

Reflections on Literature Textbooks in the Journal "Maorif va o'qitg'uvchi"

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Abstract. *In this article, information about the journal "Maorif va O'qitg'uvchi" is provided, along with statistics on the literary and pedagogical critical articles published in the journal between 1925 and 1929. The article also discusses the book "Adabiyot to'g'risida xato nazariyalar" by G'ozil Olim, published in the 2nd issue of the magazine in 1925, which is also a criticism of the work "Amaliy ham nazariy adabiyot darslari" by Abdurakhmon Sa'diy, published in 1924, intended for high schools. Furthermore, The articles "Birinchi "O'rnak" darsligi, "Ikkinchi "O'rnak" darsligi" and "Uchinchi "O'rnak" darsligi" about the "O'rnak" textbooks for grades 1-3 written by Elbek, published in issues 2-5-6-7 of 1926, and critical articles by E. Sayid about the "Bilim" textbook written by Elbek, published in issue 2 of 1928, were analyzed. Reactions to critical opinions about textbooks were expressed.*

Key words: "Maorif va o'qitg'uvchi", literature, "O'rnak", "Bilim", critical article, Elbek, Abdurakhmon Sa'diy.

Introduction

A significant part of the literary-critical articles assessing the place of excellent works of art in the literary process and literary environment in Uzbek literature of the 20s and

30s of the 20th century were published in the journal "Maorif va O'qitg'uvchi". The journal was founded in Tashkent in 1925 by the People's Commissar of Education of the Republic of Turkestan, Rakhimjon Inog'omov, and ceased its activities in Samarkand in 1933.

"...Literary criticism, a part of literature, is a clear manifestation of scientific knowledge of the artistic development of society" [Nazarov, Rasulov, Qahramonov 2012 :22p]. Undoubtedly, these articles also serve as an important literary source in studying the history of the literary process and the literary environment. The issues of the journal from 1925 to 1929 published literary and critical articles that aimed to promote the development of literature and show the achievements and shortcomings of the works of their time. In the 4th, 5th, 6th, 7th, and 8th issues of the journal "Maorif va O'qitg'uvchi" in 1925, Vadud Mahmud's "Bugungi she'rlarimiz va san'atkorlarimiz" [Vadud Mahmud 1925: 54-58], G'ozzi Olim's "Adabiyot to'g'risida xato nazariyalar" [G'ozzi Olim 1925: 64-69], Cho'lpon's "Ulug' Hindiy" [Cho'lpon 1925: 74-78], Vadud Mahmud's "Turk adabiyoti tarixi" [6, 109-116b], Sherbek Ahmadiy (Ramul)'s "Birinchi o'rnak darsligi" [Ahmadiy Sh. 1926: 66-71], "Ikkinchi o'rnak darsligi" [Ahmadiy Sh. 1926: 45-49], "Uchinchi o'rnak darsligi" [Ahmadiy Sh. 1926: 49-52], "Rusiyaning buyuk adiblari" by Qubikuf in the translation by H.Nuri [Qubikuf 1926: 5-8], "O'qish kitoblarida fanniy xatolar" by E.Sayid [Sayid E. 1928: 53-55], "Qo'llanma va darsliklar tevaragida" by L. Xojayev [12, 55-56], "Sovg'a to'g'risida fikrlar" by Ramul [Ramul 1928: 55-57], and "Ahmad Yassaviy" by Fitrat [Fitrat 1927: 29-33] have been published. These critical articles evaluated materials in the fields of literature and education and showed to what extent their contribution to the development of this era was correct or incorrect. We cannot say that all the opinions expressed are without error or correct, but there are also some that are truthful.

