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## FROM THE HISTORY OF SENDING STUDENTS ABROAD FROM TURKESTAN IN THE BEGINNING OF THE XX CENTURY

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### ABSTRACT

In the article, the activities related to sending students from Turkestan and Bukhara to study in Germany, Turkey, Egypt and Russia, creating funds for the material support of the students, and the repression policy of the Soviet government against them in the beginning of the 20th century were analyzed and highlighted on the basis of various historical sources and works

### KEYWORDS

Struggle, means, sending students abroad, Turkestan, Bukhara, Germany, repressions.

### INTRODUCTION

The development of science determines the development of each society and its place in the world community. There are special laws in the development of culture, including the assimilation and transformation of the heritage passed down from the ancestors. Also receive news from other peoples of the world and report about their achievements. Cooperation with the countries of the world in the field

of science and education plays an important role in the development.

If we pay attention to the earlier history of the development of science and education in Uzbekistan, the activity of representatives of the Jadidist movement acquires particular importance. Lagging behind the development of world science in the time of the Khans, the policy of Russification of the Russian

Empire in the colonial years and a number of other factors caused the spread of Jadidism in Turkestan. Munavvar Kori Abdurashidkhanov, one of the activists of this movement, said: "The Jadids are supporters of innovation, we did not spare our lives and money to make children knowledgeable and enlightened people. We used fast and simple methods of knowledge transfer. We were called innovators, i.e. Jadids, because we began to become literate and knowledgeable, using a new method instead of previously used methods. [10, сtp.274-275]. The Jadids set themselves the main goals of making the population literate, developing the country and achieving independence.

At the beginning of the 20th century, such statesmen and public figures as Abdulla Rakhimboev, Turor Ryskulov, Faizulla Khodzhaev, Fitrat tried to save Turkestan from the quagmire of centuries of backwardness, to put an end to economic and cultural decline. One of the most important aspects of the work of representatives of Jadidism can be considered that they sent representatives of the local people to study at higher educational institutions of foreign countries and tried to train the most unique specialists of that time.

A plan was drawn up for the training of qualified local personnel, and charitable foundations "Tarbiyai atfol", "Marifat" in Bukhara, "Komak" and "Jamiyati Khayria" in Tashkent were created [9, p. 8]. In the

implementation of this work, they were provided with material support by various people, including the local rich. Through charitable societies, talented young people were sent to study at higher educational institutions in the Russian cities of St. Petersburg, Saratov, Kazan, Ufa, Orenburg and universities in foreign countries such as Istanbul and Cairo. Among them were writers and scientists such as Fitrat, Gazi Olim Yunusov, Khalid Said, Eson Efandi Musayev, lawyers and politicians such as Mustafa Chokaev, Ubaidulla Khodjaev, Norbotabekov.

With the help of the Tarbiyai Aftol society, 14 students from Bukhara and Turkestan studied in Istanbul in 1908, 15 students in 1911, and 30 students in 1912 [5, p.9]. With the support of "Jamiyati Khayria" in 1910, a group of young people studied at the "Aliya" madrasah in Ufa and the "Husayniya" madrasah in Orenburg [1, p.33].

After the "October Revolution" of 1917, higher educational institutions were established in the Turkestan Republic, but some problems arose in this regard. In particular, most of the young people who entered higher and secondary specialized educational institutions were Russian-speaking students. For example, in the 1920/1921 academic year, only 2 out of 2500 students of the Turkestan Medical University, 3 out of 200 students of Darul ilmi Sharkiya (Institute of Oriental Studies) were children -Uzbeks, and there was not a single Uzbek student among the 70 students studying at the Faculty of Railway Workers in Tashkent

[5, p.10]. Figures such as T. Riskulov, F. Khodzhaev, enlighteners such as Munavwar Kori Abdurashidkhanov, Ubaidulla Khodzhaev and Fitrat were looking for different ways to get rid of such problematic issues. In particular, they set the goal, first of all, to rid the country of economic and cultural backwardness, to study the experience of developed countries and thereby gradually lead Turkestan to independence.

