



THE NEW RENAISSANCE ERA OF UZBEKISTAN: THE JADID MOVEMENT AND ITS ROLE IN LIBRARIES AND EDUCATION

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ABSTRACT

The article discusses the beginning of the New Uzbek Renaissance era, associated with the development of national culture, traditions, and values. The author emphasizes the importance of books and libraries in forming national spiritual consciousness and provides examples of support for libraries and young readers from President Shavkat Mirziyoyev. The article also describes the historical role of the Jadids in the development of education and enlightenment in Turkestan, their efforts to establish new schools, libraries, and publish textbooks. Examples of prominent figures such as Ismail Gasprinsky and Obidjon Mahmudov, who significantly contributed to the development of national education and culture, are provided. The author notes the importance of economic independence and the role of the Jadids in the struggle for political and cultural independence of Turkestan.

Introduction: The onset of the New Uzbek Renaissance era is characterized by a new stage in the development of national culture, traditions, and values in our country. During this period, books and libraries play a crucial role in forming our national spirituality. President Shavkat Mirziyoyev's initiatives to support libraries and young readers contribute to accelerating this process. Today, with the advancement of science and technology, the possibilities of using the press, television, and computer tools are expanding. Alongside this, the culture of reading books and methods of obtaining information from library resources are also expanding.

Looking at historical processes, the Jadids played a significant role in laying the foundation for education, science, and development in the Turkestan region. They established new method schools, the press, theaters, and libraries based on their initiatives and expenses. The main goal of this movement was to achieve national liberation and lead their people towards enlightenment and development. The article provides detailed information about the Jadids' role in the national liberation movement, the establishment of new schools, and the development of libraries and press publications. The social-political activities carried out by the Jadids and their efforts to achieve economic independence also play a significant role.



Main Body: At the beginning of the New Uzbek Renaissance era in our country, national culture, traditions, and values are developing. The role of books and libraries in forming our national spirituality is increasing. President Shavkat Mirziyoyev's support for libraries and young readers is not in vain. Today, the scope of the press, television, and computer tools has significantly expanded with the remarkable progress of science and technology. The culture of reading books and methods of obtaining information from library resources are also expanding.

Looking at our history, the Jadids, who laid the foundation for education, science, and development in the Turkestan region, played a significant role. They established new method schools, the press, theaters, and libraries based on their initiatives and expenses. The main goal of this movement was to achieve national liberation and lead their people towards enlightenment and development. For example, the new method school established in Crimea in 1884 by Ismail Gasprinsky, where 12 children learned to read in 40 days, set a precedent. In 1893, Ismail Gasprinsky visited Tashkent and shared information about Jadid (new) schools with intellectuals and scholars. New method schools began to open one after another in Turkestan. The first school was established in Samarkand in 1893 with the funds of Husainov, in Kokand in 1898 by Salohiddin domla, in Old City, Tashkent in 1899 by Mannon qori, and in Andijan by Shamsiddin domla. In 1900, Jo'raboq qori established a new method school in Bukhara. In 1903, Mahmudxo'ja Behbudiy established a new method school with his funds. The Jadid Isxoqxon Junaydullox'o'ja o'g'li Ibrat (1862-1937) opened a free new school in his yard. He taught with the textbooks he wrote, such as "Mufradod" (calligraphy), "Ilmi Ibrat" and other textbooks in his school.

The Jadid schools in Tashkent in 1911 numbered 24, in Samarkand 11, in Fergana 13, in Bukhara 10, in Andijan 6, in Namangan 5, with a total of 69 schools educating 4106 children. By 1917, there were over 100 Jadid schools. For example, in Kokand, Ibrohim Davron opened a new method school for Lulis, and Mirzo al Ma'ruf Mirzo opened "Gulshani Mirzo" schools. Over 110 textbooks were written or translated for the new schools in Kokand and printed in Kokand lithographic printing houses. Ibrohim Davron wrote "Madaniy Jumboqlar" for the Madoro library, which contained cultural puzzles to enhance the intellect of children, while Mirzo Xo'qondiy wrote many textbooks for his "Gulshani Mirzo" library.

