



The jadid (جدید) (Reform) Period of Uzbek Literature (1905-1930) And Crimean Tatar Turkish Ismail Gasprinskī

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Abstract

The Uzbek literature between the years of 1905 and 1930 is called the Jadid (جدید) Period Uzbek Literature. In the early 1900s, as in Uzbek social life, many innovations occurred in literary life. The ideas and activities of Ismail Gasprinskī are effective in calling this period Jadid (reformer). The innovation movements that started with Ismail Gasprinskī's visit to Bukhara in 1893 in which he also visited the Amir of this place continues without slowing down. After Ismail Gasprinskī set up the school named "usul-i jadid – new method" in Bukhara, this innovative movement begins to spread rapidly all over Turkestan. As a result of this movement, schools with the mentioned name were established in various districts of Turkestan. Intellectuals such as Abdullah Avlanī, Mahmud Khodja Behbudī, Khamza Hakimzāde Niyazī, Abdurauf Fitrat displayed a pro-innovation reformist attitude as an idea. They considered that it is compulsory to apply the needs of modern life, new educational system, new thoughts and ideas as a way of getting rid of the people's troubles and they tried to reveal this with their works. In this article, the effect of Ismail Gasprinskī of Crimea and his Terjuman Newspaper on the formation of Jadid Period Uzbek Literature and the Uzbek intellectuals of the period are studied.

Keywords: The Jadid Period of Uzbek Literature, Jadid Movement, Ismail Gasprinskī Crimean Tatar Turkish intellectual and his Terjuman Newspaper

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Cedid (Yenilik) Devri Özbek Edebiyatı ve Kırım-Tatar Türk Aydını Gaspıralı İsmail Bey

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Öz

Modern Özbek edebiyatının 1905-1930'lu yılları Cedid Dönemi Özbek Edebiyatı olarak adlandırılır. Daha kapsamlı bir ifade ile Milli Uyanış Devri Özbek edebiyatı olarak bilinen bu dönemde Kırım-Tatar Türk aydını Gaspıralı İsmail Bey ve onun Bahçesaray'da neşrettiği Tercüman Gazetesi, devrin Özbek aydınları ve bunun doğal neticesi olarak Özbek edebiyatına doğrudan ve kapsamlı biçimde etki etmiştir. İsmail Gaspıralı'nın 1893 yılında Buhara'ya gelerek buranın emirini ziyaret etmesiyle başlayan yenilik hareketleri hız kesmeden devam eder. İsmail Gaspıralı kendine özgü kurmuş olduğu ve "usul-i cedid" adı verilen okulu Buhara'da açtıktan sonra bu yenilikçi akım bütün Türkistan'a hızla yayılmaya başlar. Bu hareket neticesinde Türkistan'ın çeşitli yerlerinde mezkûr adı taşıyan okullar açılır. Abdullah Avlanî, Mahmud Hoca Behbudî, Hamza Hekimzâde Niyazî, Abdurauf Fitrat gibi aydınlar fikir olarak yenilik yanlısı bir tutum sergilemişler, halkın sıkıntılardan kurtuluş yolu olarak yeni sistem eğitim düzeni, yeni düşünce ve görüşler, modern hayatın gereksinimlerini uygulamanın şart olduğunu benimsemiş ve eserleri ile bunu ortaya koymaya çalışmışlardır. Bu yazıda, Kırım-Tatar Türk aydını Gaspıralı İsmail Bey ve Tercüman Gazetesinin Cedid Devri Özbek Edebiyatına etkisi ve devrin Özbek aydınları dönem ve eserleri bağlamında ele alınmıştır.

Anahtar Kelimeler: Cedid Dönemi Özbek Edebiyatı, Cedid Hareketi, Kırım-Tatar Türk Aydını Gaspıralı İsmail Bey ve Tercüman Gazetesi

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Узбекская литература эпохи Джедид (Cedid) и Крымско-татарский просветитель Гаспирали Исмаил Бей

Резюме

1905-1930 годы в современной Узбекской литературе называют – Узбекской литературой Джедидского периода. В этот период, который в более широком смысле известен как узбекская литература эпохи национального пробуждения, крымско-татарский турецкий интеллектуал Гаспирали Исмаил Бей и издаваемая им переводческая газета в Бахчесарае оказали прямое и всестороннее влияние на узбекскую интеллигенцию того периода и, как естественное следствие этого. И инновационные движения, начавшиеся с приезда Гаспирали Исмаила в Бухару в 1893 году и посещения его ордена, продолжают, не замедляясь. После того, как Исмаил Гаспирали открыл в Бухаре свою школу под названием «усали-и джедид», это направление стало быстро распространяться по всей турции. В результате этого движения школы с вышеупомянутым названием открываются в различных частях турции. Такие интеллектуалы, как Абдулла Авлани, Махмуд Ходжа Бехбуди, Хамза Хекимзадениязи, Абдурауф Фытрат, заняли позицию в пользу инноваций с точки зрения идей, они пытались раскрыть это своими работами, которые принимают новый порядок системного образования, новые идеи и мнения, необходимость применения потребностей современной жизни как способа избавления людей от проблем. В этой статье обсуждается влияние крымско-татарского турецкого интеллектуала Гаспирали Исмаил Бей и газеты-переводчика на узбекскую литературу эпохи джедидов, а также на период и творчество узбекских интеллектуалов того периода.

