

**THE VIEWS OF JADID THINKERS ON WOMEN'S RIGHTS AS A HISTORICAL AND  
SPIRITUAL FOUNDATION OF CONTEMPORARY GENDER POLICY**

**Hakimova Muyassar Rashidovna**

Senior Lecturer, Department of Philosophy,  
Foundations of Spirituality and Legal Education  
Termez State Pedagogical Institute

Email: [muyassarhakimova21@gmail.com](mailto:muyassarhakimova21@gmail.com)

ORCID 0009-0000-2826-2932

**Salayeva Aziza Muhammadmurodovna**

Fourth-Year Student, Department of National Idea,  
Foundations of Spirituality and Legal Education  
Termez State Pedagogical Institute

**Abstract**

This article examines the conceptual views of representatives of the Jadid movement, which brought about a revolutionary transformation in the socio-political thought of Turkestan in the early twentieth century, regarding women's rights and their paradigmatic significance within contemporary gender policy. The study employs comparative-historical analysis to investigate the philosophical, journalistic, and literary heritage of prominent Jadid intellectuals such as Mahmudhoja Behbudi, Abdurauf Fitrat, and Munawwarqori Abdurashidkhanov. The article demonstrates that the Jadids' ideas concerning women's education, reform of the family institution, and opposition to forced marriage should not be regarded merely as manifestations of Westernization; rather, they represented a fundamental movement grounded in Islamic progressivism and aimed at preserving and strengthening the intellectual and moral potential of the nation. The scientific novelty of the study lies in its synchronous analysis of the ideological and spiritual continuity between the socio-philosophical doctrine of Jadidism and contemporary models of gender equality in New Uzbekistan. The findings reveal the historical and spiritual foundations that connect Jadid reformist ideas with present-day gender policy initiatives.

**Keywords:** Jadidism, gender policy, women's rights, women's education, gender equality, radical individualism, spiritual foundations, Women's Notebook (Ayollar Daftari), social equality.

**JADID NAMOYONDALARINING AYOLLAR HUQUQLARI BORASIDAGI  
QARASHLARI ZAMONAVIY GENDER SIYOSATINING TARIXIY – MA'NAVIY  
ASOSI**

**Annotatsiya:** Ushbu maqolada XX asr boshlari Turkiston ijtimoiy-siyosiy tafakkurida inqilobiy burilish yasagan jadidchilik harakati vakillarining xotin-qizlar huquqlari borasidagi konseptual qarashlari va ularning zamonaviy gender strategiyasidagi paradigmaviy o'rni tadqiq etiladi. Tadqiqotda Mahmudxo'ja Behbudiy, Abdurauf Fitrat, Munavvarqori Abdurashidxonov kabi mutafakkirlarning falsafiy-publitsistik va badiiy merosi qiyosiy-tarixiy tahlil metodlari yordamida o'rganilgan. Jadidlarning ayollar maorifi, oila instituti islohoti va majburiy nikohga qarshi kurash bo'yicha g'oyalari shunchaki g'arbparastlik emas, balki islomiy progressivizm va millat genofondini saqlashga qaratilgan fundamental harakat bo'lgani yoritiladi. Maqolaning ilmiy yangiligi shundaki, unda ilk bor jadidchilik sotsial-falsafiy doktrinasi va Yangi

O‘zbekistondagi gender tenglik modellarining g‘oyaviy-ma’naviy vorislik qonuniyatlari sinxron tahlil qilingan.

**Kalit so‘zlar:** jadidchilik, gender siyosati, ayollar huquqlari, xotin-qizlar maorifi, gender tenglik, radikal individualism, ma’naviy asos, “Ayollar daftari” ijtimoiy tenglik.