The articles in the journal entitled "Bugungi she'rlarimiz va san'atkorlarimiz", "Ulug' hindiy", "Turk adabiyoti tarixi", "Rusiyaning buyuk adiblari", "Ahmad Yassaviy" can be classified as literary-critical articles, while the articles "Adabiyot to'g'risida xato nazariyalar", "Birinchi o'rnak darsligi", "Ikkinchi o'rnak darsligi", "Uchinchi o'rnak darsligi", "O'qish kitoblarida fanniy xatolar", "Qo'llanma va darsliklar tevaragida",

“Sovg‘a” to‘g‘risida fikrlar”, “Savodsizliqni bitiruvchining yo‘ldoshi” can be classified as critical articles of a pedagogical nature. In this article, we will focus on critical articles and debates on literature and textbooks created by A.Sa‘diy and Elbek.

Literature Review

G‘ozi Olim's critical article " Adabiyot to‘g‘risida xato nazariyalar" published in the journal's 2nd issue of 1925, is notable for its sharp opinions. It discusses Abdurakhmon Sa'diy's work "Amaliy ham nazariy adabiyot darslari" published in 1924, intended for high schools.

The 20s and 30s of the 20th century are considered the most intense period in Uzbek literary criticism. During this period, unique talents emerged and began to present their creative works to the public. One of such creators was Abdurahmon Sa'diy. His articles such as "Go‘zal san‘at dunyosida", "O‘zbek yosh shoirlari" and the book "Amaliy ham nazariy adabiyot darslari" were the result of such a bright talent. Criticism of the 20s is notable for its immediacy, intensity, ruthlessness, and richness of debate and contradictions. It was at this time that the first textbook on literary theory "Amaliy ham nazariy adabiyot darslari" was created.

G‘ozi Olim received this work with great joy, because until Sa'diy no one had dared to write about literary theory. In this regard, B. Do'stqorayev's words can be cited: "Until A. Sa'diy's "Amaliy ham nazariy adabiyot darslari" and Fitrat's "Adabiyot qoidalari", there was almost no theoretical literature in Uzbek literary studies. With the exception of one or two articles, these two books on literary theory were the first step towards creating a literary theory" [Do'stqorayev B. 1989: 64]. However, G‘ozi

Olim's joy after reading the work did not last long. He describes it as follows: "The author's lack of method, his distortions in style and language, the contradictory theories in the work, and the unnecessary repetitions surprised me" [G‘ozi Olim 1925: 64p].

The author divides the errors in "Adabiyot darslari" into two: 1) errors in theory, 2) errors in structure and language.

Materials and Methods

G'ozil Olim emphasizes that the author made many mistakes, such as writing several pages on a topic that could be expressed in four lines, filling it with unnecessary advice and repetitions, mistakenly calling "folk literature" "mass literature" and allocating 5 pages to such an important topic, and also including the mystic Sufi Olloyor in the "whitening" school when dividing our writers into literary schools and movements, equating him with Behbudiy and Gaspirinsky, placing creators such as Avloniy and Tavallo at the head of the literary school, making Navoi wander between different schools, and making mistakes by saying that Sufi literature developed during the time of Amir Temur. He criticizes the use of incorrect phrases such as "natural", "inner heart", "ear understands" in the work.

Results and Discussion

In his assessment of G'ozil Olim A. Sa'diy's work "Amaliy ham nazariy adabiyot darslari", there are some places where he takes an objective approach, although few, and at the same time, there are places where he evaluates it from the point of view of the ideology of that period. At the end of the article, he gives the following sharp assessment of the work:

1. It cannot be a scientific work.
2. Its language, terminology, and style are corrupt.
3. While claiming to be written on the basis of Marxism, the essence of materialism in this work is buried under the garbage of spirituality.
4. Since this work is a work without method, contrary to the foundations of education, and full of errors in thought, it cannot be a guide for our teachers and students.

G'ozil Olim's description of Abdurakhmon Sa'di as "a wanderer between the material and spiritual aspects of Marxism" shows that it was assessed in the spirit of the time. It is well known that literature is a work of the heart. However, the Marxist-Leninist ideology of the Soviet regime also dominated literature. Literature was not considered a work of the heart, a means of educating the spirit. In this regard, we can also understand from the words of N. Muminov [Muminov N. 2002: 14] that "A. Sa'di initially planned to explain the spirit and logic of literary science in his textbook.

