

TURKESTAN JADID ENLIGHTENERS 'VIEWS ON EDUCATION OF GIRLS

Musallam Abdujabbarova

Head of the Department of Pedagogy and Psychology, Uzbek State Institute of Arts and Culture,
Candidate of Pedagogical Sciences, Associate Professor

Khaydarov Xolbek

Doctoral student of the State Institute of Arts and culture of Uzbekistan

Abstract. The article describes the views of Turkestan's Jadid enlighteners on the education of women in the late 19th and early 20th centuries. It was emphasized that the role of women in the life of society is directly determined by their worldview, knowledge, culture, and it is important to educate them in this way. It is written that women should also be educated in raising children in the family. Along with the idea that Jadid enlighteners should educate girls, we can see that they taught them in schools along with boys. This is especially true of the schools of AbdukodirShakuri in Samarkand, EshonkhojaKhankhojaev and Sobirkhon Rakhimov in Tashkent, and MuhammadjonKhaliqi in Kokand. Especially Sofizoda's "Read Mothers", Tavallo's "What Nurses Say", Rauf Muzaffarzoda's "Old Wishes from the New Year", SoraMuzaffaria's "The fault is in ourselves", SalimaYakubova and MahfuzaMaksudova's "Teacher's Problem" give different views on women's education. On the basis of various sources and archival documents, general conclusions are given.

Keywords: Jadid, enlighteners, female, women, girls, school, education, upbringing, family, child, source, archival documents, analysis, conclusion, recommendation.

Introduction

In building a new Uzbekistan, young people must study updated knowledge, as well as the cultural heritage of our ancestors. In particular, the valuable information about the family in our written heritage that has come down to us over the years is based on the life experiences of our ancestors. Their study and application are essential in ensuring the spiritual well-being of the individual. As the President of the Republic of Uzbekistan ShavkatMirziyoyev noted, "there is no other country with such a rich history and great scholars as our ancestors. We must study this heritage in-depth and pass it on to our people and the world." [1]

When it comes to the nineteenth century, the issue of educating women appears to be one of the less covered issues in historical sources. Therefore, researchers and political scientists who are currently thinking about this issue are putting different approaches on paper. However, it is worthwhile to study the role of women in society in direct connection with Islam in Turkestan. In Islamic jurisprudence, in addition to matters of faith and worship in fiqh, rulings have been issued on personal, social, including family matters. The books of jurisprudence also cover the issue of the family, that is, the rights and duties of the husband, wife, and children, which are present in almost every major work of jurisprudence. However, the creation of separate work on the specific family, especially women, is one of the rare events. However, such works have been written. Therefore, Jadid educators on the issue of the status of women have used such works as a basis for women to be educated both in society and in the family. For example, "TuruqunNisa" written in Arabic [15], "AkhlaiMuhsini" by Hussein WazKashifi in Persian [20], "Dur al-Ajayib" [4] and Rizouddin ibn Fakhriddin's "Tarbiyalikhotun" [10], written in Turkish, provide a great deal of information about the need for women to be educated. Therefore, the Jadid enlighteners wrote about it in their articles and works and tried to open girls' schools.

Main part

In the early twentieth century, issues such as the development of women as educated, knowledgeable, cultured, necessary and useful people for their society were also reflected in the views of Jadid enlighteners. Many articles, poems and works of art had been published on this topic. In particular, in Sofizoda's "Read Mothers" [11] and Tavallo's "What Nurses Say" [12], Turkestan women have become "dependent servants", and "semi-literate" who oppose their enlightenment, and their conclusion stated that enlightenment should be widely introduced. In addition to his poems advocating women's education and vocational training, Abdullah Avloni is critical of this issue and the question arises: "Who has been educating? Where is it done?". To this question [the answer is] "first home upbringing. This is mother's duty. The second is school and madrassa education. It is the duty of the father, the teacher, and the government." They object "What mothers do you mean: the ones who backward and illiterate themselves, they who can't educate since they have none" [2, 37]. Because, they say, "instead of education and upbringing, our mothers like to fight with their husbands and collect wealth for their daughters." [6] "The first reason why we leave the poor in this state (of ignorance) is our ignorance of the world," he said. Fathers, try to enjoy this light ... Love your innocent daughters to let them live joyously and happily in the world." [14] "Our girls don't need jewelry like necklaces and ones worn around armpits," she said. Honestly, don't adorn your girls with such jewelry. If you don't have a lot of money, open a girls' school in your neighborhood and bring in a better

teacher. Now try to educate us and make us worthy people. Enthusiasm!!! ” The article argues that girls need education and profession more than boys because they are the educators of the nation.