### **Introduction**

In the twenty-first century, ensuring gender equality within society has become one of the most important prerequisites for the development of human capital and the achievement of sustainable development. In New Uzbekistan, protecting the rights and interests of women and expanding their participation in governance processes have become priority areas of state policy. However, any modern socio-legal reform is unlikely to be fully embraced by society unless it is grounded in national and historical traditions and values. In this regard, the spiritual and ideological foundations of the current gender strategy in Uzbekistan can be traced back to the Jadid movement that emerged more than a century ago.

The Jadid intellectuals’ progressive views on women's rights and education represented a significant departure from traditional social norms and laid the groundwork for social modernization. Their ideas should not be viewed merely as a historical legacy; rather, they continue to serve as an important intellectual force that inspires and supports contemporary reforms aimed at ensuring gender equality, enhancing women's social status, and promoting their active participation in public life. Therefore, the study of Jadid perspectives on women's rights remains highly relevant for understanding the historical and spiritual roots of modern gender policy in Uzbekistan.

The direct influence of Jadid thinkers on contemporary gender policy is most clearly reflected in the practical implementation of the conceptual idea that “**An Educated Mother Creates an Educated Nation**”. This fundamental ideological struggle contributed significantly to the formation of a modern legal framework aimed at protecting women from discrimination, oppression, and violence.

In his work “*Family*” (*Oila*), **Abdurauf Fitrat** viewed women not merely as homemakers but as active social and political actors capable of shaping the future of the state. This vision has found its continuation in contemporary Uzbekistan through the legally supported increase in women's representation in parliament and their growing appointment to leadership positions in various sectors of public administration.

Furthermore, the Jadids approached the issue of women's rights not as an act of blind imitation of foreign civilizations, but as a process rooted in the genuine humanistic principles of Islam. They advocated social reform through education, enlightenment, and moral development, emphasizing the importance of women's active participation in society. Their educational and reformist programs have provided an intellectual foundation for contemporary initiatives aimed at ensuring women's economic independence and encouraging their involvement in entrepreneurship and socio-economic development.

Therefore, the intellectual legacy of the Jadid movement continues to serve as one of the primary conceptual sources for understanding the legal, philosophical, and spiritual foundations of modern gender policy. The study of their ideas offers valuable insights into the historical continuity between early twentieth-century reformist thought and the contemporary efforts to promote gender equality and women's empowerment in New Uzbekistan.

As **Abdurauf Fitrat** once stated:

“If we desire our nation to be great and powerful, prosperous and affluent, and to enjoy a happy and honorable future, we must pay special attention to the upbringing of our girls and ensure that they receive knowledge and education. For the mothers of the nation are our

daughters. If the mothers who will educate future generations remain uneducated and trapped in ignorance, the nation itself will be destined for decline and deterioration”[1].

These historic words of Fitrat have transcended the status of a mere scholarly quotation and have, in many respects, become a practical guideline for the implementation of gender policy in New Uzbekistan. Today, special state grants, educational benefits, and support programs aimed at increasing women's access to higher education reflect the realization of the Jadids' vision of creating a society of educated and enlightened mothers.

In this context, the Jadid conception of women's education has retained its relevance across generations and continues to influence contemporary social policy. The idea that women play a decisive role in shaping the intellectual, moral, and cultural development of future generations has become an important component of modern gender strategies. Consequently, the status of women as a leading force in society and a key agent in determining the nation's future has gained stronger legal, social, and institutional recognition in contemporary Uzbekistan.

### **Main Part**

At the beginning of the twentieth century, the Jadid movement, which brought about a profound transformation in the socio-political and cultural life of Turkestan, regarded the protection of women's rights as a fundamental prerequisite for national liberation and social progress. Jadid intellectuals viewed gender equality not merely as a theoretical concept but as a practical objective to be achieved through comprehensive educational reform, the awakening of public consciousness through the press and theater, and the progressive interpretation of legal and Islamic norms.

As one of the leading figures and founders of the Jadid movement, **Mahmudhoja Behbudi** considered women's education to be the primary means of securing women's rights. He repeatedly emphasized that leaving girls without education was equivalent to rendering half of the nation incapable of contributing to its development. Through his publishing activities and theatrical works, Behbudi advocated the establishment of modern Jadid schools for girls, where, alongside religious studies, they would receive instruction in secular subjects such as mathematics, geography, and health education.

