
Secular Science and Knowledge are needed to Survive in the World, and a Nation Deprived of Modern Science and Knowledge will trample on others

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Abstract: The article provides information on the national press sources on the study of Islamic enlightenment in Turkestan in the early twentieth century. The unique role of the press in the socio-educational life of Turkestan. The activities of the Jadids in the propagation of knowledge are covered based on sources.

Keywords: Jadid, press, "Taraqqiy", "Asia", "Khurshid", "Shuhrat" Makhmudkhoja Bekhbudi, Munavvarqori, Ibrat, Ismail Obidov, Abdulla Avloni.

From the day of gaining national independence, the people of Uzbekistan have paid special attention to the study and creation of the country's history based on primary sources, the restoration of historical truth¹. In addition, on May 24, 2017, the President of the Republic of Uzbekistan adopted a resolution "On measures further improve the system of preservation, study and promotion of ancient written sources"². In his address to the Oliy Majlis on December 28, 2018, President Shavkat Mirziyoyev stated, "the assessment of the past must be objective, and most importantly, free from various ideological views"³.

In a rapidly changing world, the negative influence of popular culture within the quota leads to destabilization and peace, stifling sustainable development, and civil war. "In this regard, the most important task is to form and educate people, first of all, the minds of young people on the basis of enlightenment. Islam calls us to goodness and peace, to the preservation of original human qualities. I would like to emphasize the invaluable contribution of many brilliant representatives of the Central Asian Renaissance to Islam and world civilization"⁴, President of Uzbekistan Shavkat Mirziyoyev addressed the 72nd session of the UN General

¹ Resolution of the Cabinet of Ministers of the Republic of Uzbekistan "On improving the activities of the Institute of History of the Academy of Sciences of the Republic of Uzbekistan" [Ўзбекистон Республикаси Вазирлар Маҳкамасининг "Ўзбекистон Республикаси Фанлар академияси Тарих институти фаолиятини такомиллаштириш тўғрисида"ги Қарори] // Voice of Uzbekistan. July 28, 1998.

² Resolution of the President of the Republic of Uzbekistan 24.05.2017 On measures to further improve the system of preservation, research and promotion of ancient written sources. <https://president.uz/uz/lists/view/546>

³ Address of the President of the Republic of Uzbekistan Shavkat Mirziyoyev to the Oliy Majlis. 28.12.2018 <https://president.uz/uz/lists/view/2228>.

⁴ Speech by the President of the Republic of Uzbekistan Shavkat Mirziyoyev at the 72nd session of the United Nations General Assembly on September 19 [Ўзбекистон Республикаси Президенти Шавкат Мирзиёев 19 сентябрь куни Бирлашган Миллатлар Ташкилоти Бош Ассамблеясининг 72-сессиясида"ги нутқи] // Ма'rifat, September 20, 2017.

Assembly. Today, the recognition of the rich history of our people by the head of state and its rise to the level of state policy is evidence that history is not just a system of events, dates, but an integral part of the spiritual life of every nation. The Decree of the President of the Republic of Uzbekistan dated September 30, 2020 “On rewarding the representatives of the Enlightenment Jadid movement” is also a proof of our opinion in this regard.

The head of our state also said, “In today’s world, where global threats are growing and the understanding of national identity and the restoration of our true history are more important than ever, statesmen and public figures, science, culture and art, literature It is an urgent task to perpetuate the names and memories of thousands of our compatriots, ordinary people, and to educate our young generation in the spirit of love and devotion to our Motherland and people through the example of their courage and perseverance”. The Decree of the President of the Republic of Uzbekistan “On further study of the heritage of the victims of repressions and additional measures to immortalize their memory”⁵ adopted in this regard aimed at deepening our understanding of the need to preserve and cherish our free and prosperous lives.

Together with the above goals, we decided to observe about newspapers and magazines in the early years of the twentieth century. In Tashkent in 1906, Ismail Obidov founded the newspaper “Taraqqiy”⁶ twice a week from June 14. The first issue of Taraqqiy newspaper published in 1906.