Rauf Muzaffarzoda, in his article "Old Wishes from the New Year", commented on what the national press should be like and in what direction it should develop, clearly stated, "Let our husbands and wives be acquainted with life, upbringing, and the world, and let their thoughts be open to the world." [8]. The most gratifying aspect is that in response to this appeal, articles by female authors covering the events related to the life and daily life of women in Turkestan have emerged. In this regard, Sara Muzaffaria's article "The fault is in us" is noteworthy. It discusses the rights of Turkestan women: "We have both talent and ability. There is also consciousness and thought. There is a power that governs countries, not just in one house, but in some lands." [9] The author calls on the women of Turkestan, who have become captives of the four walls [i.e. homes], dependent, oppressed by daily suffering, to unite, break the old way of life and live a new life. "But our women don't move much, and even if they do, it's not sufficient," she said. O women of Islam! Thirteen centuries of experience has shown us what and how the outcome of such a life would be. Some men of conscience came out of the ground (meaning progressive intellectuals) and rebuked us. But we have heard very little of the pleasant sounds of the earth." [9] Sara Muzaffariya wants to live on an equal footing with men, like European women, and to work in all spheres of society: "O Turkish woman! Our people have given us health and intelligence and innate talents and abilities! Who has the right to forbid her from revealing them?"

Muhammad ibn Safdar offered alien and new ideas on educational reform to many Muslim masses. Some of his ideas, of course, have also caused very serious controversy. First, it promotes the introduction of new methods in the education system, the introduction of conditions in the European education system in this regard, and the involvement of both boys and girls in education. Involving women in education has caused a great deal of controversy. Not only in the Arab world but also in the countries of the East, including the land of Turan, it has become one of the most controversial issues in the "Jadid (modern) and Qadim (orthodox traditionalists)" debates.

The clerics say in their statements that the "Shura-i Islamiya" has appealed for a fatwa on women's participation in the elections. However, the clerical community requires a ground for the fatwa. That is, the total number of voters in the election, what percentage of Muslims are in it, and how much need is there for women to participate in the elections? If their participation was required, information was needed on whether it would be possible to organize the election process in accordance with Sharia requirements. However, the "Shura-i Islamiya" did not clarify these issues in a timely manner: "... *If there is a shortage of men and women are to be involved in the election, what will be the order of the election?*" *Should women be kept in a separate place, or should they be exposed in front of a commission in a place mixed with men?* ” This appeal was one of the most difficult issues of its time. The reason was that the Shari'ah did not allow a woman to officially open her private parts in front of other men, and the official government did not allow the establishment of a special polling station for women.

The "Ulama Jamiyati" clarified the issue in an official statement to the government and received an official denial: "*As a result of the action, it became clear that the women were not given a separate place, that they were not allowed to open their faces in front of the commission, and that it had been customary for the new government which replaced the Governor-General of Turkestan. I was disappointed to receive a copy of this paper from the commission in 1917, No. 185, and sent a copy to the youth.*"

You said the words every way. According to this paper, if women want to vote, they will have to vote with their faces open.

The "Ulama Jamiyati" explains that it is advisable to run in the elections as a separate opposition group. In the election process, seats in the Duma are distributed equally among the political groups running in the election, which means that the more Muslim-majority groups there are, the more Muslims are elected, which is in the interests of the state, religion and nation.

Salima Yakubova and Mahfuza Maqsudova's article, entitled "The Problem of Teaching," discusses the need to open European-style schools for Turkestan women, with certified teachers who teach certain courses, and to pay them a certain amount of money [5]. It is noteworthy that the authors raise the issue of opening higher education institutions in Turkestan, which train women teachers, as in Europe. The problem of women's ignorance, in general, has always been a concern of progressives. They have even tried to shed light on the existence of this situation in other Muslim countries. In particular, an article said that "there are 5, 265, 250 women in Egypt." Of these, only 20,000, or one in a hundred women, can read and write. Most of them are European or Christian Arab women." [17] The author reiterates that "it is obligatory for a man and a woman to get educated like performing [five times obligatory] prayer." An article of this kind was written by Zahriddin Fathiddinzoda, which deals with the study and education of women.