However, the scientific committee did not consider it appropriate to include it in the textbook." True, we cannot say that the work is completely free from errors, the author has shortcomings in terms of language, terminology, and style, which are indicated in the article, and such shortcomings are also found in textbooks compiled by professionals. After all, where there is an achievement, there is also a flaw. However, one cannot agree with the opinion that: "While claiming to be written on the basis of Marxism, in this work the essence of materialism is buried under the garbage of spirituality."

The thoughts condemned by G'ozi Olim on page 78 of the work, "True, in every artistic poetic work, in addition to imitating nature, there is also the poet's identity", "We must not forget that man sees not the external world, but his inner world, that is, the world in his brain" are not out of place. Because a creator is a creator by experiencing feelings other than imitating nature, enriching his inner world and worldview. Of course, nature creates the basis for a creator to create a perfect work.

Since this textbook is the first textbook on literary theory, it is natural that there will be mistakes. A. Sa'diy created this textbook based on his vast experience and strong practice, and published a number of textbooks and theoretical manuals before creating it. "Qavoyidi ilova va unga ilova" (1911), "Adabiyot usullari" (1912), "Adabiyot muallimi" (1913), "Fan-tarbiya saboqlari" (1922), "Ish tarbiyasi ham ish maktabi" (1923), and so on.

In writing the work, A. Sa'diy used methods such as giving importance not only to theory but also to practical aspects, creating opportunities for students to think freely, giving clear examples, providing historical information where necessary, and using understandable terms as much as possible. In giving examples, he did not go from classical literature to new literature, but in the opposite direction. For example, first, theoretical information about the story is given, and then, as examples of true stories of the present day, he gives A. Qodiriy's "Uloqda", Cholpon's "Oydin kechalarda", and Fitrat's "Qiyomat". This book differs from Fitrat's "Adabiyot qoidolari" in that it is intended not only to reflect theoretical issues, but also to teach practical lessons related to the analysis of a work of art, even the history of writing. For this, after each topic,

there are special sections under the name "Ish", in which separate tasks are given. It is recommended to independently study the work of this or that poet-writer using these assignments" [Mo'minov N. 2002: 14].

A. Sa'diy's book "Amaliy ham nazariy adabiyot darslari" had great power in its time and was highly appreciated. Cholpon always gave a positive assessment to his works. Cholpon's Abdurahmon Sa'diy's "Adabiyot darslari" was announced to be released on the market about a month ago. However, a few days after the announcement, people who went to the state publishing house's store received the answer "The cover is not ready yet." Who knows, will those valuable things reach our Fergana in 6-7 months?" [Cholpon 1994: 151-152].

As we read this critical article to the end, we are surprised that not a single achievement has been shown regarding such a textbook. In any case, Abdurahmon Sa'diy's "Amaliy ham nazariy adabiyot darslari" continues to serve as a fundamental source for today's textbooks on literature and its teaching.

Another such controversial critical article is the article "Birinchi o'rnak darsligi", "Ikkinchi o'rnak darsligi", "Uchinchi o'rnak darsligi" published by Sherbek Ahmadiy in the 2nd, 5th, and 6th issues of the journal "Maorif va O'qitg'uvchi" in 1926. It is about the textbook for primary grades, which was published by the Uzbek State Printing House under the supervision of the "O'zbek bilim kengashi" in 1925 under the authorship of Elbek. First of all, the author sets the following requirements for the textbook: "It is known that school is a place that prepares for cultural life; and children at school are a group that will in the future, through scientific and scientific methods, resist the forces of nature: raise the cultural level of the majority and become organizers and socializers in their personal lives. To educate this group, to raise their spiritual level, it is necessary that specially compiled textbooks in schools at the beginning of intellectual education (in the period of gradual growth) should do great service in gradually improving the child's creative power, state spirit and spiritual vibration" [Ahmadiy Sh. 1926:66-71].