The newspaper reported on the changes in the socio-economic and political life of Turkestan at that time, as well as scientific and literary articles. For example, under the headings “country news”, “foreign news”, “telegraph news”, “Tashkent news”. The newspaper “Taraqqiy” also published advertisements on commercial issues.

In the first issue of the newspaper in 1906 “*Maps (expenses) currently provided for social, speech, press; dumb and blind doctors also confirm that he is like a serious patient with water dripping from his mouth on the bed*”⁷ the views expressed are the attitude of the government at that time to the field of the press. The open proclamation of such views indicates the entry of democratic ideas into the country.

We also see that the newspaper’s motto: “Salvation: stability in the profession, response in the right way” promotes both solidarity and the struggle for independence. In support of this view, the article “June 14 in Tashkent” published in this issue, “Do we Muslims have the right to freedom?”⁸ - asking the question, it is emphasized that a society ruled by ignorance, ignorance can never achieve freedom and “No! There are no relatives a hundred times,” answers. There is also an article by M.Abdurashidkhonov entitled “We are ignorant and angry”, which promotes the introduction of modern sciences in schools and madrassas⁹.

The newspaper also paid special attention to economic development of the country. He protests that the taxes levied on the population not used for the benefit of the country and the

5 Decree of the President of the Republic of Uzbekistan: <https://yuz.uz/news/qatagon-qurbonlarining-merosini-yanada-chuqur-organish-va-ular-xotirasini-abadiylashtirishga-doir-qoshimcha-chora-tadbirlar-togrisida>

⁶ Rasulov A.N. History of relations between the peoples of Turkestan and the Volga region, the Urals (1917-1924) [Туркистон ва Волгабўйи, Уралолди халқлари ўртасидаги муносабатлар тарихи (1917-1924 йй.)]. History. fan. doctor diss. -Namangan. 2005. -P. 282.

⁷ “Taraqqiy” newspaper. 1906, issue 1, page 1.

⁸ That source.

⁹ That source

people, but for personal gain¹⁰.

Every article published in the first issue of the newspaper “Taraqiy” focuses on the ideas of reforming education and schools, adherence to the rules of Islam¹¹. An example is Munavvarqori Abdurashidkhonov’s article “Our ignorance is a complex of anger”. It reads, “... as a result of this ignorance, we ourselves died as male laborers and servants at the gates of foreign Russians and Jews, while we died as local Muslims. And it is a wish of ignorance that our young men, like a lion who deserves to sacrifice his life for the benefit of the nation; spend their talents and zeal on teahouses and breweries, taking the whole nation out of their minds”¹².

During the article, Munavvarkori emphasizes the need to pay special attention to the development of school education, revise the subjects taught at school, the appropriate distribution of subjects among students. In addition, “*If our schools were to be set up in the same way as the schools of other nations, and teachers would be appointed from among those who could do the job of good teachers, our innocent generations would be immortal, the first cause of the spiritual life, happiness of this world and the hereafter*”.

Orientalist V. Nalivkin, writers and translators Ismail Aliyev, Shokir Mukhtorov, Uzbek enlighteners Makhmudkhoja Bekhbudi, Munavvarqori Abdurashidkhonov, Nozimakhanim took part in the newspaper with their articles and scientific works on the socio-political events of that period¹³.

In another issue of the newspaper, an article titled “On Madrasas” describes the deplorable state of madrassas and schools today¹⁴.

In this regard, Professor N.I. Veselovsky said, “We think we have brought culture. We reassure ourselves that we have given peace and tranquility to the subjugated Asians. However, there is a higher feeling than that; it is the nation and its national pride. We need to understand the situation of Muslims. Political death is heavy, and national death is even heavier. In our reign, however, they became so. Therefore, it is not surprising that there will be uprisings against our sovereignty. There are national interests that will manifest themselves one day, regardless of whether the people are hungry or full”¹⁵.