Ключевые слова: узбекская литература периода джедидов, движение джедидов, крымско-татарский турецкий интеллектуал, Гаспирали Исмаил бей и газета переводчик.

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Introduction

In the early 1900s, as in Uzbek social life, many innovations occurred in literary life. The ideas and activities of Ismail Gasprinskī are effective in calling this period Jadid. In calling this period Jadid the ideas and activities of Ismail Gasprinskī are effective. The innovation movements that started with Ismail Gasprinskī's visit to Bukhara in 1893 in which he also visited the Amir of this place continues without slowing down. After Ismail Gasprinskī established the school named "usul-i jadid – new method" in Bukhara, this innovative movement begins to spread rapidly all over Turkestan. As a result of this movement, schools with the mentioned name were established in various districts of Turkestan.

There is rapid progress especially in the field of press publishing. In the early 1900s, dozens of newspapers and magazines were published in Uzbek language. The name of the first newspaper of this period is "Terakki (progress)". In such newspapers and magazines, people are called for unity and solidarity in terms of language and culture. It is aimed to raise the spiritual feelings of the people by expressing concepts such as national issues and freedom. We see that the famous Uzbek litterateur Munevverkarī Abdurashidhanov, was an editor for Khurshid, the newspaper which was published during this period.

There were some opponents of the Jadidists in this period of society. Especially some religious groups complained that newspapers, magazines and similar activities were not good. There were heavy accusations and conflicts in the answers given to these people from newspaper columns.

It should be clearly stated that the Jadid Period holds an exceptional place in Uzbek language and literature.¹ It is not a concrete statement to say that the foundations and establishment of the modern Uzbek language took place during this period. Because many literary genres such as novel, story, drama and theatre have started to appear in Uzbek literature. Especially the increase of publishing activities and the continuous publishing of magazines strengthened the hands and minds of writers. The language

¹For comprehensive information on Jadid Period literature, refer to: Naim Karimov, *XX. Asr O'zbek Adabiyoti Tarixi*, O'qituvchi Nashriyoti, Toshkent 1999, p. 13-30.

used in such activities is Uzbek, which is the national language, has made important contributions in understanding and narration. The years when it was possible to talk about of a national language and a national literature was the Jadid Period.

According to Abdullah Avlanī's statements, those who read the Terjuman newspaper in the early 1900s were called "Jadidis" by the mullahs of the period. Ismail Gasprinskī, who is one of the leaders of this movement, was the publisher of the Terjuman newspaper. In understanding the general form of the period, these opinions of him about Jadidism are important:

"Brothers, stick heart and soul to public education affairs, and let's discuss the best ways to accomplish them with the help of intellectual Russians. It is a great honor to know, but to teach someone what you know is a greater honor as well as a sacred duty. Do not keep the knowledge you have learned only for yourself. Teach your friends, translate useful Russian works into Turkish, write works for our poor and ignorant people, try to establish new schools and ameliorate the existing schools, try to teach all kinds of art to people. I hope that the Crimean and Kazan muftis will help you with all means of this good and holy works. Brothers, these are the most honest and holy things to do. Even if people don't appreciate you now, one day your names will be remembered with gratitude. Don't forget the famous saying of Hazrat Ali. The ink of the scholar is as holy as the blood of the martyr".²

Ismail Gasprinskī (1851-1914)

Ismail Gasprinskī, who has an important place in the awakening of the Turks in Russia, pioneered in the birth of the idea of "unity" amongst all the Turkish intellectuals who came after him and who adopted the idea of Turkism, by putting forward the idea of "Unity at Language, Idea and Work". Ismail Gasprinskī spent his life on these activities considering that the most important communication tool is the publishing activities to enable the Turks – Muslims of Russia to achieve a modern lifestyle. The most important activity of Ismail Gasprinskī on behalf of the Turkish world was undoubtedly the newspaper Terjuman (1883). Previously, he could publish some local magazines called Tonguch (1881) and Mirat-i Jadid (1882), but Gasprinskī's applications to the Tsar government to publish newspapers were constantly rejected. Eventually, in 1883, he began publishing the newspaper Terjuman, which's fame would

² Mehmet Saray, "Rusya'nın Asya'da Yayılması". İstanbul Üniversitesi, Edebiyat Fakültesi, Tarih Enstitüsü Dergisi 10-11:279-302, İstanbul 1979-1980, p.566.

spread to the entire Turkish-Islamic world and which had a very important place in the awakening of the Turks of Russia. He was allowed to publish the newspaper by the terms of printing it with both Turkish and Russian translation of the text.