Moreover, Behbudi strongly condemned social practices that contributed to the deprivation of women's rights, including the payment of excessive bride price and the forced marriage of underage girls to significantly older men. He argued for the protection of women's rights within the institution of marriage and promoted the idea that marriage contracts should include provisions safeguarding women's legal and social interests. Through these efforts, Behbudi sought to create a more equitable social order in which women could actively participate in the intellectual, cultural, and social development of the nation.

Mahmudhoja Behbudi's socio-political views on women's rights are clearly reflected in a historical provision that he personally drafted for the *Program of the Turkic Federalist Party (Turk Adami Markaziyat (Federalist) Firqasining Maromnomasi)* in 1917:

“Every member of the nation who has reached the age of twenty and possesses legal capacity, whether male or female, regardless of class, religion, or denomination, has the right to vote and to be elected”[2].

This programmatic provision demonstrates that Behbudi viewed women not only as beneficiaries of educational reform but also as fully equal participants in the political life of the nation. His progressive advocacy for women's suffrage at the beginning of the twentieth century reflects a remarkably advanced understanding of political equality and civic rights.

Behbudi's proposal to grant women electoral rights can be regarded as one of the earliest historical and legal foundations for the contemporary promotion of women's participation in public administration and representative institutions in Uzbekistan. In this regard, the legal

guarantees ensuring women's representation in the Parliament of New Uzbekistan and their active involvement in decision-making processes can be viewed as a continuation of the reformist ideas advanced by Jadid intellectuals. Today, increasing the proportion of women in public administration and leadership positions to 30 percent has been identified as an important strategic objective of the country's gender policy, reflecting the enduring relevance of Behbudi's vision of political and social equality.

Another prominent representative of the Jadid movement, **Abdurauf Fitrat**, developed the socio-philosophical foundations of gender equality in his comprehensive work *Family, or the Rules of Family Management (Oila yoki oila boshqarish tartiblari)*. As Fitrat stated:

“A woman is not a slave to her husband; she is his equal companion in both happiness and sorrow”[3].

Through this statement, Fitrat emphasized that relations between men and women should be based on the principles of mutual respect, cooperation, and equality. He argued that the development of the family and the progress of society are closely linked to the realization of gender equality. His ideas provided a theoretical framework for understanding the role of women not merely within the household but also as active contributors to social advancement.

Fitrat advocated the protection of women's rights not through the blind imitation of Western models but through a proper interpretation of the genuine humanistic values embedded in Islam. He scientifically substantiated the notion that husbands and wives should enjoy equal legal and moral status within the family and that a woman should be regarded not as her husband's subordinate but as his life partner and intellectual companion.

According to Fitrat, the preservation of a nation's healthy social and intellectual potential, its economic prosperity, and its political independence depend directly on educated mothers who are aware of their rights and actively participate in social life. Therefore, he viewed women's education and empowerment as essential factors in the modernization and sustainable development of society. His ideas continue to retain their relevance in contemporary discussions on gender equality and women's participation in public life.

As Fitrat asserted:

“Depriving our women of their rights, treating them as mere beings devoid of dignity, and denying them access to education is entirely contrary to both Islam and humanity. A woman is not a servant in the household; rather, she is her husband's friend, companion, and equal partner in the pursuit of happiness and well-being”[4].

This profound statement reflects Fitrat's commitment to the principles of human dignity, social justice, and gender equality. His criticism of the discrimination and marginalization of women was not only a call for social reform but also a defense of the fundamental values of Islam, which he believed promoted respect, education, and equal moral worth for both men and women.

