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National Periodical Press Incipience and Its Role in Education Within Central Asia

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ABSTRACT

This article examines the development of the national periodical press in Central Asia. The press was, according to the educators, the most important instrument of ideological influence on the consciousness of the general public. The press reflected the intellectual movement, and was also a kind of tribune that brought to the masses the reformist ideas of renewing society.

Keywords:

national periodical press, press, Jadids, publication, newspaper, magazine

One of the most effective forms of integration of the Central Asian reformers was the national periodical press, which developed rapidly at the beginning of the 20th century, despite the control and prohibitions of the tsarist regime. The period under review is characterized by an unprecedented intensification of publishing in Central Asia. The publication of newspapers and magazines became a mass phenomenon after the publication of the Manifesto of October 17, 1905, which declared democratic principles, including freedom of the press.

As the historian T. Sventochovsky notes, the press accurately reflected the intellectual movement and, more importantly, acted as a herald of fundamental dilemmas facing the intelligentsia.¹

The Central Asian progressives of the early 20th century saw in the press a kind of relay of their ideas to the mass consciousness.

Thanks to their efforts, an incredible leap was made from the traditional eastern closeness to a free discussion of the most exciting problems in society. According to O.F. Nemanzade, "the progressive development of the nation is determined by only one thing - the development of the press. A people without a press cannot consider itself free and civilized"² A similar opinion was shared by the Central Asian Jadids. As one of the Turkestan progressives wrote, "without a national press, there is no nation itself"³

The organs of the press were, according to the educators, the most important instrument of ideological influence on the consciousness of the general public. The press was for them a kind of tribune, from which they brought to the masses the reformist ideas of the renewal of society. During the first decades of the twentieth century, in Central Asia, with their direct participation, such newspapers and magazines

¹ Swietochowski T. Russian Azerbaijan 1905-1920. P.62.

² Nemanzade O.F. Pressa // Irshad. 1908, 3 iyul, № 79.

³ Rizobadli T. Idoraga maktublar // Sadoi Turkiston. 1915, № 64. B. 4.

as "Tariqiy", "Khurshid" (1906), "Osiyo", "Tuzhzhor", "Shuhrat" (1907), "Turon", "Bukhoroi Sharif" were opened (1912), "Oina", "Samarkand" (1913), "Sadoi Fargona", "Sadoi Turkiston" (1914-1915). In 1916, Said Rza Alizadeh opened his newspaper "Telegraph Khabarlari", and in 1919, the weekly magazine "Shuloi inkilab" ("Flame of Revolution"), which was distributed not only in Turkestan, but also in Turkey, Iran, Afghanistan, India, Arab countries. The magazine, which told about the hard life of the Muslim peoples, was closed in 1922 by the Soviet authorities⁴. In 1917, "Khurriyat", "Najot", "Kengash", "Turon", "Ulug Turkiston" were opened. There were over 15 periodicals in total. They represented a great ideological force.

The thematic range of publications was very wide - from educational to political issues. In general, the press clearly confirmed the formation of a new type of person in the region, who thinks progressively, cares about the welfare of the nation, and opposes inertia, backwardness, and ignorance.

In 1905, the newspaper "Tarakkiy" ("Progress") was published in the Turkestan region under the leadership of progressive representatives of education and culture Munavvar Kary Abdurashidov, Abdulla Avloni, Mahmudkhodzha Behbudi, Ismail Gabitov in the Uzbek language, the first issue was published on June 14 (27), 1906. Thus began the history of the national press. The newspaper immediately begins to propagate the ideas of freedom, equality, friendship of peoples, and opposes the colonial policy of tsarism. In one of his editorial articles, I. Gabitov wrote that the freedom of speech in Turkestan, declared on October 17 in the Manifesto of the Russian Emperor, still exists only on paper. And the tsarist censorship, which closely monitors every printed publication, still crosses out any objectionable word, not to mention freedom-loving or independent thoughts.

⁴ Velikiy prosvetitel Vostoka // O nauchnoy konferencii v Samarkandskom universitete, posvyashennoy 120-letiyu

Considerable attention on the pages of the newspaper was given to the promotion of inter-ethnic and inter-confessional tolerance. For example, in the article "Tashkent, August 12", the government's policy of inciting ethnic hatred⁴⁰⁶ was sharply criticized: "They (officials - author), like walking wolves among sheep, humiliate and scold our religion and the Holy Koran. They write about it on the pages of their newspapers and distribute them all over the world. They pit people on the basis of interethnic relations, opposing people to each other, pointing out: "you are Russian, you are Kazakh, you are Sart, you are Jewish ... When all the peoples of Russia began to think that they are now freed from oppression, the robbery of Kazan Tatars began in the country, pogroms of Jews began, Baku and Tiflis Muslims and Armenians were killed.

The people of Turkestan are still forced to humiliate themselves and bow before the royal officials, subjecting them to corporal and moral punishments"⁵

The newspaper paid much attention to the problems of education. Munavvar Kary Abdurashidkhanov's article "Our ignorances are complex ignorances" was published in the first and second issues, where, speaking about the need to reform schools and madrasas, the author wrote: "there ... secular sciences, geography, history, mathematics and others should be taught items. Not knowing these subjects, our poor children are still left without the necessary knowledge and walk around like servants and charikers ... "

The article of M. Behbudi's "The Benefits of Enlightenment" also noted the enormous role and importance of education in the mental and spiritual development of a person. Local officials were not satisfied that the articles focused the attention of readers and the population of Turkestan on the problems of Islamic spirituality, issues of freedom of speech, on the proposed reform reforms, and on August 20, 1906, the Tarakkiy newspaper was closed.

uchennogo i aktera S.R.Alizade // Kaspiy. 2008, 2 aprelya.