The “Taraqiy” newspaper persecuted by the tsarist Russian administration and its press was confiscated. Its editor, Ismail Obidov, arrested¹⁶. “Taraqiy” newspaper published 20 issues in 72 days. Newspaper articles paved the way for the emergence of a national press in Turkestan. For example, on September 6 of this year Munavvarqori “Khurshid”, on

¹⁰ “Taraqiy” newspaper. 1906, issue 3, page 1.

¹¹ Alisher Navoi State Library of the Republic of Uzbekistan G’-63 – G’-73 - inv. “Taraqiy” June 14, 1906 (June 27 with a new account) [Алишер Навоий номидаги Ўзбекистон Республикаси Давлат кутубхонаси].

¹² Munavvarqori Abdurashidkhonov's "Our ignorance is a complex of ignorance" // "Tarakkiy", 1906, issue 1.

¹³ Turdiev Sh. Central Asian Tatars: role and significance in the cultural and political life of Turkestan in the first quarter of the XX century [Среднеазиатские татары: роль и значение в культурной и политической жизни Туркестана первой четверти XX в.] // Islam in the Tatar world: history and modernity. –Kazan, 1997. P.173.

¹⁴ Munavvarqori Abdurashidkhonov’s "Our ignorance is a complex of ignorance" // "Tarakkiy", 1906, issue 9.

¹⁵ “Science and Life”, 1990, No. 1, P.14.

¹⁶ Jalolov A., Uzganbaev O. The role of the periodical press in the development of Uzbek enlightenment literature [Ўзбек маърифатпарварлик адабиётининг тараккиётида вақтли матбуотнинг ўрни]. -Т.: Fan, 1993. -P.62.

December 1, 1907 Abdulla Avloni “Shuhrat”, on April 1, 1908 Akhmadjon Bektemirov edited the newspaper “Osiyo”. After the publication of five issues of the newspaper, “Asia” the king’s officials closed it¹⁷.

In recent years, the basis of the press has developed, for example, the Turkestan regional newspaper. In 1908 No. 5 *“Ishakhan Tora, with his mastery of religion and science and literature, has an undeniable position in the whole of Fergana and other parts of Asia. Ishaqkhan Tora is a teacher in religion, a funist in secularism, a philosopher, an architect, a technologist and a mechanic, and a physicist in physics. Ishaq Khan is a noble scholar and a noble man, and he possesses this extraordinary virtue ... He also has some inventions”*¹⁸.

Ibrat tried to publish a newspaper called “Al-Tijar al-Namangan” in 1913, according to the newspaper “Vaqt”: *“Judge Ishaq of Namangan requested the publication of a newspaper called “Al-Tijar al-Namangan”. He opened a printing house in Namangan in 1908. This year he opened a library under the name “Kutubkhonai Iskhoqiya” and read books in Turkish, Tatar and Uzbek languages. Now it is about to publish a newspaper. We sincerely wish you success”*¹⁹.

The Turkestan Enlightenment advocated Islam as an important unifying factor for Muslims to achieve social progress, to preserve the peoples of the region as a unifying force in the struggle for high morality, patriotism, friendship, brotherhood and overcoming the crisis.

The emergence of the intelligentsia movement in our country was, in essence, a national movement against Russian colonialism. Intellectuals or Jadids saw Islam as an important means of spiritual advancement. For them, the renewal of Islam seemed to be closely linked with the acquisition of scientific and technological advances, taking into account the early Muslim religious beliefs and modern conditions.

The Khurshid newspaper published under the editorship of Abdurashidkhonov. “Khurshid” newspaper, A. Avloni wrote, *“After the cessation of “Taraqqiy” in 1906, the financial support of a company formed by the youth of that time began to be published in stone behind the editor-in-chief of Munavvar Qori (Kori) Abdurashidkhonov”*²⁰.