On April 23, 1921, at a meeting of the Uzbek Scientific Commission in Tashkent, the issue of sending Uzbek students abroad [4] was discussed. Commission member A. Yunusov said on this occasion: "The prospects of any country largely depend on highly educated activists who are sufficiently prepared to serve its interests. That is why we see, for example, that Japan sent its scientists, engineers, doctors, etc. to the countries of Western Europe ... If Turkestan really wants to achieve the development of its national autonomy in the future ... It consists in sending the most talented young people from Turkestan abroad immediately, and allowing the most developed and strong to receive secondary and higher education from there" [9, pp. 9-10]. The Jadids believed that it was necessary to study the scientific and technical achievements and experience of the developed countries of Europe.

At that time, it was considered necessary to study the achievements and experience of Germany, one of the

most developed countries in Europe. In 1921 A. Murodi was sent to Germany, and in 1922 about 70 students from Turkestan and Bukhara went to higher and secondary specialized educational institutions in different cities of Germany to study agriculture, textile industry, chemistry, electrical engineering, mining, philosophy, pedagogy, medicine and other fields of science [9, page 10]. Among the students who went to study in Germany, there were 2 girls: Khairiniso Majidkhanova and Maryam Sultanmuradova [3].

Members of the Komak Society and other local patrons also played a special role in providing scholarships and other financial support to students sent abroad. F.Khudzhaev went there to find out about the conditions and problems of students sent to Germany [11, p.217]. The Bukhara People's Soviet Republic did a lot to send students to Germany, even bought a house in Berlin for students to study. [2].

The chairman of the BNSR, Fayzulla Khodzhaev, instructed to transfer students to Germany and place them for study by a special commission consisting of the Bukhara intellectual Abduvakhid Burkhanov and the Tatar intellectual Olimjon Idrisi, who arrived in Bukhara from Germany. The document sent by O. Idrisi to the leadership of Bukhara on November 8, 1923 contains information about the situation, residence and study of 49 students in Berlin [8, p. 77]. In their articles, Sanjar Siddik and other journalists called on students from Moscow, Baku, St. Petersburg and

Berlin to provide constant support and not break contact with them [6, p.21]. Saidnosir Mirjalolov at his own expense covers the expenses of students sent to Germany in 1922. [7, p.49].

Each of the young people sent to study in Germany on the advice of Munavvar Kori and Fitrat were given three notebooks. In the first notebook, write down detailed scientific information, books about the greatest scientists in the field in which you are engaged; in the second notebook, pedagogy of that area, educational institutions, where and in what order personnel are trained; in the third notebook, write down the basic concepts and terms of the region, from which language they are taken and what they mean, what word corresponds to them in the Uzbek language.

The Soviet government's attempt to ideologically control students sent from Turkestan and Bukhara to study in foreign countries, and its attempt to "rid" them of "bourgeois" ideas created artificial obstacles to sending students abroad in the following years. In 1922, V.V. Kuibyshev demanded that the leadership of Turkestan return the students sent to Germany and continue their studies in Moscow. However, F. Khodzhaev opposed this. Also, since the second half of the 1920s, political persecution and suspicion on various issues against students studying in Germany have intensified in the USSR. As a result, students who came home during the holidays in 1927, including Salih

Muhammad, the son of Nasriddin Sherakhmad, were not allowed to return to Germany. In 1930, A. Murodi, who later studied abroad, was imprisoned.

In connection with this news, A.Ibrokhimov, A.Abdusaid, T.Chiggatoy, I.Yolkin, A.Ishak, the daughter of S.Shermukhammad and other foreign students remained in Turkey and other foreign countries without returning to Uzbekistan.

In the late 1920s - early 1930s, S. Jabbor, T. Momin, M. Khodjaev, S. Matkul, A. Berimjon, R. Rasuli, H. Majidkhanova and others who returned to Uzbekistan after graduation from abroad worked in various regions of the republic. Since 1937, they have been accused of being "traitors to the Motherland", "nationalists" and "counter-revolutionaries", forming various groups. From October 4 to October 9, 1938, all students who had previously studied in Germany and worked in Uzbekistan were sentenced to death as "spies." [4]

## CONCLUSION

Only thanks to independence, it became possible to find out the truth and some information about them. Also, since the first days of independence, many young people of our country have been studying in the developed countries of the world in unique specialties and exchanging experience.

In the harsh conditions of colonial oppression, the Turkestan Jadids fought for the development of the country, raising the morale of the people, and changing the way of life. They mobilized all their resources to ensure that young people receive advanced higher education abroad, acquire professions that are in demand in our country, and develop modern science. However, when their work began to bear fruit, they became victims of repression.

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