The first issue of Terjuman has sold 320 copies. We know that this amount has increased step by step to 20.000 subscribers. Apart from the Crimea, Gasprinskī has regular readers in the Ottoman Empire, Iran, Turkestan, Kazan, Siberia and Romania. His articles can be understood all over the Turkic World, because he writes in plain Turkish. In his own words, “With what should we burn the burned-out hearts? How to stand up a big nation that lays on the heedlessness desert” He tried to answer his questions all his life. For this, he will devote his life to strengthening the cultural unity amongst Turkish lands. Terjuman’s headline “Unity at language, idea and work” expresses this idea in the best way. In 1906, he published the magazine “Alem-i Nisvan”, printed 14 pages and every 15 days. The magazine’s owner was himself and the editor in chief was his daughter Shafiqa Khanim. In the same year, he published “Alem-i Subyan” to be used in education. It was printed weekly with 4 pages. Again the same year, he published a weekly humorous magazine called “Kah Kah Kah”. His life, which continued until 11 September 1914, ended at the age of 63. On September 12, he was buried close to his wife in the grave of Zincirli Madrasa.

Terjuman Newspaper (1883-1918)

Ismail Gasprinskī / Ismail Mirza Gasprinskī (1851-1914) was born on 20 March 1851 in the village of Avci near Bakhchisarai, Crimea. Ismail Gasprinskī, who spent all his life for Turkishness, Turkestan, Turan and the education of people of Turkestan, started publishing the newspaper Terjuman on April 10, 1883. This newspaper performed as the common voice, language and heart of the Turkish world. It was delivered to almost every part of the Turkish world. The main purpose of Ismail Gasprinskī is to educate, inform and develop the people by establishing new system (usul-i jadid) schools in Turkestan territory occupied by the Russians.³

The Terjuman newspaper, which Ismail Gasprinskī started publishing at the age of 32, is the first newspaper published in Crimea under the control of Tsarist Russia with Tatar Turkish. The first copy of the newspaper, printed in Russian and Tatar

³ Emek Üşenmez, *Yeni Özbek Edebiyatı, (Giriş-Edebiyat Tarihi-Metinler-Metin Tahlilleri-Sözlük)*, Akçağ Yayınları, Ankara 2013.

Turkish, was published on 10 April 1883 in Bakhchisarai. After the death of Ismail Gasprinskī in 1914, the newspaper was published by his close friend Hasan Sabri Ayvazov until 1918. The Terjuman continued its publication life for a total of 35 years. As long as Ismail Gasprinskī was alive, Terjuman continued its publication life for 31 years with the head writer Ismail Gasprinskī.

The Terjuman newspaper was published for 35 years as:

1883-1903 once a week

1903-1912 two or three issues per week

1912-1918 daily

The content range of Ismail Gasprinskī's Terjuman newspaper is quite wide. It is possible to find articles from the Turkish world such as Kyrgyz, Uzbek, Kazakh, Kazan Tatar, Crimean Tatar, Bashkir, Turkmen, Azeri Turks etc. and examples from their literatures (poetry, story etc.) in Terjuman newspaper, which includes articles on many subjects such as language, religion, education, politics, economy, diplomacy, literature, art, music etc. On the other hand, current news and evaluations from Britain, America, Balkans, Sudan, Egypt, Bashkortostan, Russia, Dagestan, etc. also have a wide coverage in the newspaper.

The Terjuman newspaper, which is the common voice of the Turkish and Islamic world, was introduced for the first time in this way with a facsimile and transliteration publication. Although many articles have been written about the life of Ismail Gasprinskī, who has left his mark on the Turkish world since the late 19th century, the publication of the Terjuman newspaper, which gives us the opportunity to know him in real terms, with the original text, is not only for the Turkish world, but also for Russia, Turkestan (Uzbekistan, Kazakhstan, Kyrgyzstan, Turkmenistan, Bashkortostan, Azerbaijan, Siberia, East Turkestan, etc.), the Balkans, Turkey, the Middle East is of great importance for Europe as well. Because, there are articles on many issues of today's world in Terjuman newspaper. In this regard, the Terjuman has the feature of being an international, not a local newspaper, with many information and documents.

Mahmud Khodja Behbudī (1874-1919)

This period, *Mahmud Khodja Behbudī* (1874-1919) from Samarkand, one of the pioneers of the jadid schools, was both a cleric a teacher and a literary man. *Mahmud*

Khodja Behbudī, one of the guides and pioneers of the Jadid movement in Turkestan, although has command of Arabian and Persian languages, he prepared books such as *Tarih-i Islam*, *Kitabet al-Atfal*, *Risalet-i Esbab-i Savad*, *Risalet-i Cografya-i Umrani* to be taught as a textbook in those period schools.

Behbudī is the first Uzbek theater and drama writer. The drama *Padarqush*⁴ was written in 1911 and was popular with the people and staged in many districts of Turkestan. *Pedarqush*, the drama of Mahmud Khodja Behbudī, which began to be staged on February 24, 1914, has a broad repercussion and was very popular. As a result of the impressions he received after his visit to Turkestan in 1916, A. Samoylovic felt the need to say the following: “A new literature has appeared in Turkestan. I was expecting this... The center of the new literature is Samarkand. Behbudī Effendi is the inspirer of young pens.