In the new wave of enlightenment in 1913-1915 “Samarkand”, “Sadoi Turkiston”, “Sadoi Fergana”, “Bukhara Sharif”, “Turon” and in 1917 “El bayrogi”, “Kengash”, “Khurriyat”, “Ulug Turkiston” newspapers and media outlets such as “Oyina” magazine also appeared.

One of the periodicals working for the national liberation of the peoples of Turkestan in 1913-1914 was the newspaper “Samarkand” and the magazine “Oyna”. These publications have a special place in the history of the press with articles in the fields of astronomy, archeology, geography, ethnography, medicine, economics, literature, drama.

Although 68 issues of “Oyna” magazine have been published, it contains information about the life of countries and peoples between France and Japan, as well as photos of world political, social, cultural and everyday life in the 10s of the XX century. Makhmudkhoja Bekhbdiy publishes his “Appeal to the Youth” through the newspaper “Oyna”.

¹⁷ Turdiev Sh. Central Asian Tatars: role and significance in the cultural and political life of Turkestan in the first quarter of the XX century [Среднеазиатские татары: роль и значение в культурной и политической жизни Туркестана первой четверти XX в.] // Islam in the Tatar world: history and modernity. –Kazan, 1997. P.174.

¹⁸Newspaper of Turkestan region. 1908. - №56.

¹⁹ Vaqt. 1913. – №13. P. 24.

²⁰Avloniy A. History of the former Uzbek periodical press [Бурунги ўзбек вақтли матбуотининг тарихи]// "Turkiston" newspaper. June 24, 1924, No. 295.

In it *“And the fact that you know a little bit of modern science has certainly benefited you, and alhamdulillah, you are also a good believer in the religion of Mubin, and this science has not broken your modern beliefs. After all, Islam is such a strong and capable religion that the more knowledge one reads, the stronger one's belief in Islam will be. For example, it is known to the Jaridahans that the most famous of the modern scholars of Europe (ng) were Muslims. So, the reason is that science is not only harmful to modern Islam, but also beneficial. Now let's get to the point ...”*²¹ points out that. With this, he argues that religious knowledge is not harmful to modern knowledge, and appeals to young people about the need to study both sciences. From this, it can be seen that the magazine “Oyna” mainly promoted young people to science and enlightenment. In this regard, we see that the magazine has also attracted generous, patriotic people of the country to this issue. For example, in the 14th issue of this magazine in 1914, it reported that generous people bought tickets themselves to send young people abroad for training for the development of the nation.

Such information is also published in the newspaper “Sadiy Fergana”²² and confirms each other. On page 30 of the 26th issue of the newspaper, it written that the youth of Kokand organized a theater in favor of the school. It also provides information about the rich who sent young people to study abroad. In the implementation of such an initiative, the rich people of Kokand and the judges themselves bought tickets, and the newspaper published the opinion that the youth should read *“so that they can be educated enough to return and contribute to the economic and cultural development of the country”*.

When we turn the pages of the press of this period, we are aware of the attitude of people who lived in these years to this or that event, in the assessment of historical processes, in the objective study of history. For example, on the attitude of the people to the events of 1917, we can get information about the Autonomy of Turkestan through the congratulatory message of Bekhbudi *“On November 27, the autonomy of Turkestan was proclaimed at the General Muslim Congress in Kokand. Congratulations and good luck! Kamina is also proud to be in the meeting. Long live the autonomy of Turkestan!”* published in the newspaper “Khurriyat” on November 19 this year. Makhmudkhoja Bekhbudi did not live long after the end of the Turkestan Autonomy. However, the attitude to his activities was very warm among the people. This was reported in the newspaper “Mekhnatkashlar ovozi” published in Samarkand in 1920, was written: *“Makhmudkhoja Bekhbudi was the head of a country called Turkestan. Makhmudkhoja was the leader of Turkestan. Makhmudkhoja was a young man who understood that he was a child of Turkestan. That is why he was everything to us, to Turkestan ... Makhmudkhoja was a bright light in the history of Turkestan's new era. Mahmudkhoja's horse deserves a classic place in the history of Turkestan”*. From this information we learn that Mahmudhoja Behbudi's attitude to the Turkestan Autonomy and his role in this area is of special importance. His speeches express views on the history of the country. For example, in the “Sadoyi Turkiston” magazine, “Who writes our national history?” There was a question in the content. In our opinion, it is extremely difficult to write such a history, and now it seems that we can not express it. Therefore, we hope for this service from the pen of our young historian Akhmad Zaki Validi, who became acquainted with the history of Turkestan”²³.