⁵ Taraqqiy. 1906, 12 avgusta.

After the stopping of publication of the newspaper "Tarakkiy", from September 1906, under the editorship of Munavvar Kary Abdurashidkhanov, the newspaper "Khurshid" ("The Sun") was published, 11 issues were published in three months. The publication objectively covered the economic, socio-political and cultural processes taking place in the region, the current problems of the Turkestan society, regularly published articles from the cycle "New Schools and Madrasahs in Turkestan", which promoted the ideas of enlightenment and spiritual education.

A great attention was paid to school reforms, the need to transform the way of life and culture of the Turkestan society. Newspaper "Khurshid" like Tarakkiy, it existed for a very short period and was closed by order of the Governor General of Turkestan.

Both publications played a big role in the socio-political and cultural life of Turkestan, in which the merit of the editors, Munavvar Kary Abdurashidkhanov and Ismail Gabitov, is great.

In December 1907, A. Avloni received permission to publish the newspaper "Shukhrat" ("Glory"), in which M. Behbudi, Mirmukhsin, M. Abdurashidkhanov, Miskin, and the editor of the Kazan newspaper "Tong" Rafik Sobirov collaborated. Describing the activities of the Shukhrat newspaper as a whole, N. Ostroumov in a secret report to the Governor-General of Turkestan recommended that it be closed. And it was closed.

The next publication of the Jadidid type was the newspaper "Osiyo" ("Asia") 414. It was published from April 9, 1908 in Tashkent in the Uzbek language twice a week under the editorship of A. Bektemirov (Muhammadzhon). N. Bobrovnikov in his "Note on the issue of the spread of Russian education among the native population of Russian possessions in Central Asia", in particular, wrote: "There is no party in the Muslim press, everything that is printed by Muslims is imbued with the same idea: to awaken the self-consciousness of Muslims and

call them to social and political work on nationalistic grounds for the liberation of Muslims from the domination of the Gentiles weighing on them. Under the editorship of M. Behbudi, Oyna, the first magazine, and also Samarkand, later New Samarkand, the first bilingual newspaper of Turkestan, were published. From April 1913, two issues were published a week, which were distributed throughout Central Asia; 45 issues were published. Mirzokhid Mirokilov was the representative of the newspaper in Khujand, and Akbar Shohmansurov in the Samarkand region. Mahmudkhoja Behbudi, in response to the question of G. Andreev, correspondent of the Turkestanskiye Vedomosti newspaper, about the motives that prompted him to publishing, explained: "... all subjects of a cultural state should strive for the bright light of enlightenment. And the best way to clear the way to the light of culture is the press. That is why your obedient servant for the first time in Samarkand undertook the publication of the newspaper "Samarkand". My newspaper issues carried the light of education into our Muslim dark environment. I wrote that the time of the Khan's times, the times of slavery and ignorance, had passed forever. Now everyone can freely do what he wants, everyone can freely pray to his God in his own way"⁶

The reformers realized the importance and necessity of studying the Russian language and culture. In one of the first issues of the Samarkand newspaper, an article by M. Behbudi "Our Program" was published. On the other hand, that Russian culture, citizenship and laws are of great benefit to us Muslims, and also that neither the Koran nor the Sharia are in conflict with this.

To familiarize (Muslims) with Russian history and instill in their consciousness that they and Russians are children of one common homeland, with which they have been linked by inseparable ties for many centuries. To encourage the Muslims of Turkestan to send

⁶ Andreyev Gr. Samarkandskiy jurnal «Oyna» i redactor-izdatel M.Behbudi // Turkestanskiye vedomosti. 1915, 17(30) sentyabrya.

their children to Russian educational institutions in order to create (educate) useful workers from them for the benefit of the common homeland.

Of course, while creating the magazine, M. Behbudi borrowed the experience of his teachers. It is known that before the newspaper "Tarjuman" I. Gasprinsky published "Miroti Jadid" (New Mirror), and Kory Abdurashid Ibragimov in 1902-1909. - a reformist magazine "Mir'ot-Kuzgu", in Azerbaijan in 1910 an art magazine was published under the same name. However, the use of several languages in the title of the journal reflects the educational concept of M. Behbudi, who believed that knowledge of foreign languages is necessary for the development of science and culture and, in general, for progress.

That is why the editor's program article in the first issue so it was called: "Ikki emas, turt til lozim" (We need not two, but four languages). A year later, the publication of the magazine was discontinued. Some researchers believe that "Oina" was banned. However, the editors warned their readers that the journal was closing due to financial difficulties.

The Jadids of Turkestan, led by M. Behbudi, fought against outdated traditions by various methods, up to obtaining a fatwa from the clergy.

It should be noted that the mass media, unprecedented for the Turkestan region, had a serious impact on the life of society in the early twentieth century. The first newspapers from Baku, Orenburg, Kazan, Astrakhan, Bakhchisarai were enthusiastically accepted by the Jadids, who realized and were able to use the power of the printed word in their educational activities. During the period under study, more than 15 Jadid newspapers were published. Each edition reflected the character and worldview of the creator of the newspaper or magazine, expressed the opinion of the editor-in-chief and authors. Another important achievement of the press of the Muslim regions of Russia at that time was its serious influence on the formation of a new literary language, more accessible to the general public than the scholastic linguistic constructions of literary and philosophical works of the previous period.

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