Today, Fitrat's ideas constitute an important spiritual and intellectual foundation for reforms aimed at protecting women from discrimination, violence, and various forms of social exclusion in Uzbekistan. His principle of “partnership and equality in life” has found practical expression not only within the institution of the family but also in the recognition of women as equal participants in social, economic, and political life. Consequently, women are increasingly acknowledged as active partners in governance, public administration, and national development.

Particularly noteworthy is the **Strategy for Achieving Gender Equality by 2030**, adopted by the Senate of the Oliy Majlis of the Republic of Uzbekistan on May 28, 2021. This strategic document serves not only as a confirmation of the values advocated by reformist thinkers such as Fitrat but also as a practical framework for ensuring equal opportunities and rights for women and men across all spheres of society. In this regard, contemporary gender policy in Uzbekistan

demonstrates a clear continuity between the reformist ideals of the Jadid movement and the country's ongoing efforts to promote gender equality and social inclusion.

Another prominent Jadid reformer, **Munawwarqori Abdurashidkhanov**, demonstrated remarkable practical and organizational leadership in promoting gender equality in everyday life. Through the establishment of modern-method schools in Tashkent, he paid particular attention to the education of girls and advocated not only for their acquisition of basic literacy and knowledge but also for their professional training, economic independence, and active participation in various spheres of society.

Together with other progressive intellectuals of his time, Munawwarqori supported the development of early women's publications and educational initiatives aimed at increasing women's social and political awareness. He sought to dismantle the barriers of conservatism and social prejudice that restricted women's participation in public life and hindered their intellectual development.

Munawwarqori Abdurashidkhanov's firm commitment to women's education and social independence is clearly reflected in the following statement from his programmatic article "*We Were Made Victims of Ignorance*":

"Leaving our women without education and professional skills is equivalent to breaking one wing of the nation. Only when our women are educated, aware of their rights, and equipped with the skills necessary to earn a livelihood and achieve economic independence will the nation embark upon the true path of progress"[5]

This statement illustrates Munawwarqori's conviction that the advancement of society depends on the active participation of educated and economically empowered women. He regarded women's education, professional development, and awareness of their rights as indispensable conditions for national progress and modernization.

The conceptual significance of this idea remains evident in contemporary Uzbekistan. Today, state policies aimed at increasing women's employment, promoting female entrepreneurship, and enhancing women's economic stability and self-sufficiency reflect the continuation of the reformist vision advocated by Munawwarqori and other Jadid thinkers. In this sense, his ideas serve as an important ideological foundation for modern strategies designed to strengthen women's socio-economic status and ensure their active contribution to national development.

The model of the "**skilled and economically independent woman**" advocated by Munawwarqori has found practical expression in contemporary Uzbekistan through initiatives such as the **Women's Notebook (Ayollar Daftari) system**, preferential business loans allocated to women, and the establishment of free vocational training centers. These programs are designed to enhance women's economic opportunities, support entrepreneurship, and facilitate their active participation in the labor market.

Economic self-sufficiency among women contributes not only to improving individual and family well-being but also to reducing the incidence of family instability and domestic violence. Furthermore, by increasing women's participation in economic activities, these initiatives strengthen the role of human capital in national development and contribute to the overall growth of social welfare and economic prosperity.

The large-scale reforms currently being implemented in New Uzbekistan to promote gender equality can therefore be viewed as a practical and logical continuation of the ideals envisioned by Jadid reformers more than a century ago. The intellectual and spiritual legacy of these thinkers continues to influence contemporary policy initiatives aimed at expanding women's rights, opportunities, and social participation.

This historical and spiritual continuity is particularly evident in four strategic dimensions of modern social development, where the reformist principles of the Jadid movement have been translated into concrete legal, educational, economic, and socio-political measures designed to advance gender equality and women's empowerment.

First, the Jadid principle that “**educating girls means educating the nation**” is reflected today in a range of educational support mechanisms, including special state-funded grants for women, government-sponsored tuition payments for female students from low-income families, and the provision of interest-free educational loans for women. These initiatives demonstrate the continued relevance of the Jadids’ belief that women’s education is essential for national progress and social development.