It should be noted that in 1898 A. Ostraufov published his book “Sarty”. The fact that Kyoto

²¹ “Oyna” Magazine, 1914, No. 21, pp. 390-391.

²² In the section "Rare books" of the Republican State Library named after Alisher Navoi its available numbers are G-95 [Алишер Навоий номли Республика Давлат кутубхонасининг "Нодир китоблар" бўлимида унинг мавжуд сонлари F-95 рақами]

²³“Oyna” Magazine, 1914, No.38, pp. 898-900.

given such a title and that its content aimed at distorting the country's history and values was significant. In this regard, Mr. Bekhbudi expressed his reaction to the views expressed in some media outlets about the Sarts, and published an article stating that the word "Sart" was not known. *"The word "sart" was solved before reading an article entitled "The word Sart is known" in the 30th issue of the "Sadoyi Fergana" magazine. Although we are somewhat happy with the suspicion, but after reading the whole article, our hopes dashed when we realized that, the content of the narrations of Mullo Abdullobek left the "sart issue" in a state of disrepair. For the truth of the words and proofs that Efendi wrote about "sart", which heard from the mouths, are of unknown origin and have no basis or basis. In our opinion and as far as we know, the truth of the word "sart" has been discovered and solved by famous and respectable historians and historians, and no decision has been made yet. If the word "sart" had been known, that is, if the fact that all or a part of the peoples of Turkestan were called "sart" had been historically proven, then no one would have spoken or argued about "sart". Respected Makhmudhoja, I would like to narrate this to "Oyna" and the reason why they also wrote their thoughts by narrating the hands is probably the ignorance of the word "sart"."*²⁴.

Commenting on this period, the peoples of the region lagged behind the world community in matters of enlightenment and science, and national traditions and customs, especially the traditions and rules of the sacred religion of Islam, replaced by various heresies and superstitions. That is why the Jadids try to use all opportunities wisely. In their speeches, they focused on the promotion of national and religious traditions²⁵.

In particular, Khaji Muin writes about family upbringing. "In the previous centuries of Islam, Muslims began to pay attention to family upbringing and educate boys and girls. The women obeyed their right. In addition, in that shadow, they set out on the path of education and culture, creating a great force. In a short time, a part of the world turned its attention to itself. In those centuries, in the Islamic world, there were many scholars and poets, editors, editors, preachers, writers and jurists including men and women"²⁶ is one of the main requirements of Islam in this period the obligation of knowledge to every man and woman explained. In addition, in the magazine "Izkhurul-khaq", which is the opinion of the publication of the society "Fuqakho". Which is the content of our research; it is called "Masala" by Mulla Rakhimkhan and in the April 13 issue of 8, signed by Sobirjon Ghanizoda, in an article entitled "The Disorder of Our Primary Schools or the Way to Progress". We can see the words "...A school and a madrasa can be considered as the level of development of a nation or even a human being. Progress and education can be achieved not only by the abundance of schools and madrasas, but also by the fact that there is order and order and good governance. The nations of the world begin their development from elementary schools. It is truly the first path and foundation-based school for progress and learning"²⁷. Also, as a continuation of our opinion, in the newspaper "Khurriyat", "School Reform" ["Maktablarning islokhoti"]²⁸, "Muslim Theater" ["Musulmon teatri"]²⁹. In the newspaper "Ulug Turkiston" ["Ulug' Turkiston"], "Education" ["Maorif ishlari"]³⁰, "National and cultural autonomy" ["Milliy va madaniy"]³¹, "Our cultural and social mission" ["Madaniy va ijtimoiy bir vazifamiz"]³². In the

²⁴ "Oyna" Magazine, 1914, No.39, pp. 822-924.

