail Gaspirali's newspaper, a model newspaper for the Muslims of the entire Russian Empire; *Taraqqiy* (Tashkent, 1906), edited by Ismoil Obidiy, the first private newspaper in Uzbek; *Xurshid* (Tashkent, 1906), edited by Munavvar Qori; *Shuhrat* (Tashkent, 1907), associated with Abdulla Avloniy; *Tujjor* (Tashkent, 1907); *Samarqand* (April–November 1913), Behbudiy's newspaper, published in Uzbek and Tajik; *Oyna* (Samarkand, from 20 August 1913 to 1915), Behbudiy's illustrated weekly journal; *Sadoyi Turkiston* (Tashkent, 1914), published by Ubaydulla Xo'jayev and edited by Munavvar Qori and Avloniy; *Sadoyi Farg'ona* (Kokand, 1914); *Buxoroyi sharif* (Bukhara/Kagan, 1912), in Persian-Tajik; *Hurriyat* (Samarkand, from April 1917), with Fitrat as editor from issues 27–28 onward; *Najot* (Tashkent, 1917); *Ulug' Turkiston* and *El bayrog'i* (1917), publications of the period of the Turkestan Autonomy [15].

6 Core concepts of Jadid philosophy

The core concepts of Jadid philosophy can be classified as follows. First, enlightenment (*ma'rifat*): a notion transferred from the religious category of *ma'rifati ilohiya* (divine gnosis) to the sphere of

secular knowledge – the elevation of the individual and society on the basis of science. Second, progress (*taraqqiy*): the idea of evolutionary development; in the works of Behbudiy and Fitrat this category is presented as a historical necessity. Third, national awakening (*milliy uyg‘onish*): the nation’s (Turkic, Muslim, Turkestani) realisation of its identity and its becoming a modern social subject; Cho‘lpon’s collection *Uyg‘onish* (“Awakening”, 1922) is the poetic manifesto of this concept. Fourth, *ijtihad* and the synthesis of the shari‘a and modernity: Fitrat’s *Munozara* (“The Debate”) is the source of this approach – the new method does not contradict the shari‘a but is its revival. Fifth, women’s emancipation: Behbudiy, Fitrat (*Oila*, “The Family”, 1916) and Avloniy raised the questions of women’s education and their participation in social life. Sixth, language, language reform and orthography as the Jadid linguistic programme: “Unity in language, thought and deed” (Gaspirali’s slogan) became the central axis of language policy among the Turkestan Jadids.

7 Contemporary historiographical debates

In recent scholarly literature – especially in the debate initiated in 2016 by Devin DeWeese, Paolo Sartori and Jeff Eden in a special issue of the *Journal of the Economic and Social History of the Orient* – the traditional interpretation of Jadidism as “a light in the pitch-dark night of the East” has come under criticism [16]. In DeWeese’s view, the polemical character of the Jadid sources, their insufficient appreciation of the local reformist traditions that preceded them, and the analytical limits of the category of “modernity” demand special attention. Sartori’s article “Ijtihad in Bukhara”, in turn, interprets Jadidism as the last stage in the tradition of cultural change among the Bukharan ulama [17]. These debates have so far received insufficient academic analysis in Uzbek Jadid studies and will require serious scholarly and philosophical research in the future.

8 Conservative resistance and the Jadid response

Jadid schools and ideas met with fierce resistance from the traditional ulama. The first usul-i jadid school in Bukhara, opened on 5 October 1908 by Sadriddin Ayniy in collaboration with Abduvohid Munzim and Hamid, was closed by a fatwa in 1909. In a memoir article written in 1928, Fitrat described this period as follows:

> “The religious fanaticism that reigned in the Bukhara Khanate and the method of administration founded upon it … imprisoning, killing and stoning were everyday habits. In those times, writing a book was itself ‘unbelief’” [18].

In 1910 the ulama issued a fatwa against Behbudiy’s “Behbudiya” library, declaring it “a place of unbelief and danger”. The Jadids responded to the conservative reaction in three forms: (a) through pedagogical practice – by showing an example of the new school and convincing parents with practical results; (b) through polemical publications – Fitrat’s *Munozara* and Behbudiy’s *Padarkush* (“The Patricide”); and (c) through historical and philosophical justification – the Jadids presented their programme as a continuation of the Transoxianan renaissance and of classical Islamic jurisprudence (*fiqh*) [19].

9 Political activity: the Turkestan Autonomy and repression

After the February Revolution of 1917 the Jadid movement took organisational form in the society “Shuroyi Islomiya” (Council of Islam), chaired by Munavvar Qori. On 26–28 November 1917 the Extraordinary Fourth Congress of the Muslims of All Turkestan was held in Kokand, and on 27 November the Turkestan Autonomy was proclaimed. The government comprised: Muhammadjon Tinishboyev (prime minister), Islom Shoahmedov (deputy prime minister), Mustafo Cho‘qay (foreign affairs), Ubaydulla Xo‘jayev (military affairs), Hidoyatbek Og‘ayev (land and water), Obidjon

Mahmudov (food supply), Solomon Gertsfeld (finance) and Abdurahmon O‘razayev (deputy minister of internal affairs) [20]. Fitrat called the day on which the Autonomy was proclaimed “our national Night of Power (*Laylat al-Qadr*)” [21]. Behbudiy, for his part, wrote in an article in the newspaper *Hurriyat*: “Independence is attained only by the path of struggle; for this we must be of one mind” [22].