Iskhakhan Ibrat also wrote about girls' education in his book "Tarikhi Madaniyat (The History of Culture)": "But when it comes to girls' school, it seems more difficult. The savagery of the people and the care of the parents for their daughters, not to send them to a man, not to know the power of science, especially in women, drowned in the ignorance, which seems to take fifteen years to eradicate this backwardness. There are ways to do this if the husbands agitate their female teachers, so they would know the writing and arithmetic for a month or two from their teachers, and then they make themselves female teachers in the neighborhood and give them a lot of money. It is to

be hoped that in five to ten years five or ten teachers will be ready in every village, provided that their superior teachers control them from time to time.

However, when they say they should go to a teacher, the women say meaningless words. There is an example of this. For example, our wives from relatives were our guests. Among them were young girls studying with a teacher. She brought her book and I said, "Come, my daughter, you will be a mullah. Don't miss school anymore. Go every day." Then her mother asked me a question and said, "Brother-in-law, I don't want my daughter to go to school." I said why? She says, "The book has no Bismillah." I told her, "Bring your book." I opened it and there was a story about the tortoise that he was friends with a scorpion. There we go, "BismillahiRahmani Rahim. The tortoise told the scorpion," the women laughed. "Why are you laughing?" "No, it won't work," they said. I said, "Why not?" They said, "The story of the tortoise and the scorpion cannot be opened with 'Bismillah (rahmanirrahim).' Then I decided to give a lecture to them. I said, "O my relatives! In the beginning, when science was scarce, no science other than religion was taught in Arabia. Consequently, when they were forced to teach the Qur'an, it was a practice to put "Bismillah" in the Qur'an. If there is [Koranic] verse there is "Bismillah". It is impossible to put it into every word. The publishers of this book told stories that came to the minds of children. Therefore, they did not say "Bismillah" but respected it. For a book that teaches me to write words in these books, I would have sent the child back to school saying that he had made a book with words that fit his mind. Here is the ignorance in women! There is much ignorance of this kind. I said less, I didn't go into details. Very funny backwardness, I said, that's why girls' school is harder for many. It will be easier, inshallah. The action will be easier with help from the government. It is best for teachers to instruct their wives that the husband is teaching the wife and the wife is teaching the girls. This is the easiest way out in the countryside. For example, they trust female teachers. These are their own ways, which have been freely treated" [7, 137].

The Jadids tried to explain that the place and status of the educated woman in the family and society are unique. Sources say: "... it is necessary to educate wives and to enlighten their minds, and to educate them so that they can have good problems with their husbands and raise their children and know everyday life better." [3]

Results and Discussions

In general, the Jadids promoted the issue of women's education in every possible way. Obstacles to them along the way did not stop the Jadids either.

Abdulkadir Shakuri began teaching boys and girls together at his school in Samarkand. His wife helped teach the girls. Abdulkadir Shakuri's case angered the local rich and the clergy. However, similar schools have begun to open in other cities in Turkestan. In Tashkent, 3 girls studied at the Eshonkhoja Khonkhojaev's New Method School, and 15 girls studied at Sabirkhon Rakhimov's school [19]. In 1913, Muhammadjon Kholiqi first established an "UsulJadid" and then a girls' school in the Galchasoymahalla of Kokand. His sister Soliyakhan Abduhaliquizi taught female students [13, 46].

Women educated in Jadid schools were concerned about the state of Uzbek women. In 1906, a woman from Kokand, Tajiya, wrote a letter to the first Turkish-language women's magazine complaining on behalf of Uzbek women about the situation of Turkestan Muslim women:

"Dear Shafiqakhanum, we humbly let you know the following:

It is well known that in Russia today, great importance is attached to freedom, rights, growth and reform. Muslim women also have their own weekly magazine and it is known that they are able to write down their opinions, questions and suggestions. We just welcome it! However, thanks to the Muslim women working in the center of Russia, we regret that we are not able to perform our duties here at the same level. While others are working hard, we, the Sart Muslim women, are still asleep, unaware of many things. In just a few lines of the newspaper, it would be written that we, the Sart Muslim women, have no knowledge of our rights in comparison with the women of Crimea and Kazan! If our situation was stated, our future could be improved through reforms and we would have our rights.

But will it happen? Oh, that poverty! We all need science and education!