Sh. Ahmady begins his critical thoughts with the thoughts "Whichever direction the foundations of education and teaching methods and textbooks are directed towards, the

child's growth will be in harmony with nature and living things, will affect the surrounding life, and will expand his intellectual education in this direction" and begins a critical assessment of the "First sample lesson. His "...textbooks should include information related to nature, work (labor), social studies, arithmetic and these subjects. Therefore, the materials in the textbooks should be in accordance with our life, be connected to the child's wishes and goals, and ideologically fulfill major tasks in the teaching method." We can sense that the "O'rnak" textbook was evaluated from an ideological point of view from the very words. The article also criticizes that the materials provided in the textbook are far from the language of the child and that a lot of space is given to articles that are not related to the ideology of the poor. Therefore, the textbook is not in the spirit of a work school, there are no topics related to the social life of children, and revolutionary holidays did not even come to the mind of the compiler. Therefore, we cannot move on to poetry in the textbooks without writing our social-revolutionary struggles and class consciousness in the spirit of children.

The article continues by touching on the sections of the textbook "Maktab", "Uy", "Uy ichi – oila", "Jonivorlar", "Qushlar", "Kishi", "Fasllar", "O'simliklar va ma'danlar". Only the shortcomings of each section are mentioned. In general, no achievements are shown. For example, Chapter III, the following thoughts are expressed about the section "Uy ichi – oila": "In this, it was necessary to write light articles, excerpts, on topics such as family structure, family members, their relationships, the duties and professions of each member, the division of labor in the family, the influence of social life in the family. There are no solid excerpts that demonstrate these results. In stories such as "Meros bo'lish", "Totli sho'rva", "Turg'unning to'g'rilig'i", there is no feature that reveals any aspect of the family. Even the foolishness of teaching stories like "Meros bo'lish" to eight-year-old children is well known to those who are knowledgeable about the latest educational and upbringing methods. But isn't the idea put forward in Elbek's stories "Meros bo'lish", "Totli sho'rva" and "Turg'unning to'g'rilig'i" in this section the same as the family members that Sh. Ahmadiy talks about, their relationships, the duties and professions of each member, the division of labor in the family, the influence of social life in the family? The story "Meros bo'lish" highlights the kindness and positive attitude of the

family towards each other, the story "Totli sho'rva" shows that food obtained through honest work is always sweet, and the story "Turg'unning to'g'rilig'i" reflects the fact that children in the family grow up well-mannered and possess good qualities.

6 – In the "Kishi" section, such critical opinions were also expressed: "It is impossible to teach "The Old Man and Death" to a child without any connection to the proletariat. The child should not know about the non-existent thing called death. On the contrary, in order to accustom him to talk about matter, the textbook should instill in children a desire to think materialistically. The story "Baliq ila baliqchi" is exactly the same. No talking fish has ever been seen to this day. This is an obvious fact." These opinions are also unfounded. Because the story "The Old Man and Death" is not about death itself, but rather, the old man summarizes his deeds at the end of his life and teaches that it is necessary to do good so that it can be a lesson to others.

Almost all sections of the first "O'rnak" textbook were given such an assessment. Only one section, "Kashshoflar," and the technical side of the textbook were given a positive assessment. "The chapter on pioneers can be considered more correct. Sufficient information is given about the tasks and structure of pioneers. The book is 87 pages long and technically perfect."