²⁵ That source.

²⁶ Khaji Muin "Family Education", "Voice of Workers" newspaper, July 9, 1918.

²⁷ Мулла Раҳимхон. "Масала". "Изҳор ул-т ҳақ" журналининг 1918 йил 14 март 4-жузъи

²⁸ «Хуррият» газетаси «Мактабларнинг ислохоти» 1917. 27 апр. №4, 4май. №5,

²⁹ «Хуррият». «Муслмон театри» 1917 йил 28 июн. №19

³⁰ «Улуғ Туркистон» газетаси «Маориф ишлари» 1917 йил Запр. №2,

³¹ «Улуғ Туркистон» газетаси «Маориф ишлари» 1917 йил 9авг. №21,

newspaper “Mekhnatkashlar oqi”³³ In articles such as “Our schools and books” intellectuals focused on the work of culture and education in Turkestan.

In the pages of the press, a lot of information about the cultural processes associated with the development of scientific capacity of Turkestan and the sending of young people to study abroad can be found in the national periodicals of that time. “Ozod Bukhara” newspaper published articles “Youth reads” [Yoshlar o’qiydurlar”]³⁴, “Education works” [“Maorif ishlari”], “Bukhara students abroad”³⁵, “Turkiston” newspaper published articles “Uzbek press”, “Press and literature”³⁶, “History of today’s Uzbek periodicals”³⁷, “Uzbek criticism and literary discussions in the literature”³⁸ and so on. “Behbudi’s only newspaper in this field since 1901 is “Turkistan Province Newspaper”, as well as local brothers such as “Taraqqiy”, “Khurshid”, “Shukhrat”, “Osiyo, “Tujjor” and “Tarjimon”, “Vaqt” and “Shuro” it can be admitted that more than 200 articles have been published in the newspapers and magazines of the nations.

During this period, the press also told about the shortcomings of the new schools. In an article “Letter from Samarkand”³⁹ published in the newspaper on September 10, 1909, the author noted that if there were three new schools in one city, all of them were operating in a separate way, not based on a single rhythm. According to the author, if about 50 new schools in Turkestan teach under separate programs, their damage will be even greater than the old schools. The condition of the Bekhbudi Jadid schools at that time was particularly distressed, as their curriculum did not meet the satisfaction requirement. Mahmudkhoja Bekhbudi visited Andijan, Margilan, Kokand, Khojand in 1907 and got acquainted with the condition of the Jadid schools. He regretted that none of them included geography and history. At the school in Kokand, his teacher, Mulla Salokhiddin, wrote that although he was familiar with geography, arithmetic, handicrafts, and Russian, the school taught only subjects other than tajweed. Nevertheless, Bekhbudi’s writings show that the Jadid schools sought to integrate “religious, religious, and modern science”. According to archival data, natural sciences and geography have been introduced in the new methodological schools of Fergana region since 1913⁴⁰.

On September 19, 1913, the newspaper criticized the state of the existing schools in Kokand, saying that neither religious nor secular knowledge was well taught in them. The author of the article, who is unknown, had advised the progressives to provide better education to increase the devotion of children and parents to these schools and to take them to the mosque for Friday prayers once a week⁴¹.