In Kokand, the Jadid merchant Obidjon Mahmudov (1858-1936) served as the Minister of Food and Foreign Affairs in the established autonomy. Under his initiative, the "Sadoi Farg'ona" newspaper was published in February 1914, and the "Ferganskoe Echo" newspaper in July 1914. According to archival information, in 1913, Obidjon Mahmudov established the "G'ayrat" library, which became very famous not only in Kokand but also in Turkestan. He provided funds and equipment for the establishment of the "Doril ul yetim" school by Hamza Hakimzoda Niyoziy and paid salaries for the "G'ayrat" library.

Obidjon Mahmudov, understanding that it was impossible to fight against the Tsarist colonizers alone, united progressive forces and carried out extensive social-political activities. According to archival documents, he was an active member of the "G'ayrat" society. Some of the society's meetings were held in his house. Even the Tsarist officials recognized the "Sadoi Farg'ona" newspaper as a progressive publication and praised its publisher as a businessman.



At the same time, due to his repeated statements about the need for Turkestan to gain independence from Russian rule, there was mistrust towards him.

Obidjon Mahmudov was also an active member of the trade and industry exchange society established in Kokand in 1906. Like all Jadids, he paid special attention to economic independence, realizing that without it, political, legal, cultural, and religious independence could not be achieved. Despite the colonial government's resistance to the growth of local property owners, businessmen, and entrepreneurs, he achieved great success in the economic sector. In the "Sadoi Farg'ona" newspaper, he published several articles on economic issues. For example, in one of his articles, he provided information about local trade, its status in the past, unique features, and advantages.

According to the author, in earlier times, merchants were a respected class in society. They considered it their duty to help anyone in need without expecting anything in return. Being an entrepreneur, Obidjon Mahmudov paid great attention to economic issues, particularly local industry, trade, and handicrafts. In one of his articles in "Sadoi Farg'ona," he discussed local paper production and expressed his thoughts on it. The author noted that in ancient times, the paper used for bookbinding and court work in the region was not imported from Russia and China but produced locally in Kokand. This paper was not only produced locally but also cheaper. The paper was mainly produced in the "Mo'yi Muborak" area of Kokand, where 10-15 paper mills operated. However, according to the author, only a few of these mills were operating at the time. Fearing the extinction of local paper production, O. Mahmudov called on government leaders to pay attention to the development of this national craft: "It would not be surprising if this craft disappears from sight if they do not pay attention and develop this work in the next five to ten years."

The February 1917 bourgeois-democratic revolution in Russia gave a significant impetus to the struggle for independence in Turkestan. Obidjon Mahmudov played an active role in this struggle. He participated as a delegate in the April 10, 1917, congress of the Turkestan Executive Committees and made proposals on how to convey the ongoing social changes to the public. During this period, Turkestan progressives tied all their hopes to the implementation of their aspirations through the Turkestan and Russian Constituent Assemblies. However, the course of historical and political events did not allow this. The October Revolution forced them to change their methods. On November 15-22, 1917, the Soviet of People's Commissars of Turkestan, composed of Bolsheviks and Socialist Revolutionaries under the leadership of I. F. Kolesov, was established in Tashkent. From its first days, this government implemented a chauvinistic colonial policy of not allowing local people to approach power, violence, and disregard for national and religious customs.

Dissatisfied with this, representatives of the local population of Turkestan gathered at the 4th Extraordinary Congress of Turkestan Muslims in Kokand on November 26-29, 1917, and established the Turkestan Autonomy. O. Mahmudov was also part of this government, serving as the Minister of Food.

In the efforts of Obidjon Mahmudov, the "Sadoi Farg'ona" newspaper was published in February 1914, and from July 17, 1914, the "Ferganskoe Exo" newspaper was also published. According to archival data, in 1913, Obidjon Mahmudov established the "G'ayrat" library, which became very famous not only in Kokand but also in Turkestan.



Obidjon Mahmudov provided food, school supplies, and funds for the establishment of the "Doril ul Yetim" school by Hamza Hakimzoda Niyoziy, as well as for the formation and monthly expenses of the "G'ayrat" library. In the pursuit of the nation's progress, any beneficial deed was certainly welcomed by Obidjon Mahmudov. Understanding that it was impossible to fight against the Tsarist colonizers alone, he united progressive forces and carried out extensive social-political activities. According to archival documents, he was an active member of the "G'ayrat" society. Some of the society's meetings were held in his house. Even the Tsarist officials recognized the "Sadoi Farg'ona" newspaper as a progressive publication and praised its publisher as a businessman. At the same time, due to his repeated statements about the need for Turkestan to gain independence from Russian rule, there was mistrust towards him.