Elbek's textbooks for 2nd-4th grade students include "Yozuv yo'llari" (Part 1, 1921), "O'zbekcha o'qish kitobi" (in collaboration with Fatih Sayfi, 1922), "O'rnak", "Bilim", "Boshlang'ich maktabda ona tili" (1923), and "Go'zal yozg'ichlar" (1925). In these works, we witness that the author, along with practical issues of methodological science, views the development of students' oral and written speech as a primary and extremely responsible task of pedagogy and methodological science: "A great task is to introduce a child to beautiful literature in order to properly educate him, and also to teach him to understand and read" [<https://jadid-media.uz/jadids/elbek>] writes Elbek. He is also a creator who has his place in the world of children. He understands well what should be paid attention to when educating the younger generation. In the three-part "O'rnak" textbooks he created for grades 1-3, he skillfully used texts appropriate for child education.

In the 5th issue of the journal “Maorif va O’qitg’uvchi” in 1926, Sherbek Ahmadiy published an article with his critical thoughts about the second “O’rnak” textbook. This time, he made the following demands on the example textbook: “The students of the second year are still 9-10 years old, and they cannot use various literary and scientific works, newspapers and magazines, even if they are written in any easy language. So, during the first year of study, the only textbook that addresses and answers their questions, helps them in their daily work, guides them in addition to the teacher, shows them various tasks and puts them on their shoulders - the only textbook is the textbook, so it is necessary to give the second year students a textbook specially designed for the program, printed in large letters, and helps the teacher in his daily work. The author also expresses only negative opinions about the second “O’rnak” textbook. He expresses his attitude to each section. “There are very few articles that are suitable and necessary for a somewhat regular textbook, such as 32,16,14,15-22-25-26. These cannot be assistants and good materials in every work. He makes harsh comments such as “too much space is given to materials that should be completely removed from the textbook, such as articles 9-10-12-16-17-20-24-3.”

The article concludes: “For some reason, revolutionary and seasonal holidays were not supplemented with articles on health, physical education, various diseases, measures to combat them, the life of pioneers, and social articles. The absence of even a single article about these writers makes us think that the work is not a textbook for a labor school, but for the “new” schools of the 17-18-20s. The inscription “under the supervision of the Council of Knowledge” makes us wonder why none of the book’s many shortcomings was noticed by the council?”

In the 6-7th issue of the journal “Maorif va O’qitgu’uchi” (Education and Teacher), Sherbek Ahmadiy published his third article under the pseudonym Ramul, expressing his sharp attitude to Elbek’s third textbook “O’rnak” (Example). This time, as always, only the shortcomings of the textbook were pointed out. The author made the following requirement for the third Model Textbook: “The fact that rural schools are generally three-year, and the teacher cannot continue his studies for more than three years due to the interference of the teacher in economic work and farming, and the current lack of

opportunities for teaching in villages for more than three years, forced rural schools to be made three-year and the program to be made three-year. The core of the knowledge given in the three years can be roughly stated as follows: the nature of the homeland, methods used to use the forces of nature for living based on studying labor methods, methods of improving economic and household work, and ways to improve, elevate, and flourish it." These requirements are not for 3rd grade students, but for specialists with a fairly high education. The demands here are burdensome for them.

Each section of the textbook is reviewed, and the aspects that need to be supplemented and the pages that should be completely removed are indicated. So, the author is not at all satisfied with this textbook. He expresses opinions about the textbooks such as "after remaining silent about the most urgent and important issues of the present time, and talking about monkeys and camel birds in a caressing manner, it is possible to call it a "politically and socially blind" textbook." The author himself seems to be embarrassed because he only mentioned shortcomings about the three "Example" textbooks: "After reviewing each section of the work, I-II-III, and saying that each of them is lacking, inadequate, and inappropriate, and finding a flaw in every word and expressing dissatisfaction with each article, the pen became a little uncomfortable..." he says. At the end of the article, we heard that Elbek, together with Arxangelskiy, a member of the Education Council, was writing a new textbook for labor schools according to a new program, and Elbek was asked, as if in a friendly way, if he would take into account the shortcomings we pointed out when writing a new textbook.