At the same time, the newspaper reports that some Jadid schools have tried to coordinate the

³²“Улуғ Туркистон” газетаси “Маориф ишлари” 1918 йил 31 янв. №58

³³Мехнаткашлар ўқи” газетаси “Мактабларимиз ва китоб” 1920 йил 28 апр. №155

³⁴“Озод Бухоро”1924 йил 12 янв. №37

³⁵“Озод Бухоро”1924 йил. 27июнь. №119

³⁶“Озод Бухоро”1924 йил 2 июнь. №282

³⁷“Озод Бухоро”1924 йил 24 июнь. №295

³⁸“Озод Бухоро”1924 йил 25 июнь. № 295

³⁹ Letter from Samarkand [Самарқанддан мактуб] // Newspaper of Turkestan region. 1908, No. 69 (the author of the article is not specified, but the author is probably Bekhbudi).

⁴⁰ MDA RUz, I-47, 1 list, 1148 works, 139 pages [ЎзР МДА. 47- жамғарма, 1 - рўйхат, 1148 - иш, 139 – варақ].

⁴¹ Hoqand is a stranger. To the teacher gentlemen [Хўқанд мусофир. Муаллим афандиларга] // Newspaper of Turkestan region. 1913, №72.

curriculum. For example, on December 18, 1908, the newspaper reported⁴² that the Jadid school, which opened outside Samarkand in 1904, was operating in accordance with a program developed by Bekhbudi, which was published in the newspaper “Turkistan Region Newspaper”⁴³. As noted above, the Jadid progressives were strongly opposed not only by the local fanatical forces but also by the government in establishing new method schools.

The government of the Russian Empire was deeply concerned that the new method schools in the country were gaining popularity among the people. In 1909, the inspector of educational institutions of Fergana region O. Egorov said this at a special meeting on the state of Russian-style schools in Turkestan: “In the near future, with the spread of new schools and a sharp increase in the attention of the local population to them, Russian-style schools will be completely destroyed”.⁴⁴ The government of the Russian Empire strictly controls the opening of Methodist schools. In 1909, according to the Order, developed by a special commission under the Turkestan Educational District, special permission had to be obtained to open such schools the work of opening it. In addition, teaching it is given only to those who are politically credible, and is open to the children of any nation; his teachers were to belong only to that nation. In addition, these schools could only teach based on books published in Russia with the permission of censorship. This banned the use of textbooks published in Turkey used in schools. In addition, these schools are registered and unregistered schools not allowed operate⁴⁵. The order stated that the teacher should be from the same ethnic group as the students, and that the aim was to close schools opened by the Tatars, and as a result, the number of new schools greatly reduced⁴⁶. On November 5 and 8, 1915, a newspaper in the Turkestan region compared the curricula of Russian-language schools and new methodical schools⁴⁷.

“The fathers of Muslim children do not know much about the education of these two schools, the newspaper said. In addition, they don’t know how to send their children to school aimed⁴⁸ to give parents the “right” instruction and wanted to show the superiority of Russian-style schools.

In both of these schools, the duration of study is 6 years, of which 4 years are spent in primary school and two years in Rashidiya classes.

For its part, the newspaper said that “Russian-language schools should be more accessible to the children of the Sartian people, because the language taught in Russian-language schools is pure Sartian language, and the Russian language can be read and learned to a great extent”

⁴² Makhmudkhuja bin Bekhbudkhuja. To the question of new maktabas [К вопросу о новых мактабах] // Newspaper of Turkestan region. 1908, №94.

⁴³ Because it was three miles from the city, the school was moved to Bekhbudi’s yard in 1905, where it operated for two and a half years, after which it was moved to the center of the city so that children would not have difficulty attending school.

⁴⁴ MDA RUz, I-47, 1 list, 797 works, 75 pages [ЎзР МДА. 47 - фонд, 1 - рўйхат, 797 - иш, 75 – варақ].

⁴⁵ MDA RUz, I-47, 1 list, 926 works, 109 pages. [ЎзР МДА, И-47, 1-рўйхат, 926-иш, 109-варақ].

