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Activities of the Fergana Valley's Jadids in the Press Field

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Abstract: *This article presents a comprehensive analysis of the significant role played by the Jadids of the Fergana Valley in the development of the press as a core element of the enlightenment movement in the first half of the 20th century. It examines how leading Jadid intellectuals, such as Is'hoqxon To'ra Ibrat, Abdulhamid Cholpon, Obidjon Mahmudov, and Zavqi, utilized journalism and publishing as a platform for spreading progressive ideas, combating colonial oppression, and awakening national consciousness. Drawing from historical facts and biographical details, the article traces how these figures actively participated in the creation and dissemination of various periodicals such as "Sadoyi Turkiston," "Sadoyi Ferghana," "Hurriyat," and others. It explores the strategies employed by the Jadids to navigate censorship and colonial constraints, turning even Tsarist-aligned publications into tools for subtle resistance and education. In addition, the article highlights the pioneering efforts of Obidjon Mahmudov in founding "Sadoyi Ferghana," the first national newspaper in the valley, and how he used it as a means of promoting knowledge, unity, and national revival. The author emphasizes how the Jadids' work in the press reflected a deep commitment to the ideals of freedom, education, and reform, and laid the groundwork for intellectual modernization in Turkestan. By documenting these contributions, the article reaffirms the Jadids' legacy as both cultural reformers and media innovators during a critical era of historical transformation in Central Asia.*

Keywords: *"voice of fergana", obidjon mahmudov, "voice of turkestan", "third renaissance", is'hoqxon to'ra ibrat, abdulhamid cholpon, press.*

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Introduction

The fact that in recent years, words such as "New Uzbekistan" and "Third Renaissance" have been repeated in our country indicates that our country is currently moving to a new stage in socio-political terms. The reform movement that spread throughout the Eastern countries in the late 19th and early 20th centuries also entered the Turkestan region, which was under the rule of Tsarist Russia. From 1991, when Uzbekistan emerged as an independent state, to the present day, the Jadid movement has been studied and analyzed in various ways, their Jadid activities and their lives have been covered in various ways. However, this topic has not yet been fully revealed. In recent years, attention to Jadids has increased significantly. This can be exemplified by the thoughts of the President of the Republic of Uzbekistan Shavkat Mirziyoyev, in his congratulatory message to intellectuals on the occasion of Teachers' and Mentors' Day on September 30, 2020, about the Jadid movement and its personalities: "The Third Renaissance in our country could have been realized by our enlightened Jadid ancestors in the twentieth century." [1] Indeed, if the historical situation had

allowed, this phenomenon of Revival would have been realized in our country. If we give a deeper explanation of this in the words of our President, “These selfless and passionate people devoted their entire lives to the idea of national revival, mobilized all their strength and capabilities to bring the country out of ignorance and backwardness, and save our nation from the swamp of heedlessness [2]. "In this way, they sacrificed their precious lives," he emphasized. In order to further strengthen attention to the Jadids, our President, at an expanded meeting of the Republican Council for Spirituality and Enlightenment held on December 22, 2023, supported the idea of establishing the "Jadid" newspaper, among the initiatives of our Jadid ancestors to accelerate national development in all aspects and unite intellectuals and creative people, and put forward a proposal to publish this publication on the first day of the new year [3]. Our modern enlightened ancestors, in order to awaken the nation and encourage it towards development, first of all started by establishing newspapers. Through printed publications such as "Tarjimon", "Oyina", "Taraqqiy", "Sadoyi Turkiston", "Sadoyi Ferghana", "Najot", "Hurriyat", "Al-Isloh", they sought to bring life-giving ideas such as national independence, freedom, and enlightenment to the people. Among these, we can cite examples of enlighteners such as Zavqiy, Ibrohim Davron, Obidjon Mahmudov, Is'hoqkhon Ibrat, and Abdulhamid Cholpon.