The Autonomy lasted only 72 days: on 19 February 1918, 11 echelons of Red Army troops that arrived from Tashkent under the command of Ye. Perfilyev shelled the city of Kokand and carried out a massacre. The sources give the number of those killed as between 10,000 and 25,000; the exact figures are still being clarified on the basis of archival documents [23]. This tragic event forced the Jadids out of the political arena and obliged them to continue in a new form within the framework of the Bukharan People’s Soviet Republic (1920–1924) and the Young Bukharans movement. The Stalinist repressions (1929–1938) led to the physical annihilation of the Jadid generation: Behbudiy (1919, by decree of Emir Olimxon), Munavvar Qori (1931, Moscow), Cho‘lpon, Fitrat and Qodiriy (all in October 1938, Tashkent) and Fayzulla Xo‘jayev (13 March 1938, Moscow). They were legally rehabilitated in 1956 and 1991, and in the period of independence their scholarly and literary legacy began to be studied widely.

10 The Jadid legacy in independent Uzbekistan

In independent Uzbekistan, especially in the new political stage that began in 2017, the Jadid legacy has received official recognition at the state level. On 30 September 2020 Behbudiy, Avloniy and Munavvar Qori were posthumously awarded the Order “For Great Services” (“Buyuk xizmatlari uchun”). On 6 March 2023 an international conference on “Jadidism – the National Awakening Movement” was held in Tashkent, and on 11–12 December 2023 the international conference “The Jadids: Ideas of National Identity, Independence and Statehood” took place there. In his address, President Sh. Mirziyoyev stated:

> “Our Jadid forefathers, who came forward with the noble idea of ‘Unity in language, thought and deed’, held that the main way to lead our peoples out of ignorance and backwardness and rescue them from the swamp of heedlessness lies in knowledge and enlightenment and in mastering secular progress” [24].

Resolution of the President No. PQ-462 of 27 December 2024, “On the Broad Celebration of the 150th Anniversary of the Birth of Mahmudxo‘ja Behbudiy, the Founder of the Turkestan Jadid Movement, Eminent Writer and Public Figure, Publisher and Pedagogue”, set new state tasks for the deep and systematic study of the Jadid legacy [25]. The Resolution officially acknowledged Behbudiy as “a selfless figure who devoted his life to raising the consciousness and thinking of our people through the development of science, education and upbringing, literature and art, and the press, and through the assimilation of the world’s advanced achievements of progress, and to the attainment of freedom”.

Conclusion

The historical and philosophical analysis presented above shows that Jadidism is a distinctive philosophical and historical phenomenon that ensured the beginning of the age of modern enlightenment in Central Asia. It manifested itself simultaneously as a regional expression of Islamic modernism, as an enlightenment response to colonialism, and as the intellectual project of Turkestani

national statehood. The core principles of Jadid philosophy – enlightenment, progress, national awakening, ijtihad, linguistic unity, women's emancipation and prosperity – retain their relevance today. In D. Alimova's assessment, Jadidism "was the first in the last three centuries to attempt to build national statehood, struggled for a single independent Turkestan and laid the foundations of the idea of national independence" [26]. The concept of the Third Renaissance in today's New Uzbekistan can, from a historical standpoint, be interpreted precisely as a revival of the Jadid project, and in this sense Jadidism holds its own distinct philosophical and historical place as the real beginning of the age of enlightenment in the region.