It is known that he has hundreds of articles. In his works, issues such as human rights, liberty, patriotism, public happiness are highlighted. Behbudī was caught and killed in the city of Qarshi in Uzbekistan in 1919.⁵ The location of his grave is still unknown. The studies about Behbudī in Uzbekistan are not on a large scale, but are mostly articles in magazines and newspapers that deal with his heroic aspects.⁶ The articles written by Hacı Muin in *Zerefshan* newspaper (25 March 1923) and *Uchqun* magazine (1923 / Issue 1) in 1923 are the most comprehensive articles about the birth, life and world view of Behbudī. Apart from these, the works of Begali Qosimov⁷ and S. Qosimov about the writer are significant.⁸ The life and works of Behbudī were written by A. Aliev.⁹ Selections from Behbudī’s works were published twice after compilation.¹⁰

Munavvarkarī Abdurashidov (1878-1931/1934?)

He is one of the leading poets, educators, journalists and nationalist Jadid writers in Turkestan. Munavvarkarī Abdurashidov, who was born in Toshkent in 1878, became prominent with his poetry, writer and educator qualities.

⁴ For comprehensive information and evaluation about this drama, refer to: Shuxrat Rizaev, *Cadid Dramasi*, Sharq Nashriyoti, Toshkent 1997, p. 52-60 and 135-149.

⁵ Safo Matjon, Sharafjon Sariyev, *O'zbek Adabiyoti*, (nashriyotchi noma'lum), Toshkent 2009, p.149.

⁶ S. Ahmedov, “O'limdan Qo'rqmagan Mutafakkir”, *Sovet O'zbekistoni San'ati*, 1989, 2-son., Suhrat. Rizaev “Padarkush Yohud Samarqand Tarixidan Lavhalar” *Vatan Gazetasi*, 1994, 39-son.

⁷ B. Qosimov, “Karvonboshi”, *Yoshlik Jurnoli*, 1990 yil, 1-son.

⁸ Solih Qosimov, “Behbudiy va Jadidchilik” *O'zbekiston Adabiyoti va San'ati*, 1990 yil 19, 26 Yanvar.

⁹ Ahmad Aliyev, *Mahmudxo'ja Behbudiy*, Yozuvchi Nashriyoti, Toshkent 1994.

¹⁰ Behbudiy, *Tanlangan Asarlar*, Ma'naviyat Nashriyoti, Toshkent 1997-1999.

He established Usul-i Jadid schools since the beginning of the 20th century. Munavvarkarī Abdurashidov, who also prepared different textbooks to be taught in these schools, appears as a Jadid intellectual who has accomplished very important works in public education and national struggle after the Russian occupation of Turkestan.

“Khurshid” newspaper, which Munavvarkarī Abdurashidov started to publish in September 1906, was published for 3 months and closed in November 1906. It was asserted as a reason that the newspaper was carrying out objectionable activities. The primary reasons for closure were the criticism of non-native factors and the awakening of the sleeping nation. Munavvarkarī Abdurashidov continued his work in newspapers¹¹ and publications close to the Jadid movement after the closing of the Khurshid newspaper.

Munavvarkarī Abdurashidov, who also actively took part in nationalist organizations, also chaired such non-governmental organizations. Munavvarkarī Abdurashidov, who chaired the Islamic Council established in Toshkent in 1917, has undertaken important duties in administrative affairs.

Munavvarkarī Abdurashidov, who did important works in the field of theater, as in many fields during the Turkestan Ministry of Education, established the Turkestan Country Theater Group to set the theater stages in all cities of Turkestan.¹² Munavvarkarī Abdurashidov, who undersigned important works on educating the people and saving them from ignorance by opening many Jadid schools, was arrested and imprisoned in 1924 because his activities were deemed objectionable by the Soviet administration. The writer, who was subjected to torture and persecution in prison, was killed by a firing squad in 1934

Tolegen Hodjamyaroglu (Tevella) (1883-1939)

Tolegen Hodjamyaroglu (Tevella), born in 1883 in the Ab-i Nazeer neighborhood of Kokche sub-district of Toshkent is one of the leading poets and journalists of Uzbek Jadid literature. His father, Hodjamyar Djiyanbayoglu, died in 1909. Tolegen Hodjamyaroglu (Tevella), who studied in the old school, studied at the Russian national schools with the Beylerbeyi madrasah in Toshkent. He worked with

¹¹ Terakki (1906-1907), Khurshid (1907), Shohret (1907), Tuccar (1907), Asia (1908), Sada-yi Turkestan (1914-1915), Nejat (1917), Kengesh (1917).

¹² Zeki Velidi Togan, *Bugünkü Türk İli Türkistan ve Yakın Tarihi*, Enderun Kitabevi, Ankara 1981, p.520.

Usmanbek Salihdjanbayoglu between 1900-1910 and later worked in various commercial organizations between 1910-1917.

Tolegen Hodjamyaroglu, who started to write poetry since 1910s, was the student of Yousef Saryami (1840-1912), one of the famous Uzbek poets, from Sayram city of Turkestan. His master gave him the pen name of Tevella.

Tevella, whose poetry began to be printed in various publications in the 1910s, is one of the intellectuals who gives priority to the patriotism and national feelings and regards this as a matter of honor. His poems and articles began to be published in magazines such as Terakki, Seda-ye Turkestan, Shohret, Seda-ye Fergana. The occupation of Turkestan inflicted deep wounds in his heart. When we look at his poems, we can easily see how painful and hurtful Turkestan's condition was at the beginning of the century.

Tevella's poems not only have a didactic and adviser feature that tries to awake the people from woolgathering but also have great literary value in terms of language and literary style.

