

Founders of National Libraries of the Jadid Movement (Late 19th Century, Early 20th Century)

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ABSTRACT

At the end of the 19th century and the beginning of the 20th century, with the movement of Jadids, several private libraries began to open in Turkestan. Among them were the libraries established by Obidjon Maxmudov, such as "G'ayrat," Abdullo Avloni's "Turon," the Qoqon-based Jadid Ibrahim Davron's "Modaro," Mirzo Xo'qondiy's "Ma'rifat," Isxoqxon Ibrat's "Kutubxonayi Ibrat" in Namangan, and Isoq Koshipovich's "Koshifiya." This article provides information about these libraries.

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In our country, with the beginning of the New Uzbekistan Renaissance era, national culture, national traditions, and national values are developing. The role of books and libraries in shaping our national spirituality is increasingly growing. President Shavkat Mirziyoyev's support for libraries and young librarians is not in vain. In today's era, where science and technology have advanced to an extraordinary level, the scope of the media, television, and computer tools is also expanding greatly. President Shavkat Mirziyoyev's support for libraries and young librarians is not without reason. Today, in an era where science and technology have advanced to the highest level, the scope of print media, television, and computer tools is also rapidly expanding. Today, in an era where science and technology have advanced to the highest level, the scope of print media, television, and computer tools is also expanding significantly. The culture of reading books and the methods of obtaining information from sources in libraries are continually expanding. If we look at our history, the Jadids, who laid the foundation for education, science, and progress in the Turkestan region, introduced new methods of schooling, publishing, theater, and even established schools and universities (institutes). They also founded libraries named 'Turon,' 'Ma'rifat,' 'G'ayrat,' and 'Zarafshan' through their own initiatives and funding. In the Jadid movement in Turkestan, the goal was to achieve national independence. To accomplish this, they aimed to open new schools, send students abroad, and bring back new knowledge and innovations from foreign countries to the region. "To eliminate illiteracy, they initially established new method (Jadid) schools. This method was introduced in Crimea in 1884 by Ismail Gasprinskiy, where 12 children were taught and became literate in just 40 days. In 1893, Ismail Gasprinskiy came to Tashkent, met with intellectuals, and provided information about the new (Jadid) schools. New method schools began to open one after another in Turkestan. The first of these was established in Samarkand in 1893 with the funding of Husainov, followed by schools opened in Kokand in 1898 by Salohiddin domla, in Eski Shah (Tashkent) in 1899 by Mannon qori, and in Andijan by Shamsiddin domla. In 1900, a new method school was established by Joraboy qori in Bukhara, and in 1903, Mahmudkhodja Behbudi created a new method school with his own funds. The Jadid leader Isxoqxon Junaydulloxjo's son, Ibrat (1862-1937), opened a free new school

in his own yard. He taught at his school using textbooks he wrote, such as 'Mufradod' (calligraphy), the art of Ibrat's pen, Mirajab's band 'Ilmi Ibrat,' and other textbooks. In Russian, Husayn Makayev taught from the book 'Ilmi Hol.' Examples of Isxoqxon Ibrat's works are preserved in several copies at the 'Kutubxona-i Isxoqiya' library, which he himself founded.

In 1911, there were 24 new method schools in Tashkent, 11 in Samarkand, 13 in Fergana, 10 in Bukhara, 6 in Andijan, and 5 in Namangan, totaling 69 schools, with 4,106 students attending. By 1917, the number of Jadid schools had increased to over 100. For example, in Kokand, Ibrahim Davron opened a new method school for girls, while Mirzo al-Ma'ruf Mirzo opened the 'Gulshani Mirzo' schools. Over 110 textbooks were written or translated specifically for the new schools in Kokand, and they were published in the Kokand pioneering print press. Ibrahim Davron, for the library he established, 'Modaro,' mentioned that he wrote the 'Cultural Riddles' lesson for the 2nd grade to enhance the children's intellect. Similarly, Mirzo Khokondiy stated that he wrote many textbooks for the 'Gulshani Mirzo' library at his school.

In Kokand, the Jadid leader Obidjon Mahmudov (1858-1936), who served as the Minister of Food and Foreign Affairs in the autonomy established in Kokand, initiated the publication of newspapers. Under his initiative, in February 1914, the newspaper 'Sadoi Fergana' was published, followed by the newspaper 'Ferganskoye Echo' starting from July 17, 1914. According to archival information, in 1913, Obidjon Mahmudov established a library named 'G'ayrat.' This library became famous not only in Kokand but also throughout Turkestan. Obidjon Mahmudov provided food, school supplies, and financial support to the 'Doril ul-Yetim' school for children, and he also paid a monthly salary to help establish the 'G'ayrat' library, which became an important cultural resource.

Obidjon Mahmudov always contributed to any noble cause for the development of the nation. Understanding that it was impossible to fight the czarist colonialists individually, he united progressive forces and engaged in large-scale social and political activities. According to archive documents, he was one of the active members of the 'G'ayrat' society. Some of the society's meetings were held directly at his house. The imperial officials themselves recognized the 'Sadoyi Farg'ona' newspaper as a publication with progressive tendencies. As for his publisher, he is praised as a skilled entrepreneur. At that time, because he had repeatedly expressed the opinion that the Turkestan region should be liberated from Russian rule, he was viewed with distrust.

Obidjon Mahmudov was an active member of the trade and industrial exchange society, which he established in the city of Kokand in 1906. It should be emphasized that, like all Jadids, he particularly focused on achieving economic independence during the struggle for independence. For this reason, he understood well that political, legal, cultural, and religious independence could not be achieved without first attaining economic independence. In a situation where the colonial government was opposing the rise of local landowners, businessmen, and entrepreneurs, he achieved great success in economic sectors. In the newspaper 'Sadoyi Farg'ona,' which he published, he published several articles related to economic matters.