If we do not have knowledge now, it will not be possible in the future. It should be noted that only one in a hundred Muslim women can read and write. There are probably no Muslim women in the world who are as deprived of their rights as we are.

We don't want to raise our children as ignorant as we are. We can't help the Nogai (i.e. Tatar) teachers who are trying to open a girls' school for our children. It must be acknowledged that our attempts to acquire knowledge do not give us a way out, but cause us hardship and we should acknowledge that we are numb. If we continue on this path, one day, we are sure that the names of Muslim women will be mentioned with hatred in the pages of history. Allow us to change our situation, carry out reforms, to follow their example! Let us send our children, boys and girls to Nogai (Tatar) school!" [1]

Tajiya's letter to the editor is a unique example of Turkestan women's pre-revolutionary publishing. The letter raised issues raised by the Jadids at the time, but it is very rare that they were highlighted by Tajiya as a women's issue. Tajiya emphasizes that Sartiya (i.e., settled peoples of Turkestan or Uzbeks) women are unaware of their rights and that the only way to save them is to provide them with modern education. Her appeal is the call of the Jadids, that is, to change Islamic education in a way that is appropriate to modern, Western education. Tajiya's thoughts and ideas reflect her connections to Islamic life and the Turkish press. In her address, she referred to the

actions of Muslim women in Russia, that is, women of Tatar descent. This was because she saw herself in an environment of Muslim women and believed that solutions to problems could be found in a broader Islamic community.

Tajiya lived in Kokand, which saw an influx of immigrants. The city had received many Russians and Tatar Muslims after the Russian Empire had introduced the railway service in the area. Kokand merchants, Tatars, Russians, and Central Asians had invested in cotton and grain exports, and the city developed into a banking system. In 1900, Kokand had four publishing houses, several bookstores, and the new-style Jadid schools were added to a number of schools and madrasas. Tajiya's argument that if women have modern knowledge, they can get rid of social problems can be traced back to the same logic that was debated by the Women's Branch of the Communist Party after the second decade.

The Jadids' efforts to improve women's lives and promote new, modern education had caused complaints by some. The columnists of the Turkestan Provincial Newspaper accused them of stripping women of their religious attire required by Sharia and causing them to become literate and ignorant of religion. Efforts to encourage women to read and get an education have been met with angry protests from religiously conservative Muslims.

In 1907, another Turkestan woman, Nojiya wrote a letter to Muslim members of the Duma. In her clearly stated letter, she complained that Muslim women were trapped by men within four walls and that Sharia law gave women rights such as trade and pilgrimage, that Istanbul and Egyptian women exercised these rights, and demanded that Muslim members of the Duma grant these rights to Turkestan women.

In general, the active actions and appeals of Turkestan Muslim women on reforms during the Russian Empire provided for secondary rights: political and religious, Islamic rights. Nojiya's referral of her appeal to the Imperial Duma's Muslim deputies signaled womens' political civil rights before the government. At the same time, she emphasizes that the rights granted to women by the Sharia have been violated by Muslims and that if they are educated, they will be able to regain their rights.

Jadid women also continued their activities. Among them was SaodatkhonAminova who was born in 1892 in Tashkent. Her father Muhammad Aminbek, the son of Kokand khan Khudoyorkhan, was an interpreter/translator in the administration of the Governor-General of Turkestan in Tashkent. SaodatkhonAminova grew up in a famous house. She marries the son of a big landowner named HakimjonKhodjaev. However, Saodatkhon could not be happy to have a child. Instead, in 1924 she was forced to divorce. When SaodatkhonAminova returned home, she began to live in poverty and loneliness in the care of her brothers ...

On July 11, 1938, SaodatkhonAminovawas arrested on charges of political crimes under Article 57, paragraph 1 and Article 67 of the Criminal Code of the USSR. On the same day, an order was issued and a search had been conducted in the apartment where she lived in Tashkent, Turkestan mahalla, 29 YangiShahar Street. The search included photographs of brothers Mansurbek and Temurbek, letters from Mr. Niyozbek from Turkey and IslombekKhudoyarkhanov from Paris on July 4, 1938, as well as the novel "Last Days" and a map of the Moscow region. According to a personal questionnaire completed on July 12, 1938, SaodatkhonAminova's family members including her brother Islombek, who lived in France, and her brother SayyidAzamatbek and Mansurbek, who had already been imprisoned were mentioned.