In the second half of the 19th century and the beginning of the 20th century, the press, publishing houses and printing houses played an important role in the development of cultural-enlightenment, socio-political and philosophical thought in our country. Journalism became the most advanced genre of Uzbek literature during the period of national revival. It was a very responsible, influential, mass, and at the same time, a fighting platform for enlighteners, despite being a relatively new genre for Uzbek literature. That is why Is'hoqkhon tora Ibrat, in a number of journalistic articles and poems, highly assessed the importance of the press in the educational, cultural and political life of the people. Like other enlighteners, he published his poems and articles in the first Uzbek-language press organ, the Turkestan Region Gazette, and actively participated in heated debates. It is known that this newspaper was founded with the aim of strengthening the colonial policy of Tsarist Russia in Turkestan, Russifying the local population, and keeping them in subjection and captivity. Although this newspaper aimed to implement extremely nefarious and extremely negative goals, the leading representatives of the national revival movement used the pages of this newspaper as a platform for the interests of the nation and to convey their dreams to the people, at a time when modern newspapers and magazines had not yet appeared [4]. The basis of Is'hoqkhon Ibrat's journalism is the ideas of enlightenment. From his first articles, he tried to expose the oppression of colonialism on the working people and to awaken the people spiritually. Is'hoqkhon Ibrat and other Jadid figures dreamed of seeing the education system on par with developed nations, and in order to realize this dream, they devoted all their strength and energy, knowledge, even their property, and if necessary, their lives to the issue of radically reforming schools and madrasas [5]. They began their activities in close cooperation, solidarity, and close contact. Ishaqkhon Ibrat actively participated in the newspapers and magazines "Taraqqiy", "Tujjor", "Sadoyi Turkiston", "Al-Isloh", led by the Tosbkent Jadids, in the magazine "Oyina" by Mahmudkhodja Behbudi, and in the newspaper "Sadoyi Ferghana" by Obidjon Mahmudov. In December 1908, he established a printing house in the building of the bathhouse, which had been empty for several years, and named it "Matbaa Is'haqiya". His close friends Husayn Makaev and Abdulrauf Shahidiyil greatly helped him in this work. Several congratulatory articles were published in the newspapers "Tarjiman" and "Vaqt" congratulating the opening of this printing house.

Methodology

Another Jadid of the Fergana Valley, Abdulhamid Cholpon, was born in 1897 in the "Qatorterak" neighborhood of Andijan (now Navoi Avenue) into a wealthy family. From his first steps in literature, he clearly defined his creative ideas and decided to devote all his energy to the goal of

"awakening the nation", using the artistic word as a means to this end. His first publications in the press include the short articles "Is Literature Rare?" and "To Our Dear Writers." This is evidenced by this. "Is Literature Rare?" In his article "The Art of Writing", Chulpon discusses the properties of the art of words, focusing on the role and tasks of literature in social life and proclaims: "When literature lives, the nation lives. A nation whose literature does not die, whose literary development is not promoted, and whose writers are not cultivated will one day be deprived of feelings, thoughts, and ideas, and will gradually enter into crisis." [6] Cholpon's works began to be published in the Turkestan press in 1912-1913. He published articles in the press under the pseudonyms "Qalandar", "Mirzaqalandar", "Andijanlik" and "Cholpon". His first works were published in the newspapers "Turkiston vilayoting gazeti", "Sadoyi Turkiston", "Sadoyi Ferghana" and the magazines "Shu'ro", "Oyina", in which, mainly, the ideas of enlightenment were promoted, and at the same time, attempts were made to express the people who were oppressed on both sides in clear and truthful images [7]. Cholpon's work kept pace with the times. Especially after 1916, socio-political themes dominated the journalistic articles, poems and prose works he created. His articles published in the newspaper "Hurriyat" (1917), edited by Fitrat, were distinguished by their focus on current issues. Between 1917 and 1919, he went to Orenburg with Ubaydullakhodja Asadullakhodjaev, Mirmuhsin Shermukhammedov and Abdulhamid Orif oglu. During these years, Cholpon worked as the secretary of the chairman of the government of Bashkiria, and also actively participated in literary life [8]. His journalistic articles about the future of the Turkic peoples were published in the magazine "Shuro" published there. Cholpon's thoughts on the nation attracted the attention of the Bashkir intelligentsia of that time.