For example, in one of the articles in the newspaper, information was provided about local trade, its past status, its unique characteristics, and advantages. According to the author, in earlier times, merchants were a respected class in society, holding a significant place. If someone was in trouble and came asking for money, they considered it their duty to offer help without hesitation.

Because Obidjon Mahmudov was an entrepreneurial figure, he paid great attention to economic matters, especially local industry, trade, and craftsmanship. In one of his articles in *Sadoyi Fargona*, he discussed local paper production craftsmanship and expressed his thoughts on this subject. The author states that in his time, unlike paper used for writing and bookbinding, which was imported from Russia and China, paper was produced locally in Turkestan, particularly in Kokand. This paper, made locally, was not only cheaper but also of good quality. The paper was primarily produced in the "Moyi Muborak" area of Kokand, and in earlier times, around 10-15 paper workshops operated there. However, as the author points out, at that time, only a few of these workshops were still operational.

Concerned about the decline of local paper production, O. Mahmudov urged the government leaders to pay attention to the development of this type of national craftsmanship: Perhaps it would not be surprising if this became a beneficial enterprise for the government. If they give it attention for another five to ten

years, they may open it up. Otherwise, it is possible that, without consideration, this craft may completely disappear.

The February 1917 bourgeois-democratic revolution in Russia gave a significant boost to the struggle for independence in Turkistan. In this struggle, Fergana's progressive leaders, including Obidjon Mahmudov, played a key role. He participated as an active delegate in the 10th session of the Executive Committees of Turkistan on April 10, 1917, where he presented his proposals on how to communicate the ongoing social changes to the public. During this period, the progressive leaders of Turkistan linked the fulfillment of all their hopes and aspirations to the Constituent Assembly of Turkistan and Russia. However, the unfolding historical and political events prevented this from becoming a reality. The October Revolution forced them to change their methods. From November 15-22, 1917, a Soviet of People's Commissars of Turkistan, led by I.F.Kolesov, consisting of Bolsheviki and Social Revolutionaries, was established in Tashkent.

From the very beginning, this government implemented a policy of chauvinistic colonialism, avoiding any approach to local peoples' governance, promoting violence, and disregarding national and religious customs. Displeased by this, the local population of Turkistan, along with their representatives, gathered in Kokand from November 26-29, 1917, for the 4th extraordinary congress of the region's Muslims, where they established the Turkistan Autonomy. In this government, O. Mahmudov was also a member, serving as the food supply minister. Shortly thereafter, in February 1918, the Turkistan Autonomy was forcibly overthrown by the Bolsheviki. After this, some of the Jadidists attempted to implement their ideas and goals through the activities of Soviet government institutions. During this period, O. Mahmudov worked in the Soviet administration, striving as much as possible to serve the people's interests. Obidjon Mahmudov was a true patriot of his nation.

According to archive information, in 1913, a Jadid from Crimea, Iskhak Komilovich Sharipov, opened his personal library in the city of Namangan. His collection included works of literature and scientific texts, particularly focusing on agriculture, and especially silk production and sericulture. Each book had a stamp with the word "Koshifiya" on it. In Tashkent, a Jadid school was opened by Munnon Qori, and in Andijan, one was established by Salohiddin Domla.

The opening of these schools was closely related to the writing of books and textbooks. In the new method schools, children learned to read and write in 2 years, while in the old, traditional schools, it took 5 years. The majority of Jadids, who were deeply aware of the essence and consequences of the progressive method and had gained full satisfaction from their own work, wrote many of the textbooks themselves. For example, Munavvar Qori (1878) wrote textbooks for the new method schools, such as "Adibi avlod" (1st reader), "Alifbe" (alphabet), and "Adibi soniy" (2nd reader) in 1907, publishing them at his own expense in the printing press in Tashkent and distributing them to schools. These textbooks were widely used in Turkistan even after the October Revolution.

The rise and awakening of the nation was not only linked to schools. In order to inform the broader public about world events, their social situation, and political developments, they paid attention to publishing newspapers, journals, and artistic-scientific collections. The reformists also made efforts to publish newspapers in the national languages. Using their own funds or sponsorship from wealthy patrons, they established printing presses in many cities of Turkestan to publish books, newspapers, and journals.

Starting from July 1870, the newspaper "Turkistanskaya Vedomosti" began publishing an Uzbek-language supplement. Shahimardon Ibrahimov was appointed as the editor of the "Gazeta of the Turkestan region." Initially, in 1906, Ismoil Obid served as the editor of the "Taraqiy" newspaper in Tashkent, and that same year, Munavvar Qori received permission to publish a newspaper. The "Khursid" newspaper (1906) had an 8-page format and was based in the Zanjirali neighborhood of Tashkent. Munavvar Qori published the "Najot Topgan" (1916) and "Kengash" newspapers, while Abdullah Avloni edited "Shuhrat" (1907), Akhmadjon Bektemirov edited "Osiyo" (1908), Asadullakhodja Ubaydullakhodjaev edited the "Sadoi Turkiston" newspaper (1914), and newspapers such as "Al Isloh" (1915-1918), "Najot", "Kengash", and "Turon" were also published in 1917.

In Samarkand, the newspapers "Samarkand (Behbudi)", "Oyna" were published; in Kokand, "Sadoyi Farg'ona" was published; O. Muhammadov's "El Bayrogi" and Ashurali Zohiriy's "Kengash" journal, and

H.H. Niyoziy's "Yurt" were also published, with Ashurali Zohiriy serving as the editor.

The publication of books and journals provided an opportunity for the newly established modern libraries and catalogs for the schools opened by the Jadids. The Jadids made significant contributions to the establishment of these libraries.

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