Second, while reformers such as **Fitrat** and **Behbudi** viewed women as active participants in the governance and development of society, contemporary Uzbekistan has witnessed significant progress in this regard. The legally guaranteed representation of women in the chambers of the Oliy Majlis, where their share has reached approximately 30–40 percent, as well as the growing number of women occupying leadership positions in local administrations, ministries, and the diplomatic corps, can be regarded as a practical realization of this reformist vision in the political sphere.

Third, just as Jadid literature strongly condemned all forms of discrimination and oppression against women, contemporary legal reforms have transformed these aspirations into enforceable legal norms. The strengthening of criminal liability for domestic violence and the introduction of protection order mechanisms have become important legal instruments for safeguarding women's dignity, security, and fundamental rights.

Fourth, the idea of **women’s economic independence**, advocated by Munawwarqori Abdurashidkhanov, has found practical expression through state programs aimed at supporting female entrepreneurship, specialized employment centers for women, and the implementation of the **Women’s Notebook (Ayollar Daftari)** system. These initiatives contribute to enhancing women’s financial stability, expanding their economic opportunities, and strengthening their role in the country’s socio-economic development.

Taken together, these reforms illustrate the continuity between the intellectual legacy of the Jadid movement and the contemporary policies of New Uzbekistan aimed at promoting gender equality, women’s empowerment, and inclusive social development.

Behbudi, Fitrat, and Munawwarqori did not seek to protect women's rights by excluding religion from public life. On the contrary, they challenged the false doctrines concealed behind fanaticism and ignorance and sought to reveal the genuinely enlightened and humanitarian essence of Islamic civilization. They provided comprehensive intellectual and legal arguments demonstrating that women's access to education, property ownership, and active participation in social life are not contrary to Islamic principles; rather, they constitute some of the most fundamental requirements of the faith itself.

This distinctive balance between religious values and social progress remains one of the most effective safeguards for ensuring gender stability in contemporary Uzbek society amid the challenges of the digital age and rapid globalization. Instead of adopting the model of radical individualism commonly associated with certain Western approaches, the Jadids promoted the interconnected principle of “**an educated woman – a strong family – a stable society.**” This concept continues to serve as an important ideological foundation for the social acceptance of contemporary reforms.

As a result, the secular and legal reforms being implemented in New Uzbekistan are perceived not as foreign innovations but as measures that are compatible with the nation's

historical, cultural, and spiritual values. The Jadids' intellectual legacy has therefore contributed to the natural and constructive acceptance of gender-related reforms by society.

As Munawwarqori emphasized:

“As long as our women remain uneducated, it is futile to speak of the progress of the nation”[6].

This statement encapsulates one of the central principles of Jadid thought: national development is inseparable from women's education, empowerment, and active participation in social life. More than a century later, this idea continues to retain its significance as an intellectual and moral foundation for contemporary gender policy and sustainable social development.

Today, within the global community, particularly in parts of the Middle East, South Asia, and certain Muslim-majority countries, challenges related to women's education, social exclusion, and legal discrimination continue to persist. In many societies, efforts aimed at expanding women's rights and opportunities are sometimes perceived as processes of secularization or Westernization, which may complicate the implementation of social reforms and limit their effectiveness.

In this context, the gender model advanced by Uzbek Jadid reformers offers a valuable intellectual and socio-cultural framework that may contribute to contemporary discussions on gender equality in Muslim societies. The Jadids demonstrated that achieving social progress, educational advancement, and gender equality does not require the abandonment of national identity, cultural heritage, or religious values. Rather, they argued that the principles of enlightenment, education, and social reform could be harmonized with the ethical and humanistic foundations of Islam.

From this perspective, the gender strategy of contemporary Uzbekistan, which reflects many of the educational and reformist ideals of the Jadid movement, may be viewed as an example of how modernization and cultural continuity can coexist within a predominantly Muslim society. The Jadids' intellectual legacy illustrates the possibility of promoting women's rights and social participation through approaches that are both culturally grounded and socially progressive.