Abdurauf Fitrat (1886-1938)

Abdurauf Fitrat (1886-1938) from Bukhara, a poet, writer, translator, statesman, politician and considered one of the founders of Uzbek literature, is a versatile writer.

Fitrat, who has an important role in the establishment of 20th century Uzbek writing language and literature, has hundreds of articles in the fields of language, literature, art, etc. Fitrat is one of the essentialists of the period of national revival of Uzbek literature. He is one of the most prominent names on educating and leading Jadid movement like Mahmud Khodja Behbudī. Fitrat was also one of those who came to Turkey and stayed here for a while, like Behbudī. Fitrat came to Istanbul with the help of Jadidists. Fitrat, who stayed in Istanbul between 1909 and 1913, personally describes how he got here, his educational life, changes in his worldview and how he became a Panturkist. Fitrat returned to Bukhara again in 1913 and established new schools in Qarshi and Shehr-i Sebz cities. Devoting himself to activities in the field of education and culture, Fitrat had been in Moscow and Petersburg between 1923 and 1924, where he taught language lessons. He was awarded the title of professor (1924) by St.

Petersburg (Leningrad) State University.¹³ One of the most remarkable works that Fitrat did when he was in Tashkent was the establishment of a group called *Chagatai Grungi*, which he believed that he could make the revolt and voice of the Uzbek people against the current regime, and being a member here. *Chagatai Grungi* officially started work in the late 1918 and early 1919. Amongst the members of this formation are names such as Fitrat, Qayum Ramazanov Sharasul Zunnun, Elbek, Shakirdjan Rahimi, Gulam Zaferi, Mir Molla Shermuhamedov, Ghazi Yunusov, Cholpan, Batu, Sandjar Siddiqov, Mennan Ramzi and Uygun.¹⁴

One of the most important aspects of Fitrat for whole Turkish language and literature is undoubtedly, his effort to bring Kutadgu Bilig's Fergana copy to Tashkent to make it reach until today. Bukharan researcher and writer Abdurauf Fitrat pursued the mentioned copy of Kutadgu Bilig, which he had heard before. In 1924, he went to Nemangan and met the owner of the copy, Muhammed Hadji Ishan Laleresh, and it was as he was successful to get the copy from him. Abdurauf Fitrat delivered the copy to the Tashkent Esasi Library.¹⁵ Fitrat, who founded the Bukhara Public Education Society with a group of his Turkestani friends in Istanbul, wrote his first work *Munazara*, while he was in Istanbul.¹⁶ But the language of this work is Persian. *Munazara* takes place in India. It deals with the intellectual debates of a Bukharan professor and a European man on many topics, along with *usul-i jadid*. In fact, the Bukharan professor here is Fitrat himself. Uzbekistan's approaching process to Europe after the national delimitation has affected Fitrat in many ways, and has led to major changes in his perspective. Fitrat, in his second work in the form of a collection of poems, *Sayha* (1911), expresses feelings like longing for the homeland, love of Bukhara, independence.¹⁷ Most of the books written by Abdurauf Fitrat about grammar were prepared as textbooks for *jadid* schools of the period. Among them are two books dealing with the grammar of Uzbek, *Sarf I* (O'zbek Tili Qoidalari Tugrisida Bir Tacriba¹⁸ and *Nahv II* (O'zbek Tili Qoidalari Tugrisida Bir Tacriba¹⁹, *Ana Dili*²⁰ prepared with Kayyum Ramadan and Shakirdjan

¹³ S. Matjon, Sh. Sariyev, *ibid*, p.151.

¹⁴ Z. Said, *Tanlangan Asarlar*, G'afur G'ulom Nomidagi Adabiyot va San'at Nashriyoti, Tashkent 1974, p.81-82.

¹⁵ Emek Üşenmez, *ibid*, 2013, p.5.

¹⁶ Begali Qosimov, "Fitrat (Chizgilar)", *Sharq Yulduzi*, 1992, p.170.

¹⁷ B. Qosimov, *ibid*, p.170.

¹⁸ Abdurauf Fitrat, *Sarf, O'zbek Tili Qoidalari Tugrisida Bir Tacriba, Birinchi Kitob*, O'zbekiston Davlat Nashriyoti, Samarkand-Tashkent (1923, 1925, 1926, 1927, 1929).

¹⁹ Abdurauf Fitrat, *Naxv, O'zbek Tili Qoidalari Tugrisida Bir Tacriba, Ikkinchi Kitob*, O'zbekiston Davlat Nashriyoti, (the last edition is in Latin alphabet), Samarkand-Tashkent (1925, 1926, 1927, 1930).

Rahimi, Tajik grammar book²¹, in which he wrote the rules of Tajik language. Unfortunately, *En Eski Moghol Dili Lugati - Oldest Mongolian Language Dictionary*²², which can be considered as one of his most important works, has not been published.

