

LIBRARIES OF JADID SCHOOLS

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Ubbiniyazova Genjegul Baltabaevna

*Teacher of the Department of Social and Economic Sciences of the Center of
Pedagogical Excellence of the Republic of Karakalpakstan*

Abstract

This article covers the activities of Jadid schools' libraries formed in the late 19th and early 20th centuries, their role and influence in society's enlightenment life. Jadid schools were distinguished not only by the introduction of new teaching methods, but also by the creation of extensive library collections for students. Libraries played an important socio-spiritual role in the formation of a reading culture among students, increasing interest in science, and in the process of national self-awareness. The article also analyzes the types of books in Jadid libraries, the processes of their financing and storage, as well as aspects related to the activities of the intelligentsia of that time.

Keywords

Jadid method, school, library, enlightenment, reading, education, cultural heritage.

The renewal of all aspects of social, economic, cultural, and political life in the land of Turan began precisely with the solution of urgent, urgent tasks of education, providing the people with cultural, ideological, and political knowledge. This movement was led by progressive national intellectuals - Jadids, whose ideology was called Jadidism. Translated from Arabic, the root of this word - "jadid" – means new, novelty. Applied to the Jadid movement and its ideology, this word embodies several meanings, such as "new thinking," "supporter of innovation," "new way of life," "new education." As early as 1884, Ismail Gasprali, using his own funds, opened a school for children in the city of Bakhchisaray in Crimea, where he applied completely different, new teaching methods compared to the old school. In the manual "Khojalarga ta'limot" ("Guide to Teachers"), it is indicated he explained the essence of matab and the difference and advantages of "usuli qadim" from "usuli jadid." The book also includes progress from simple to complex or from specific to general, combining reading with writing, teaching each letter based on sound method (usuli savtiya) (i.e., with sound, aloud), abandoning dry memorization, teaching each word. The method of explaining the meaning of

phenomena and social life phenomena, homework assignments and questions to check acquired knowledge, testing and examination methods are revealed. In his manual, Ismail Gasprali also discusses the age from which children should be taught at school (from 6-7 years old), the distribution of teaching hours during the quarters of the academic year and inter-quarter holidays, the procedure for creating a class schedule and setting breaks between lessons, the layout of the school and the location of classrooms, classroom equipment, and the level of their lighting. This manual was both a program and a model for the new national school. At the beginning of the 20th century, such schools became widespread throughout Turan and became known as the "Jadid method school."

Jadid schools first appeared on the land of Turan in the cities of Samarkand and Bukhara. They were opened by Ismail Gasprali himself during his trip here in 1893 with the help of local intellectuals. His companion and student, Majid G'anizoda, stayed in Samarkand for forty days and taught the "usuli savtiya" (new sound method of literacy) to a number of students and teachers. After Samarkand and Bukhara, Jadid schools were opened in 1898 in Tokmok and Kokand (with the supervision of Salakhiddin domla), in 1899 in Tashkent by Mannon qori, and in Andijan with the supervision of Shamsiddin domla. In 1901, Munavvarqori Abdurashidkhanov opened the first modern school. The level of education at this school was highly valued by Munavvarqori Abdurashidxonov's contemporaries. For example, in one of the 1914 issues of the journalistic magazine "Oyna," the editor-in-chief and publisher of the magazine, Mahmudhoja Behbudi, answered a question from readers about the prospects of higher national education in Turkestan.

M. Behbudi noted that the Munavvar Qori Abdurashidkhanov school in Tashkent could become the foundation for such higher education. In 1900, a man named Jo'raboy qori opened a new method school in Bukhara. In 1903, at the behest of Mahmudxo'ja Behbudiy, Jadid schools were established in Jomboy and the village of Rajab Amin near Samarkand. In these schools, the Jadids Haji Muin and Abduqadir Shakur taught. In 1903, the Jadid poet Siddiki Ajzi opened a new-method school in the village of Halvoi near Samarkand. In 1928, Tursunkul, one of the first researchers of Siddiki's activities, described this school building as "today one of the most regular school buildings in the Samarkand district" and said that Siddiki had been "the director and teacher" there until recently. This "regular building" of the Halvoi school has been preserved until recently. "People from all over Turkestan started coming to see this school with a bright, airy room. Many were amazed by the fact that desks were replaced by mats, lessons were conducted according to a specific schedule and program, and visual aids such as general and

national geography, history, arithmetic, geometry, and natural sciences were widely used, as well as maps and globes. Interestingly, the main part of the lessons was devoted to the study of the Russian language, and among the mullahs there were also Russians, who studied alongside Uzbeks and Tajiks (the late T.N. Aleksandrov, a professor at the Samarkand Medical Institute and a renowned physician, wrote with pride and gratitude in the pages of "Tashkent Evening" in the 70s about his graduation from Siddiqi's school in Halvoi). In 1904, in the Mirabad neighborhood of Tashkent, the enlightened poet and pedagogue Abdulla Avloniy established a Jadid school. "The ignorant people of Mirobod learned that I was trying to engage in discussions about the earth, people, mountains, rivers, and sky at my school, and they called me an infidel and closed my school," writes A. Avloniy in his autobiography. This event occurred in 1908. However, as early as 1909, the writer opened another Jadid school in the Degrez neighborhood of Tashkent. Soon, the school in the Mirabad neighborhood will also be reopened. And finally, "In 1915, the people of the neighborhood, saying that our teacher 'became a theater actor, a clown,' drove me out of school and closed the primary school in the Mirabad neighborhood" (A. Avloniy. Biography).