Consequently, this heritage possesses significant potential as a source of intellectual inspiration for societies seeking to address challenges related to gender inequality, social exclusion, and barriers to women's empowerment. The Jadid experience demonstrates that sustainable reform can be achieved through a balanced synthesis of education, legal development, cultural identity, and humanitarian values, thereby providing a constructive framework for social transformation in diverse cultural contexts.

To ensure the effective application of Jadid philosophy in contemporary gender development and to achieve tangible practical outcomes, it is advisable to implement a number of strategic measures.

First, gender equality initiatives in educational institutions and mass media should be promoted not primarily through foreign terminology or externally derived models, but through the intellectual heritage of Jadid reformers. In particular, the principles articulated in Abdurauf Fitrat's *Family (Oila)* and the socio-educational ideas expressed in Mahmudhoja Behbudi's writings may serve as the foundation of a **“National Enlightenment-Based Social Model.”** Such an approach would facilitate the presentation of gender equality as an integral component of the nation's historical and cultural development rather than as an imported concept.

By grounding gender discourse in nationally recognized intellectual traditions, it becomes possible to strengthen public understanding and acceptance of gender-related reforms. In this regard, the promotion of gender equality through the Jadid legacy could elevate the concept from

a policy objective to a distinctive national value and intellectual brand, rooted in the principles of education, social responsibility, family well-being, and human dignity.

Second, the content strategy of the Uzbek film industry and social media platforms should be reconsidered in order to portray women not solely as victims of domestic and social challenges, but also as intellectual, determined, and influential individuals. In this regard, contemporary interpretations of the characters **Ra'no** and **Kumush** from the works of **Abdulla Qadiri** may serve as valuable cultural models. Presenting women as scholars, entrepreneurs, innovators, and leaders would contribute to the formation of more balanced and empowering representations of women in public discourse.

Third, contemporary institutions engaged in gender studies, including the **Family and Gender Research Institute**, should incorporate the socio-philosophical doctrine of Jadidism as a distinct and fundamental methodological direction within their research frameworks. Such an approach would facilitate the development of scientifically grounded national mechanisms for protecting women's rights and promoting gender equality while taking into account the historical, cultural, and spiritual characteristics of Uzbek society.

This nationally rooted approach has significance not only for Uzbekistan but also for the broader international community. In particular, it may offer valuable insights for addressing contemporary gender-related challenges observed in various regions of the world, including the Middle East and other Muslim-majority societies. By demonstrating the compatibility of gender equality with cultural identity, educational reform, and humanitarian values, the Jadid model provides a constructive framework for achieving sustainable social development and inclusive modernization.

### **Conclusion**

In the era of rapid technological and social development, ensuring gender equality and strengthening the principles of justice are not merely social necessities; they constitute fundamental prerequisites for unlocking the full potential of human capital and building a democratic society. Despite significant legal and institutional reforms, however, women's ability to fully realize their potential continues to be constrained by persistent social stereotypes, elements of everyday conservatism, and informal barriers that limit women's access to leadership and decision-making positions.

Addressing these challenges requires more than legislative measures alone. It necessitates a profound transformation of social consciousness, the consistent enforcement of the rule of law, and the creation of conditions that guarantee women's economic, social, and political empowerment. In this regard, the intellectual legacy of the Jadid reformers remains highly relevant, as it emphasizes the inseparable connection between education, social progress, and gender equality.

The achievement of the enlightened and progressive society envisioned by the Jadids depends on the continued promotion of equal opportunities for women and men, the elimination of discriminatory practices, and the strengthening of mechanisms that ensure women's full participation in all spheres of public life. Consequently, advancing gender equality should be regarded not only as a policy objective but also as a strategic priority for sustainable national development and social modernization in New Uzbekistan.