Among his textbook studies about literature field, his books *Eng Eski Turk Adabiyoti Namunalari*²³ (1927), in which the writer gives examples from Gokturk, Karakhanid, Khwarazmian, Kipchak literary field, *O'zbek Adabiyoti Namunalari*²⁴ (1929), consisting of text samples of the old Uzbek literature language period, *O'quv*²⁵ prepared as a textbook for elementary school senior students and published in Baku, *Sharq Shaxmati* (1928), *O'zbek Klassik Musiqasi va Uning Tarixi* (1927), *Fors Shoiri Umar Hayyom*²⁶ (1929), *Adabiyot qoidalari*²⁷ (1926), which he has prepared as a handbook and textbook for literature teachers and enthusiasts, is a kind of literary knowledge and theory book, - this work was republished by Hamidullah Baltabayev in 1995²⁸, *San'atning Mansha'i* (1926) and *Aruz Haqida*²⁹ (1936) are among his important works in the field of literature theory.

Fitrat, who is also an important theater and drama writer, has many theater plays and dramas like *Temur sag'anasi* (1918), *O'g'izxon* (1919) *Hind ixtilolchilari* (1921), *Abo Muslim* (1916), *Chin Sevish* (1920), *Abulfayzxon* (1921), *Begijon* (1916), *Rahbari najot* (1915), *Oila* (1916), *Arslon* (1926). *Qiyomat* and *Mavludi Sharif* (1916) are religious works. These works are pioneers in awakening of national consciousness in Uzbeks, and reading and reviving the past period literature. Together with his friends from Turkestan studying abroad, Fitrat made some demands from the Jadidist elders by putting forward more innovative ideas. Demands in the direction of change, separated the Jadidists into two groups as old and new, namely right and left. The head of the right side was Abdulvahid Buhanov, and the head of the left side was Fitrat.³⁰ The views of

²⁰ Abdurauf Fitrat, *Ona Tili*, (nashriyotchi noma'lum), Toshkent 1918.

²¹ Abdurauf Fitrat, *Qayidahoyi Zaboni Tociki*, (nashriyotchi noma'lum), Toshkent 1930.

²² Xamidulla Boltaboev, *Fitrat va Jadidchilik*, Alisher Navoiy nomidagi O'zMKN, Toshkent 2007, p.251.

²³ Abdurauf Fitrat, *Eng Eski Turk Adabiyoti Namunalari, Adabiyotimizning Tarixiy Uchun Materiallar*, O'zbekiston Davlat Nashriyoti, Samarkand-Toshkent 1927.

²⁴ Abdurauf Fitrat, *O'zbek Adabiyoti Namunalari I*, O'znashr, Toshkent Samarkand 1928.

²⁵ Abdurauf Fitrat, *O'quv*, Maarif Kütüphanesi, Baqu and Bukhara 1917.

²⁶ Abdurauf Fitrat, *Fors Shoiri Umar Hayyom*, Qizil Qalam O'zbekiston Inqilob Yazuvchilari Camiyati O'z Nashri, Fitrat, *Tanlangan Asarlar 2 jild* p. 134-172 (nashr: Xamidulla Boltaboev), Toshkent-Samarkand 1929.

²⁷ Abdurauf Fitrat, *Adabiyot Qoidalari*, (nashriyotchi noma'lum), Toshkent Samarkand 1926.

²⁸ Xamidulla Boltaboev, *Adabiyot Qoidalari*, O'qituvchi, Toshkent 1995.

²⁹ Abdurauf Fitrat, *Aruz Haqida (O. Xoshim taxriri ostida)*, O'zSSR Fanlar Ko'miteti Nashriyati and then O'qituvchi, Toshkent 1936, Toshkent 1997, p. 80.

³⁰ B. Qosimov, *Maslakdoshlar, Istiklol Fidoyilari*, Sharq Nashriyoti, Toshkent 1994, p.82.

Fitrat in this period was effective in the creation of the above mentioned works, one of the rare examples of the dramas of the Uzbek theater at the beginning of the 20th century.

Fitrat studies in Uzbekistan started to gain importance after 1980. Fitrat's works were published³¹ both as selection and collections. Researchers such as Begali Qosimov, Hamidulla Baltabayev and I. Ganiyev have done many large and small studies on Fitrat. Of these, I. Ganiyev, made doctorate studies on the dramas of Fitrat³² and on the other hand Hamidulla Baltabayev³³ made doctorate studies on the place and importance of Fitrat in 20th century Uzbek literature. Hamidulla Baltabayev dedicated most of his work, which he collected several articles, those he wrote on Fitrat.³⁴ Apart from these, Hamidulla Baltabayev's works on Fitrat³⁵ are very important in terms of collecting Fitrat works. Indeed, during my meeting with the writer, I witnessed his studies and efforts about Fitrat. The study, which is related language and grammar studies of Fitrat, was published by M. M. Kurbanova.³⁶ However, until now, works about Fitrat have not been published collectively. In order to collect Fitrat works, first of all, the countries visited by Fitrat and his works should be approached with records and documents. Also changing alphabets confront researchers as a difficulty in collecting and evaluating Fitrat works.