Result and Discussion

In particular, one of the Jadids born in the Fergana Valley, Zavqi, is a major enlightener who lived and worked in the second half of the 19th century and the first quarter of the 20th century. Ubaydullo, who became famous under the pseudonym Zavqi, was born in 1853 in the "Shaykhon" neighborhood of the Qataghon daha in the city of Kokand, into the family of Usta Salih Makhsidoz. His scientific and literary heritage [9]. His works mainly included poems, ghazals, muhammas, muvashshakhs, musaddas, and masnavis. Zavqi's works covered important issues such as the environment and system in which he lived, the condition of the people, social inequality and injustice in the colonial system, the vices of some corrupt officials who were under the protection of the administration of the Russian Empire in Turkestan, and events that occurred during his time [10]. His creative heritage includes such works as "Kajdor zamona", "Ajab zamona", "Abdurahmon shayton", "Suv janjali", "Shohimardon zeytozaho", "Obid mingboshi yahal hajv", "Voqeai qazi sylov", "Talading baring", "Veksel". In his time, his poems were published in newspapers and magazines such as "Turkiston vilayoting gazeti", as well as the new national press "Sadoyi Ferghana", "Tirik so'z", "Najot", "Al-Isloh". [8] Obidjon Abdukholiq oglu Mahmudov is also considered one of the Fergana Jadids. He was born in 1871 in Margilan [11]. His father was Abdukholiq Abdukodirbek oglu, one of the men who served as an artilleryman in the army of the Bukhara Emirate. Obidjon Mahmudov, whose entrepreneurial activities were booming day by day, purchased the necessary equipment from Russia, established a printing house in Kokand, and on April 3, 1914, began publishing the first national publication in the Fergana Valley - the newspaper "Sadoyi Fergana"[12]. This was a great historical event. Obidjon Mahmudov published the newspaper and distributed it for free, not to sell the newspaper and get even richer, but to awaken the people of the valley from their slumbering social and cultural state, to make them understand that in this bright world there are also great values such as Knowledge, Freedom and Liberty, Happiness and Prosperity, and to acquaint the people with these blessed values. In the introductory article entitled "Maslak va maqsad" in the first issue of the "Sadoyi Ferghana" newspaper, he wrote: "For a long time, we have been dreaming of publishing a Muslim newspaper in Khokand," noting that the task of the newspaper was to serve the nation, that the disease and pain of the Turkestan

people were the same, and in turn, the cure was the same, and he boldly emphasized that only science could save the people from the dark shadow of ignorance [13]. In turn, Obidjon Mahmudov, in this introductory article, emphasized that the newspaper was fully funded and asked only contemporary intellectuals to support the newspaper's activities with their pens [14]. In particular, his article "Maslak va maqsad" (The Purpose and the Goal), which reads, "Our disease is one, our patient is one, our cure and medicine are one. So, if you are a dozen, oh dear brothers, come out to the field...", cannot fail to influence the youth of the valley. The first issue of the newspaper, printed on royal fabric, is greeted with great joy by young and old intellectuals [15].

Conclusion

In conclusion, the press activities of the Jadids of the Fergana Valley played a crucial role in the enlightenment and national awakening of the Turkestan region during the early 20th century. These reformist thinkers, educators, and cultural figures harnessed the power of the written word to challenge colonial oppression, promote education, and instill a sense of identity and progress among the local population. Through newspapers and journals such as *Sadoyi Ferghana*, *Sadoyi Turkiston*, and *Hurriyat*, figures like Is'hoqxon To'ra Ibrat, Abdulhamid Cholpon, Zavqi, and Obidjon Mahmudov not only disseminated modern ideas but also inspired collective action and intellectual mobilization. Despite the difficult political circumstances and repressive environments in which they operated, the Jadids used the press as a peaceful yet powerful means of resistance and reform. Their writings promoted scientific thinking, cultural revival, and unity, aiming to uplift the masses from ignorance and subjugation. These efforts reflect the foresight, courage, and patriotism of the Jadid generation, whose legacy continues to influence the cultural and ideological landscape of modern Uzbekistan. As Uzbekistan enters its own era of renewal — often referred to as the "Third Renaissance" — the experiences and sacrifices of the Jadids provide both historical guidance and moral inspiration. This article underscores the need for continued scholarly attention to the contributions of Jadid figures in media and public discourse, ensuring that their voices and vision remain an enduring part of the nation's intellectual heritage.

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