The findings of this study demonstrate that the Jadid movement of the early twentieth century placed the issues of women's rights and education at the center of national liberation and social transformation. The philosophical and legal legacy of prominent Jadid intellectuals such as **Mahmudhoja Behbudi**, **Abdurauf Fitrat**, and **Munawwarqori Abdurashidkhanov** continues to serve as a primary ideological foundation for shaping the distinctive national and spiritual model of gender policy in New Uzbekistan.

The uniqueness of the Jadid doctrine lies in its ability to establish a balanced synthesis between the principles of modern social development and the genuine humanistic values of Islam. The Jadids linked women's emancipation not only to individual rights and freedoms but also to the preservation of the nation's intellectual and moral potential and the strengthening of the family institution. Consequently, the ideas advanced more than a century ago, such as “**an educated mother – an educated nation**” and “**women's economic and political independence,**” have found practical expression in contemporary policies, including educational benefits for female students, support programs for women's entrepreneurship, and legal mechanisms designed to enhance women's representation in public and political life.

At the same time, contemporary challenges indicate that further efforts are required to overcome persistent social stereotypes, everyday conservatism, and informal barriers that continue to limit women's opportunities and social participation. In addressing these challenges, the systematic application of the Jadids' enlightenment-oriented approach remains highly relevant. Their emphasis on education, social awareness, and gradual reform provides an effective framework for promoting gender equality while preserving cultural continuity and social stability.

From this perspective, the gender model proposed by the Uzbek Jadids possesses significance beyond the national context. Unlike certain radical approaches that may create tensions between modernization and tradition, the Jadid model does not reject cultural and religious values; rather, it seeks to harmonize them with the principles of social progress and human dignity. For this reason, it may offer a valuable intellectual and moral framework for addressing contemporary gender-related challenges in various Muslim and Eastern societies.

In conclusion, a deeper understanding of the educational and reformist heritage of the Jadids, combined with its integration into modern legal and institutional frameworks, represents one of the most reliable pathways toward achieving social justice, advancing human capital development, and strengthening a democratic and law-based society in contemporary Uzbekistan.

#### REFERENCES

1. Fitrat, A. (1998). *Family, or the Principles of Family Management (Oila yoki oila boshqarish tartiblari)*. Tashkent: Ma'naviyat, p. 45.
2. Behbudi, M. (2006). *Selected Works* (Ed. by Begali Qosimov). Tashkent: Ma'naviyat, p. 178.
3. Fitrat, A. (1998). *Family, or the Principles of Family Management (Oila yoki oila boshqarish tartiblari)*. Tashkent: Ma'naviyat, p. 24.
4. Fitrat, A. (1998). *Family, or the Principles of Family Management (Oila yoki oila boshqarish tartiblari)*. Tashkent: Ma'naviyat, p. 18.
5. Abdurashidkhanov, M. (2003). *Selected Works*. Tashkent: Ma'naviyat, p. 44.
6. Behbudi, M. (2006). *Selected Works*. Tashkent: Ma'naviyat, p. 122.
7. Inomjonova, D. (2021). *Gender Equality and Women's Education in the Legacy of the Jadids*. Tashkent: State Scientific Publishing House of the National Encyclopedia of Uzbekistan, pp. 45–62.
8. Qosimov, B. (2002). *National Awakening: Courage, Enlightenment, and Devotion*. Tashkent: Ma'naviyat, pp. 112–135.
9. Karimova, N. (2019). *The History of Gender Relations in Turkestan (Late Nineteenth – Early Twentieth Century)*. Tashkent: Akademyashr, pp. 88–104.
10. Toshov, S. (2022). *Socio-Legal Reforms and the Sociology of Human Rights in Jadidism*. Tashkent: Sharq, pp. 142–160.
11. Hakimova, M. R. (2022). New Uzbekistan in the World's View: Achievements for Active Foreign Policy and Socio-economic Cooperation. *International Journal on Integrated Education*, 5(6), 423–427.