Abdulla Avlanī (1878-1934)

Abdulla Avlanī (1878-1934), one of the pioneers of the Jadid movement, is one of the writers of the Turan newspaper of that period. The writer, born in Toshkent and stands out among the writers of the Jadid period with the educator aspect and draws attention with the works of children's literature. Abdulla Avlanī places emphasis on education, literature and theater studies. Abdulla Avlanī is a prominent person that comes to mind when we have to speak of children's literature, education and pedagogy

³¹ Abdurauf Fitrat, Fitrat 1886-1938, *Chin Sevish: She'rlar, Dramalar, Makolalar (mas'ul muharrirlar: Begali Qosimov, Sodir Erkinov)*, G'afur G'ulom Nomidagi Adabiyot va San'at Nashriyoti, Toshkent 1996.

³² I. G'aniev, *Fitrat Dramalari Poetikasi*, Fan Nashriyoti, Toshkent 1998.

³³ Xamidulla Boltaboev, *20 Asr O'zbek Adabiyotshunosligi va Fitratning Ilmiy Merosi*, Fan Nashriyoti, Toshkent 1996.

³⁴ Xamidulla Boltaboev, *Mumtoz So'z Qadri*, Adolat Nashriyoti, Toshkent 2004, p.79-146.

³⁵ Xamidulla Boltaboev, *Fitratning Ilmiy Merosi*, Xazina Nashriyoti, Toshkent 1996. Xamidulla Boltaboev, *Fitrat Adabiyotshunos*, Yozuvchi Nashriyoti, Toshkent 1996. Xamidulla Boltaboev, *Abdurauf Fitrat*, (nashriyotchi noma'lum), Toshkent 1992, Xamidulla Boltaboev, *Fitrat, Tanlangan Asarlar, 1-4 tom*, Ma'naviyat Nashriyoti, Toshkent 2000, 2002, 2006.

³⁶ Muxabbat Qurbonova, *Abdurauf Fitrat va O'zbek Tilshunosligi*, Universitet Nashriyoti, Toshkent 1997.

in Uzbekistan. The poetry part of the Uzbek children's literature anthology begins with Abdulla Avlanī. He wants the next generation to grow up morally virtuous. The books he wrote were used as textbooks just like those of other Jadid writers. Avlanī, who is a versatile writer and educator, has been named with nicknames such as Hidjran, Nabil, Indemes, Molla Avlanī, Shapalak, Sureyya, Chal, Chegibay etc.³⁷ Avlanī died in 1934, in Toshkent where he was born in.

Abdulla Avlanī prepared these textbooks and guidebooks: *Birinchi Muallim*³⁸ (1909), *Ikkinchi Muallim* (1912), *Turkiy Guliston Yoxud Axloq*³⁹ (1913), *Maktab Gulistoni* (1913), *Adabiyot yoxud milliy she'rlar* (1909-1916). The work named *Turkiy Guliston Yoxud Axloq* by Abdulla Avlanī left its mark on Uzbek literature. This work, which is very popular among the Uzbek people, was inspired by the Iranian poet Sadi's *Guliston* work. This study, which describes qualifications of people with national and spiritual values, is identified with Abdulla Avlanī. This work of Avlanī was published for many times. The first edition was made in 1913 by the lithography technique with the Arabic alphabet in Toshkent Ilin printing house. Abduselam Abdurahimoglu is the copyist of this edition. The second edition of the work was printed in Arabic alphabet in 1917, again in Toshkent. The second edition's copyist is Abdulmennan ibn Abdulmecit. The third edition of the work was printed in 1967 by the O'qituvchi publishing house with various arrangements. The O'qituvchi publishing house, which made the 4th edition in 1992, included the original text of the work in Arabic and the new text in the Cyrillic alphabet. Also, a dictionary of 'difficult words' has been added for easier understanding of the work. The 5th edition of the work has been published by Maneviyat publishing house in 1998.

He is one of the pioneer representatives of the Uzbek Literature with his plays such as *Advokatlik oson mi?* (1914) *Pinak* (1916), *Biz va Siz* (1917), *Boran*, *Ikki Sevgi*, *Tulki va qarg'a* (fairy tale), *Hasad Balosi* (story) and various articles, poems.

Abdulla Avlanī studies in Uzbekistan gained momentum after independence. The writer's works have been published in two volumes.⁴⁰ The first volume consists of poems and lessons. The work was edited out by Begali Qosimov. Begali Qosimov did

³⁷ S. Matjon, Sh. Sariyev, *ibid*, p.155.

³⁸ Abdulla Avloniy, *Tanlangan Asarlar 2 tomlik*, Ma'naviyat Nashriyoti, Toshkent 1998.

³⁹ Abdulla Avloniy, *Turkiy Guliston Yoxud Axloq*, *Tanlangan Asarlar*, Ma'naviyat Nashriyoti, Toshkent 1998.