In the first interrogation on July 13, 1938, an Afghan man came to her house in the autumn of 1936, and reported that her brother IslombekKhudoyorkhanov had sent 500 sums through the consulate, and earlier that year through Islombek's father-in-law Smirnov had received two silk scarves. However, NKVD officers were not interested in this information. They saw Saodatkhon as an important link between Mustafa Chokaev and the Kazakh counter-revolutionaries through IslombekKhudoyorkhanov. As a result of the efforts of investigators, a group of young Kazakhs living in Tashkent was arrested. Among them was Isa Kashkinbaev, head of the functional diagnostics department at the Semashko Institute of Physical Therapy in Tashkent, who was once linked to the AlashOrda movement.

On July 10, 1938, under pressure from the NKVD Isa Qashqinbaev had testified that a Kazakh counterrevolutionary spy organization contacted well-known Pan-Turkist Mustafa Chokaev in Paris through NuriddinKhudoyorkhanov and that letters were written by KhojanovSultanbek on behalf of the organization and later letters were exchanged with Islombek's sister SaodatAminova. By July 13, 1938, 23 people had been arrested as members of the Kazakh "counter-revolutionary espionage insurgent organization" associated with Mustafa Chokay. The case of SaodatkhonAminovais thus linked to the "exposure" of the Kazakh counter-revolutionary organization in Tashkent. On July 23, 1938, it was decided that SaodatAminova had served Mustafa Chokay and the Kazakh counter-revolutionary organization through her brother Said Islombek. During interrogation on July 25, 1938, Saodatkhon denied the allegations against her and said that she had never carried out counter-revolutionary activities.

On December 17, 1938, by a special decision, the photos of Islombek, Azamatbek, Temurbek Khudoyorkhanov and the novel "Mehrobdan Chayon (Scorpion from the Altar)" were destroyed by burning. A medical certificate dated 11 January 1939 also states that Saodat Aminova suffered from stomach, high-blood pressure and heart diseases and was often under medical supervision in a prison hospital. In the indictment, signed on February 6, 1939, Saodat Aminova-PoshshaKhodjaevais accused of secretly communicating with the Afghan consulate, receiving espionage materials from the Kazakh counterrevolutionary organization, and receiving money

and gifts from her brother Islombek Khudoyorkhanov. This was based on the report of a secret agent named "Zirak" (apparently a woman) who received three parcels in 1936-37. Saodatkhon Aminova denies all allegations against her. Then, on April 2, 1939, the case was sent to the Special Council of the NKVD of the USSR, and on April 14 it was accepted for consideration by the prosecutor of the NKVD of the USSR.

On July 15, 1939, Saodatkhon wrote an application to the Prosecutor of the Uzbek SSR from cell 52 of the Tashkent Prison, stating that she had been imprisoned on charges of being a member of an unjust Kazakh nationalist organization and spying. She wrote - "Although I first heard the name Chokaev during the interrogation, that Sharipov and Aminov using insults and physical pressure day and night, like in a assembly belt line, made her sign the papers.

On November 11, 1939, from the 5th cell of the 4th Corps, she sent her second petition to the People's Commissar of Internal Affairs of the USSR. In it she was interrogated using repressive methods with small breaks of 22 consecutive days, claiming that she was a grandson of Khudoyorkhan; membership in the Kazakh nationalist organization; she took a package from the Afghan consulate and tried to charge Dr. Qarshinbaev through her brother, NuriddinKhudoyorkhanov, who had already died. "... It is as if my brother, who lives in Paris, sent me this package. This is all a lie. I am 48 years old. I am sick. I have been sick for 22 years. I divorced my husband fifteen years ago because of my illness and disability. I did not recover from my illness in prison either ... "and asked them to consider her case fairly. Both applications of the prisoner were accepted by the Secretariat of the Special Council of the NKVD of the USSR. Then, on March 10, 1940, SaodatAminova's case was heard and suspended because none of the charges against her were proved. On March 29, 1940, she managed to escape from the torments of prison by a special coupon. Also, another Jadid woman Sultanmuradova Maryam Jumaniyozovna was born on February 13, 1905, in Khiva. Her father, JumaniyazSultanmurodov, who was originally a farmer in the village of ChandirQiyot, took part in the 1916 uprising and was persecuted by the Khiva khan.