REFERENCES

1. Alimova, D. (2022). *Jadidchilik fenomeni* [The Phenomenon of Jadidism] (in Uzbek). Tashkent: Akademnashr. 272 pp. P. 6.
2. Qosimov, B. (2002). *Milliy uyg'onish: jasorat, ma'rifat, fidoyilik* [National Awakening: Courage, Enlightenment, Devotion] (in Uzbek). Tashkent: Ma'naviyat. 400 pp. P. 5.
3. Gaspirali: Man of Wisdom, Influencer of Turkic World. (2019, 6 September). Anadolu Agency (aa.com.tr).
4. Behbudiy, M. (2018). *Tanlangan asarlar* [Selected Works] (in Uzbek). In two volumes. Vol. I. Foreword and preparation for publication by S. Ahmad. Tashkent: Akademnashr.
5. Dolimov, U. (2005). *Ishoqxon Ibrat: ilm-ma'rifat fidoyisi* [Ishoqxon Ibrat: A Devotee of Knowledge and Enlightenment] (in Uzbek). Tashkent: Ma'naviyat. 184 pp. Pp. 64–67.
6. Kanlidere, A. (1997). *Reform within Islam: The Tajdid and Jadid Movement Among the Kazan Tatars (1809–1917): Conciliation or Conflict?* Istanbul: Eren Yayıncılık. 196 pp.
7. Yuzeev, A. (2020). The Works of Shihab al-Din al-Marjani on Islamic Scholastic Theology. *Tatarica*, 14(1), 161–172.
8. Khalid, A. (1998). *The Politics of Muslim Cultural Reform: Jadidism in Central Asia*. Berkeley: University of California Press. xxiii + 335 pp. Chap. 4.
9. Lazzerini, E. Jadidism. *Encyclopedia.com*; see also: Ismail Gasprinski. *Encyclopaedia Britannica*. URL: britannica.com/biography/Ismail-Gasprinski.
10. Gaspirali: Man of Wisdom, Influencer of Turkic World. (2019, 6 September). Anadolu Agency (aa.com.tr). This statistic is aggregated for the Russian Empire as a whole; figures specific to Turkestan are considered separately below.
11. Khalid, A. Op. cit. P. 14.
12. Qosimov, B., Dolimov, U., et al. (2004). *Milliy uyg'onish davri o'zbek adabiyoti* [Uzbek Literature of the Period of National Awakening] (in Uzbek). Tashkent: Ma'naviyat. 384 pp.
13. Yangi usul maktablari [New-method schools] (in Uzbek). *O'zbekiston Milliy Ensiklopediyasi* [National Encyclopedia of Uzbekistan] (based on: Ayniy, S. (1926). *Buxoro inqilobi tarixi uchun materiallar*; Xo'jayev, F. (1997). *Buxoro inqilobining tarixiga materiallar*; *O'zbekistonning yangi tarixi* [The New History of Uzbekistan], Book 1, 2000).
14. Keller, Sh. (1999). Review of Khalid, A., *The Politics of Muslim Cultural Reform: Jadidism in Central Asia*. *H-Net Reviews*. URL: networks.h-net.org/node/10000/reviews/10153.
15. Ahmedov, S. (2024). *Mahmudxo'ja Behbudiy: hayoti va merosi* [Mahmudxo'ja Behbudiy: Life and Legacy] (in Uzbek). Tashkent: Akademnashr. 312 pp. Pp. 148–186; Karimov, N. (2008). *XX asr o'zbek adabiyotining yetakchi tamoyillari* [Leading Trends of Twentieth-Century Uzbek Literature] (in Uzbek). Tashkent: Fan. 240 pp.

16. DeWeese, D. (2016). It Was a Dark and Stagnant Night (’til the Jadids Brought the Light): Clichés, Biases, and False Dichotomies in the Intellectual History of Central Asia. *Journal of the Economic and Social History of the Orient*, 59(1–2), 37–92.
17. Sartori, P. (2016). Ijtihad in Bukhara: Central Asian Jadidism and Local Genealogies of Cultural Change. *Journal of the Economic and Social History of the Orient*, 59(1–2), 193–236.
18. Fitrat, A. (2003). *Tanlangan asarlar* [Selected Works] (in Uzbek). Vol. III. Dramas, articles. Editorial board: O. Sharafiddinov, N. Karimov, D. Alimova et al.; commentaries by H. Boltaboyev; executive editor: B. Qosimov. Tashkent: Ma’naviyat. 256 pp. P. 234.
19. Boltaboyev, H. (2007). *Fitrat va jadidchilik* [Fitrat and Jadidism] (in Uzbek). Tashkent: National Library of Uzbekistan Publishing House. 224 pp.; Boltaboyev, H. (2017). *Fitrat: tarixiy-falsafiy tafakkur* [Fitrat: Historical and Philosophical Thought] (in Uzbek). Tashkent: Akademnashr. 256 pp.
20. A’zamxo‘jayev, S. (2000). *Turkiston Muxtoriyati* [The Turkestan Autonomy] (in Uzbek). Tashkent: Ma’naviyat. 176 pp.
21. Fitrat, A. (2000). *Tanlangan asarlar* [Selected Works] (in Uzbek). Vol. I. Poems, prose works, dramas. Foreword and commentaries by H. Boltaboyev; editorial board: O. Sharafiddinov et al.; executive editor: N. Karimov. Tashkent: Ma’naviyat. 256 pp. P. 15.
22. Behbudiy, M. (1999). *Tanlangan asarlar* [Selected Works] (in Uzbek). Compiler, foreword and commentaries: B. Qosimov. 2nd ed., revised and expanded. Tashkent: Ma’naviyat. 280 pp. (Heroes of Independence series). P. 204.
23. Turkiston muxtoriyati [The Turkestan Autonomy] (in Uzbek). *O‘zbekiston Milliy Ensiklopediyasi* [National Encyclopedia of Uzbekistan]; see also: Basmachi movement. *Wikipedia*. URL: en.wikipedia.org/wiki/Basmachi_movement.
24. Address by President Sh. Mirziyoyev to the participants of the international conference “The Jadids: Ideas of National Identity, Independence and Statehood” (in Uzbek). president.uz/oz/lists/view/6919, 11.12.2023.
25. Resolution of the President of the Republic of Uzbekistan No. PQ-462 of 27 December 2024 (in Uzbek). lex.uz.
26. Alimova, D. (2022). *Jadidchilik fenomeni* [The Phenomenon of Jadidism] (in Uzbek). Tashkent: Akademnashr. 272 pp. P. 12.