⁴⁰ Abdulla Avloniy, *Tanlangan Asarlar I-II Jildlar*, Ma'naviyat Nashriyoti, Toshkent 1998.

one of the most comprehensive studies on Abdulla Avlanī.⁴¹ Avlanī works were published in Toshkent at various times.⁴² Rahmetulla Barakaev, who is the scientific secretary of the Institution of Ali Sher Navaiy Language and Literature of Uzbekistan, is known with the studies of Uzbek children's literature. One of his studies on Abdulla Avlanī's works, deals Abdulla Avlanī with the most comprehensive and perfect way in Uzbek children's literature.⁴³ Rahmetulla Barakaev also prepared and published the work of Abdulla Avlanī belonging to the history of Islam and the prophets.⁴⁴

Khamza Hakimzāde Niyazī (1889-1929)

Khamza Hakimzāde Niyazī (1889-1929), one of the writers of Uzbek Jadid, is a big educator and theater writer. The writer, born in Qo'kan, the capital of the Fergana province, has textbooks such as *Yengil Adabiyot* (1914), *O'qish Kitobi* (1914), *Qiroat Kitobi* (1915). Contributed significantly to the Uzbek language with his dramas and poems⁴⁵, the poet's *Divan-i Nihani* (Nihani is the appellative of poet), as well as his poetry collections, his novels *Yangi Saodat* (1914) and *Uchrashuv* (1915) as examples of prose, has an exceptional place in terms of language. The drama *Perenji Sirlari, Burungi qozilar yoki Maysaraning ishi* (1926), *Zaharli hayot yoxud ishq qurbonlari* (1916) constitutes the ascending steps of the Uzbek drama.

One of the leading writers of the 20th century, Komil Yashin (1909-1997) eternalized the life of *Khamza Hakimzāde Niyazī* with his novel *Khamza*. The main themes in his works are national independence, freedom, education and the guide of young generations. *Khamza Hakimzāde Niyazī* is best remembered for his works in the field of Uzbek literature and his contributions to the formation of the Uzbek theater. Perhaps this aspect of the writer's predominance will be that the biggest theater building in Toshkent was named after him. In addition, the name 'Khamza' was given to many places in Uzbekistan. One of the stations of the Toshkent subway and one of the central divisions of the city of Toshkent was named 'Khamza'.

⁴¹ Begali Qosimov, *Abdulla Avloniy*, O'qituvchi Nashriyoti, Toshkent 1979.

⁴² Abdulla Avloniy, *Toshkent Tonggi*, (nashriyotchi noma'lum), Toshkent 1978, Abdulla Avloniy, *O'san Millat*, (nashriyotchi noma'lum), Toshkent 1993, Abdulla Avloniy, *Milliy Uyg'anish*, (nashriyotchi noma'lum), Toshkent 1978.

⁴³ Raxmatulla Barakaev, *O'zbek Bolalar Adabiyoti Va Abdulla Avloniy Ijodi*, Fan Nashriyoti, Toshkent 2004.

⁴⁴ Abdulla Avloniy, *Muxtasar Tarixi Anbiyo va Tarixi Islom*, (Raxmatulla Barakaev), Toshkent Islom Universiteti Nashriyoti, Toshkent 2008.

⁴⁵ S. Mirzaev, S. Shermuxamedov, *Hozirgi Zamon O'zbek Adabiyoti Tarixi*, Ozbekiston, Tashkent 1993, p.77.

Conclusion

As we have already mentioned that the Uzbek literature between the years 1905-1930 is called the Jadid Period Uzbek Literature. Ismail Gasprinskī, Crimean Tatar Turkish intellectual and his Terjuman Newspaper, had a direct influence on the Uzbek intellectuals of the Jadid period. “In the first decades of the 20th century the Jadid reform movement, consisting of followers of the Turkish journalist Ismail Gasprinskī, gained influence in Uzbekistan and throughout Central Asia. The Jadids’ primary concern was a new approach to education through so-called New Method (usul-i jadid) schools”.⁴⁶ Crimean Tatar Turkish intellectual Ismail Gasprinskī actively used the newspaper Terjuman and press activities to spread the idea of the Jadid movement. In this way, he managed to influence the Uzbek intellectuals. Uzbek intellectuals such as Abdullah Avlanī, Mahmud Khoja Behbudi, Hamza Hekimzāde Niyazī, Abdurauf Fitrat displayed a pro-innovation attitude as an idea. They emphasized that it is imperative to implement a new system education system as a way of getting rid of the troubles. This message is not only verbal but also, they put forward with their works. It should be clearly said that the Jadid Period holds an exceptional place in Uzbek language and literature. It is not a concrete statement to say that the foundations and establishment of the modern Uzbek language took place during this period. Because many literary genres such as novel, story, drama and theatre have started to appear in Uzbek literature. “Jadids organized New Method schools at the primary and secondary level, teaching pupils by modern pedagogical methods rather than by the rote learning that had been used in traditional schools. For the literate, Jadids published numerous short-lived newspapers and lithographed or printed many booklets. To reach the illiterate, Jadids created the first modern indigenous theatre, performing didactic plays intended to promote moral behaviour. These plays reached most of the principal towns of Turkestan, though in Bukhara and Khiva conservative Muslims delayed the entry of reformist theatre”.⁴⁷ Especially the increase of publishing activities and the continuous publishing of magazines strengthened the hands and minds of writers. The language used in such activities is Uzbek, which is the national language, has made important contributions in

⁴⁶ <https://www.britannica.com/art/Uzbek-literature/The-tsarist-colonial-period> (written by Khairoulla H. Ismatoullaev), (18.05.2020).

⁴⁷ <https://www.britannica.com/topic/Activities-of-the-Jadid-reformers-1707518> (written by Edward Allworth), (18.05.2020).

understanding and narration. The years when it was possible to talk about of a national language and a national literature was the Jadid Period.

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