In 1917 he left the khanate with his family and was forced to live in Turtkul until 1919. Returning to the Khiva Khanate as a result of the revolution, JumaniyazSultanmurodov, with the help of the Bolsheviks, served as head of the Military Tribunal, chairman of the Council of People's Commissars of the Khorezm People's Republic, secretary of the Khorezm Communist Party.

JumaniyazSultanmurodov, as a progressive man, in 1911 sent his daughter Maryam to a new method Nogay (Tatar) school in Urgench. After studying there for five years, Maryam continued her education at a Jadid school in Turtkul due to the relocation of her family.

Maryam Sultanmuradova studied at the gymnasium of the Tashkent School of Education, then entered the Orenburg Tatar Pedagogical Institute for higher education.

Maryam, who came to Khorezm on a summer vacation in 1921, was appointed head of the literary department and then the women's department of the Central Council of the Khorezm Communist Party. Maryam found it difficult to fulfill this task because the difficult historical circumstances did not allow her to work as she wished. As a result, she returned to Tashkent in 1922 and applied to the Workers' Faculty of the Central Asian State University.

Conclusion

At the end of the 19th century and early 20th century, modern enlighteners realized the importance of educating women in order for them to find their place in the family and society. Sources related to women have cited works based on Sharia law as the basis for this. At the same time, the status of women in European culture was also cited as an example. It is mentioned in the works and articles of IshakhonIbrat, Abdulla Avloni, Rauf Muzaffarzoda, SoriyaMuzaffariya, SalimaYakubova, MahfuzaMaksudova from Turkestan. As proof of this, girls had been taught in the schools of AbdulkodirShakuri in Samarkand, EshonkhojaKhankhojaev and Sobirkhon Rakhimov in Tashkent, and MuhammadjonKholoqi in the schools in Kokand.

References

1. O'zbekiston Respublikasi PrezidentiShavkat Mirziyoyev: mamlakatimizdagi boy tarix, bobolarimizdekbuyukallomalarhechqayerdayo'q // "Xalqso'zi" Newspaper. December 21, 2018
2. Avloniy A. Turkiygulistoniyohudaxloq // Selected works. P.37
3. Birmusulmon // Turkistonviloyatigazetasi, September 20, 1912
4. Dur al-ajoyib. Mss No. 2674 at the Abu RayhanBiruni Institute of Oriental Studies, Uzbekistan Academy of Sciences
5. Yoqubova S., Maqsudova M. Muallimalikmasalasi // SadoiTurkiston. May 20, 1914
6. Indamas. Kim nimanixshiko'rar // SadoiTurkiston. December 7, 1914
7. Is'hoqxonIbrat. Tariximadaniyat // Mss No. 10117 at the Abu RayhanBiruni Institute of Oriental Studies, Uzbekistan Academy of Sciences Turakurgan, 1925. 137 folios.
8. Muzaffarzoda Rauf. Yangiyildaneskitilaklar // SadoiTurkiston. January 2 & 15, 1914
9. MuzaffariyaSora. Aybo'zimizda // SadoiTurkiston. August 23, 1914
10. Rizouddin ibn Faxruddin. Tarbiyalixotun. Mss No. 6548 at the Abu RayhanBiruni Institute of Oriental Studies, Uzbekistan Academy of Sciences

11. So‘fizoda. O‘qunglaronalar // SadoiTurkiston. May17, 1914
12. Tavallo. Hamshiralardintilindin // SadoiTurkiston. December 24, 1914
13. Tojiboyev R. Ma‘rifatfidoyisi / Sog‘lomavloduchun, Nos. 4-5, 1999, P. 46.
14. Toshkandlikbirmuallima. Na uchunibratolmaymiz // SadoiTurkiston. May 20, 1914
15. Turuqun-nisa. Mss No. 3075/II at the Abu RayhanBiruni Institute of Oriental Studies, Uzbekistan Academy of Sciences
16. FatxiddinzodaZaxriddin. Huquqnisvon // SadoiTurkiston. December 10, 1914
17. Xotunlardailmmaorif // Oyina (1914-1915). Tashkent, 2001. P. 72
18. National Archives of Uzbekistan, F-I-1, op.31, d.943, f.23
19. National Archives of Uzbekistan, F-I-47, op.1, d.1148, f.148.
20. HusaynVoizKoshifiy. AxloqiMuhsiniy. No. 7155 at the Abu RayhanBiruni Institute of Oriental Studies, Uzbekistan Academy of Sciences