Haji Muin, a talented poet from the literary environment of Samarkand, able to speak and write fluently in Persian, Turkish, Russian, and Azerbaijani languages, and having independently mastered European culture, opened a Jadid school in his neighborhood in 1903. In 1914, he opened another private methodical Jadid school in his home under the name "Tarbiya." For some time, he worked as a translator in a Tatar school and acquired certain qualifications. Sadriddin Ayniy, along with his friend Mirza Abdulvohid, opened a school in his courtyard. In 1909, he also wrote a textbook called "Tazhib us-sibiyon" ("Children's Education").

The Uzbek poet and playwright Hamza Hakimzoda Niyoziy also contributed to the new school education system. He opened his first modern school in 1910 in the Qashqar neighborhood of Tashkent. In 1911-1914, he organized the work of three more Jadid schools in Kokand and Margilan. Hamza not only taught in the schools he established but also wrote textbooks such as "Reading Book," "Light Literature," and "Recitation Book." In 1918, Rustambek Yusufbekov, the author of the textbooks "Ta'limi alifbe" and "Ta'limi soniy," opened one of the first Jadid schools for women in the Langar neighborhood of Tashkent. In 1911, there were 63 Jadid schools in Turkestan, in which 4,106 children studied. In Tashkent alone, 1,740 children studied in 24 Jadid schools. At the beginning of 1917, there were more than 5 thousand students in about 100 Jadid schools in the country¹⁵. In each of these schools, over time, a certain number of books accumulated, which later became the library's collection. Along with literary, social, and scientific books, the

core of these school libraries consisted of national educational literature - textbooks and manuals. Naturally, at that time, the writing, compilation, preparation for publication of educational literature under the current state sponsorship and there couldn't be talk of centralized scientific activity on publishing. Textbooks and manuals for Jadid schools were created by the most progressive representatives of the Turan intellectuals of that time. The core of the progressive representatives of the Turanzamin intelligentsia consisted of the Jadids. The Jadids keenly understood the need to create a comprehensive system of new textbooks and teaching aids, as well as popular science literature for school-age children, reflecting the current level of development and state of all branches of science and production at that time.

The book "Ustodi avval," published in 1902 by one of Tashkent's leading intellectuals, renowned local historian and ethnographer Saidrasul Saidazizov, was the first of a new generation of textbooks. Although this book was intended for Russian-native schools, it was written in accordance with the educational rules adopted in the Jadid schools. This textbook has been reprinted about ten times. Mahmudhoja Behbudi, one of the leaders of the Jadid movement in Turan, created six textbooks for Jadid schools. These are: "Risolayi asbobi savod" ("Book of Literacy," 1904), "Risolayi jug'rofiyai umroniy" ("Introduction to Population Geography," 1905), "Muntahabi jug'rofiyai umumiy" ("Brief General Geography," 1906), "Kitobat ul-atfol" ("Children's Letters," 1908), "Amaliyoti islom" (1908), "Tarixi islom" (1909). These textbooks have also been reprinted several times. Munavvarqori Abdurashidkhanov, the leader of the Jadid movement in Turan, compiled and published textbooks and anthologies for Jadid schools, such as "Adibi avval" (1907), "Adib us-soiiy" (1907), "Usuli hisob," "Tarixi qavm turk," "Tajvid" (1911), "Havoyiji diniya," "Tarixi anbiyo," "Tarixi islom iya" (1912), and manuals such as "Qur'on qiroati," "Yer yuzi" (1916-17). These textbooks and manuals were published separately at least 2-3 times, no more than 9-10 times, between 1907 and 1917.

Additionally, the ardent Uzbek educator, journalist, statesman, and public figure Abdulla Avloniy wrote and published more than ten textbooks, manuals, and reading books for new schools. "First Teacher" (1911), "Second Teacher" (direct continuation of the first book, intended for teaching after the "Alifbe," 1912), decorated with moral stories, literary poems, educational Among them are the books "Turkiy Guliston or Ethics" (1913), the 4-volume collection "Literature or Poetry" (1909-15), and "Maktab Gulistoni" (1915), which analyzed ethical issues from the perspective of the demands and needs of the 20th century. Through the companies "Nashriyot" (1914), "Maktab" (1916), organized jointly with such

progressives as Avaloniy Munavvarqori, Mamadjon Podshoxujayev, Tavallo, Rustambek Yusufbekov, Nizomiddin Xo'jayev, Shokirjon Rahimiy, he prepared and published dozens of educational literature as aid to Jadid schools. Thus, most representatives of Jadidism put on the agenda the issue of teaching secular sciences along with religious education to young people. They reformed the teaching methods and programs of Muslim schools and opened new-method schools. Mahmudxo'ja Behbudiy, Munavvarqori Abdurashidxonov, Abdulla Avloniy, and others wrote and published textbooks for new-method schools. Most of these books formed the core of the school library collection.

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