Teaching and upbringing are the main features of Elbek's work. About this, H. Uzokov said: "Elbek wrote in harmony with the cultural life of that time. He pondered over ways to teach the children of the people and make them conscious. In turn, he taught literacy to the youth and educated them to consciously perceive the essence of the red imperial system. This was a national motto for the imperial belt buckles" [Elbek 1999: 14]. Elbek loved children very much. The works in the textbooks mentioned above, while calling on the younger generation to fight for justice and good intentions, served as the main guide for educators in the 1920s and 1930s.

Along with Elbek's textbook "Oʻrnak" for primary grades, heated and controversial articles were also published about the reading and recitation book "Bilim" [Elbek 1926-1927: 83-87], edited by Lubensuf and Arxangelskiy and published by the Uzbek State Publishing House in 1926-1927. E. Said's article "Oʻqish kitoblarida fanniy xatolar" in the 2nd issue of 1928 of the journal "Maorif va Oʻqitgʻuvchi" is evidence of this. The article states that this textbook is important for primary grades, and if its shortcomings, although insignificant, are studied by teachers and published in the journal "Maorif va Oʻqitgʻuvchi", then they will have an excellent textbook. It is noted that he was one of the first to publish this article.

In the "Bilim" textbook prepared for second graders, the author touches on the stories "Balchiqli tuproq" and "Suvning ahamiyati". In the story "Balchiqli tuproq" which says, "Bricks, dishes, and white porcelain are made from muddy soil, which is slightly bleached. After it is pressed hard and turned into stone, stone pens and stone tablets are pressed out of it," E. Sayid objects, saying, "In a half-page article, mud changes its color every second, just like a fictional character seen in a movie. It is necessary to avoid writing such movie articles in textbooks. Especially when telling children something scientific, one should pay attention to making it as accurate as possible." He seems to accept this as nonsense. He evaluates it as a placeholder story.

The story "Suvning ahamiyati" is hastily and in a narrow frame. It expresses the idea that more should have been said about the importance of water. However, although the two stories differ in their themes, they are similar in their purpose. It is incomprehensible to attribute the idea of "a long story" to one of them and "a story that should have been said more" to the other.

Along with this, the story "Yoʻqsil kishi" [Elbek 1927: 77], which is given in the second book of the "Bilim" textbook, is noteworthy. In it, a student sees a poor man on the road. He was begging for food from everyone, shivering from the cold. He also reached out to the boy and asked for bread. The boy had nothing but books and notebooks. Therefore, he could not give anything to the poor man. He felt sorry for him. Even when he grew up, he could not forget this incident.

The author's skill is that the life lesson is expressed in the context of children's observation. Children who get acquainted with this story will think about helping those who are weaker than them, doing good.

Also, the following shortcomings are indicated about the "Bilim" textbook for 3rd graders: "There are very few pictures, and even those that are, are not beautiful. Most of the articles in the book show signs of not thinking about what they are writing about. Scientific errors stretch from the beginning to the end of the book. For example, if we take the article "Kuz ko‘rinishi" on page 16, it is said that the sun will go far away from the earth like a mother who has abandoned her child."

In our opinion, none of the comments made about the "O‘rnak" and "Bilim" textbooks are significant. They are the result of superficial approaches. As the author himself noted above, even though there are minor flaws, it was done with the desire to put them on paper and send them to the editor. The fact that the sun in the story "Kuz ko‘rinishi" leaves the earth and goes far away is an expression of this figurative image. Indeed, the sun moves away from the earth as it gets colder. To call this a flaw is like "making an elephant out of a fly."

Conclusion.

Elbek's methodical skills are known to all experts in the field from all his textbooks. First of all, he loves children, fights for their independent thinking. For this, he also creates manuals for teachers. Today, Elbek's textbooks for primary grades, such as "Sovg‘a", "O‘rnak", "Bilim", have their place.

During the period of sharp struggles in the 20s and 30s, textbooks written for schoolchildren by A. Sa'diy and Elbek served as an important source for developing students' literacy and preparing them for adulthood. In this, they not only made children knowledgeable, but also created a basis for them to feel the beauties of literature.

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