⁴⁶ On the limitations of the activities of Tatar teachers A. Isakbaev’s activity of the Tatar Bashkir enlighteners in the socio-political and cultural life of Turkestan (late XIX-early XX centuries) [Татар муаллимларининг фаолияти чекланганлиги тўғрисида А.Исоқбоевнинг “Туркистон ижтимоий - сиёсий ва маданий ҳаётида татар бошқирд маърифатпарварларининг фаолияти (XIX аср охири-XX аср бошларида)].

⁴⁷ Comparison of programs of Russian-native schools and new method maktabas [Сравнение программ русско-туземных школ и новометодных мактабов] // Newspaper of Turkestan region 1915, №84, 85.

⁴⁸ That source

and they can read and know Russian in all disciplines gives “advice”. It says that students in Russian-language schools also provided with sufficient religious knowledge. If he wants to know more about religious knowledge, he can read it independently from books, but if he does not know Russian, he will not be able to reproduce secular sciences⁴⁹, that is, they will pretend to be caring and enthusiastic about the people.

However, representatives of the Jadid movement recognized Islam as an important means of spiritual growth. They opposed rigid religious education, trying to create a new system of education that took into account the needs of society.

Jadidism, realizing the special importance of mathematics, geography and other sciences in accelerating socio-economic development, began to establish new methodological schools along with traditional education. Information will be provided on the advantages of Jadid schools, new method schools. By 1910, about 50 such schools had been established in various parts of the country. Tashkent and Kokand have become major centers of Jadid schools.

In Khaji Muin’s 1913 article, The Cause of Indecency and Its Measure, we find the following lines that prove our point “... Who will educate us now? Are our parents at home, our mullahs at school literacy, and our immoral people on the streets? Therefore, our coach is here, how can we be polite, how can we survive. Well, so who is to blame for this, and who can say that it is possible? Undoubtedly, our clerics and ancient Muslim officials are responsible for this situation. In addition, it is necessary and necessary for them to find a way to do this. If our khans, nobles and priests had done their duty, we Muslims would not be so ignorant and rude today. Our misfortune was because our nobles and khans did not have the knowledge to meet their needs. Now we need a new tool in line with our times. Old Greek scholastic is useless in this XX century.

... We need to prepare a tool and a scientist suitable for our future. First, let us send students to places like Russian madrassas to become good teachers and progressive scholars. Then let us open schools and madrasas and teach our generation well.

If we, the Muslims of Turkestan, take these measures from this day forward, in ten years' time our new progressive youth will take the place of the Muslim greats who have organized their work and do not know their duties without the need for adages, and we will have achieved our goal....⁵⁰”

By the beginning of the February Revolution of 1917, the Tsarist government had registered about 100 new schools in Turkestan with more than 4,000 children, including 39 in Syrdarya, 30 in Fergana, 18 in Ettisuv, and 5 in Samarkand. They all operated at the expense of private funds⁵¹.

Due to the importance of the national press platform along with the new method schools in the Jadid movement, speeches were made to raise the culture and enlightenment of the nation through the pages of the murderous press whenever possible.

The September 2, 1924 issue of the Ozod Bukhara newspaper reported that about 400 students were currently studying abroad⁵².

⁴⁹ Comparison of programs of Russian-native schools and new method maktabas [Сравнение программ русско-туземных школ и новометодных мактабов] // Newspaper of Turkestan region 1915, №84, 85.

⁵⁰ Turkestan Regional Newspaper, August 1, 1913.

⁵¹ MDA RUz, I-47, 1 list, 955 works, 230 pages. [ЎзР МДА, И-47, 1-рўйхат, 955-иш, 230-варак].

⁵² KHOJAEV F. “1920-1924 years” // Ozod Bukhara 1924. №135 (348)

At the end of our article, our great enlightened ancestor Makhmudkhoja Bekhbudi wrote at the beginning of the last century “Secular science and knowledge are needed to stand in the world, and a nation without modern science and knowledge will be a stumbling block to others” he said. It is no exaggeration to say that not only did it awaken the consciousness of the people of Turkestan in the early XX century, but also it has not lost its essence in the XXI century.