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Dissatisfied with this, representatives of the local population of Turkestan gathered at the 4th Extraordinary Congress of Turkestan Muslims in Kokand on November 26-29, 1917, and established the Turkestan Autonomy. O. Mahmudov was also part of this government, serving as the Minister of Food.

In February 1918, the Turkestan Autonomy was forcefully dissolved by the Bolsheviks. Afterward, some of the Jadids wanted to achieve their goals and ideals through practical actions within the Soviet administrative bodies. Obidjon Mahmudov also worked in the Soviet government structures, trying to serve and benefit the people as much as possible. Obidjon Mahmudov was a true patriot. According to archival information, in 1913, the Jadid Isxok Komilovich Sharipov, who moved from Crimea to Namangan, opened a personal library. His collection included literary and scientific works, especially related to rural industry, particularly sericulture and silk production. Each book had a stamp "Koshifiya." In Tashkent, Munavvar qori, and in Andijan, Salohiddin domla, opened Jadid schools. The opening of schools was related to the writing of textbooks and teaching aids. The new teaching methods enabled children to learn reading and writing in 2 years, which previously took 5 years in traditional schools. Many Jadids who deeply understood the essence and consequences of the innovative method's effectiveness themselves wrote textbooks. For example, Munavvar qori (1878) wrote textbooks for Jadid schools in a new vocal method such as "Adibi Avlod" (1st grade), "Alifbe" and "Adibi Soniy" (2nd grade) in 1907. He printed and distributed them to schools at his own expense in Tashkent lithographic printing houses. These textbooks were widely used in Turkestan even after the October Revolution. The nation's progress and development were not solely dependent on the schools. To keep the people informed about world events, their social conditions, and political events, newspapers and magazines were published as literary and scientific collections. Jadid activists also worked to publish newspapers in national languages.

They established printing houses in many cities of Turkistan, publishing books and newspapers from their own funds or through donations. Starting from July 1870, the newspaper "Turkistaniskiye vedomosti" began to be published in Uzbek in the form of a proposal. Shohimardon Ibrohimov was appointed as the editor of the "Gazette of the Turkistan Province." Initially, in 1906, under the editorship of Ismoil Obid, the "Taraqqiy" newspaper was published in Tashkent, and that same year, Munavvar qori was given permission to publish in the "Najot" newspaper. The "Xurshid" (1906) newspaper was an 8-page newspaper published in the Zanjirali neighborhood of Toshkent. While Munavvar qori published "Najot" in 1916 and "Kengash" newspapers, Abdulla Avloniy published "Shuhrat" in 1907, Ahmadjon Bektemirov published "Osiyo" in 1908, Asadullakhoja Ubaydullakhojayev was the editor of "Sadoi Turkiston" in 1914, and from 1915 to 1918, newspapers such as "Al Islah" in 1917, "Najot," "Kengash," "Turon," and others were published. In Samarqand, "Samarqand (Behbudiy)," "Oyna," in Qo'qon, "Sadoi Farg'ona," O. Muhammadov's "El bayrog'i," Ashurali Zohiriy's "Kengash" journal, and H.H. Niyoziy's "Yurt" magazine were published.



The publication of books and journals created opportunities for the newly educated Jadids to establish modern libraries and catalogs. Jadids played a significant role in establishing such libraries, contributing greatly to the opening of these libraries. Summary: In the New Renaissance of Uzbekistan, national culture, customs, and traditions are reaching a high level of development. Books and libraries play an important role in this process. President Shavkat Mirziyoyev's efforts to support libraries and young readers contribute to strengthening our national spirituality. If we look at our history, the Jadid movement played a significant role in the development of knowledge, science, and progress in Turkistan.

They established new methods of schooling, publishing, and creating libraries, promoting literacy and knowledge among the people. The role of Jadids in the movement for national freedom, the establishment of new schools, and the development of libraries had a significant influence on national development and progress. Their social and political activities and efforts for economic independence contributed significantly to the advancement of the nation. This article provides detailed information about the Jadids' contribution to national development and their educational and socio-political activities. Their pursuits and achievements remain important today. It is important to deepen our study of their legacy to further develop our national spirituality and continue on the path of progress.

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