

THE ROLE OF SAID AHRORIY IN THE NATIONAL PRESS OF BUKHARA AT THE BEGINNING OF THE 20TH CENTURY

Akhmadova Lola Asrorovna

Basic Doctoral Student of Bukhara State University

Teacher of the Department of Islamic History

Source Studies and Philosophy

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Abstract: This article provides a scientific analysis of the contribution of Said Ahroriy — a publisher, printer, poet, creative intellectual, and devoted patriot among the enlighteners of the early twentieth century — to the development of the national press in Bukhara.

Keywords: Said Ahroriy, Jadid, press, newspaper, cultural life, enlightener, article, poem, textbook, literary environment.

Among the enlightened intellectuals of the early twentieth century, Muhammad (Mahmud) Said Ahroriy (1895–1931), who was a publisher, printer, poet, creative writer, and devoted patriot of independence, occupies a worthy place. Said Ahroriy spent the most productive years of his life, particularly during 1920–1930, in Bukhara. In the socio-political, cultural, and educational spheres, he created dozens of meaningful articles, poems, and literary essays that encouraged readers toward deep reflection. In these works, the historical atmosphere of the period, spiritual sufferings, hardships of life, and social complexities were masterfully expressed through artistic and journalistic styles.

As a dedicated supporter of national independence, Said Ahroriy published numerous articles, literary essays, and poems between 1918 and 1931 in newspapers

such as “Turk So‘zi,” “Ishtirokiyun,” “Uchqun,” “Buxoro Axbori,” “Ozod Buxoro,” “Zarafshon,” and “Qizil O‘zbekiston,” as well as in journals including “Alanga,” “Maorif va Madaniyat,” and “Maorif va O‘qituvchi.” The textbook entitled “Geography of Bukhara” and the work “Family Book” (consisting of two books, “A Gift to Our Women” and “Matchmaker”) also belong to Ahroriy’s authorship.

After arriving in Bukhara in 1920, Said Ahroriy served as the editor-in-chief of “Buxoro Axbori,” the press organ of the Bukhara People’s Soviet Republic, from its very first issue published on September 9, 1920, until its 41st issue published on June 30, 1921 [1]. During this period, 28 of his articles were published in the newspaper. From the summer of 1921, Said Ahroriy was appointed as the consul of the Bukhara Republic in Azerbaijan. Mahmud Said Ahroriy (as his name appeared in the newspaper) continued publishing articles in “Buxoro Axbori” (later renamed “Ozod Buxoro”) between 1922 and 1925. Said Ahroriy’s spiritual and literary heritage holds an important place in the comprehensive study of the history of the Bukhara Republic (1920–1924).

Said Ahroriy’s scientific and cultural heritage contains a significant number of articles and works devoted to upbringing, education, and the formation of a well-rounded individual. The author’s articles such as “The Attitude of Education and Upbringing toward Human Beings,” “Education of Thought,” “The Power of Memory,” “Who Can Become a Mentor?”, “To Our Youth,” “On the Path of Life,” and “Differences between Old and New Methods of Education,” as well as his “Family Book” (consisting of the books “A Gift to Our Women” and “Matchmaker”), are directly dedicated to educational and moral issues.

First and foremost, while discussing the human factor and its material and spiritual dimensions, Said Ahroriy regarded physical health and strength as the foundation of scientific and intellectual development. He wrote: “Science and knowledge have confirmed that in a person whose health is unbalanced, the soul also suffers, and spiritual demands become weak... Knowledge is necessary, but health is

essential.” Emphasizing such factors as physical well-being and intellectual maturity in the process of upbringing, he referred to a number of examples from human history.

In his article “The Power of Memory,” he stressed that one of the greatest talents bestowed upon human beings is memory, and argued that developing this ability during the educational process should be one of the primary duties of mentors. Said Ahroriy’s article “Who Can Become a Mentor?” (November 1923) encourages readers toward broad and deep reflection. The article presents education as a serious matter and provides valuable advice that children’s upbringing should not be entrusted to just anyone, nor approached carelessly. The article emphasizes that upbringing and knowledge are inseparably connected: regardless of how knowledgeable a person may be, without proper upbringing he cannot become a true mentor; at the same time, dry knowledge alone is insufficient for mentorship [2].

Said Ahroriy repeatedly emphasized that a person’s character should embody purity, courage, honor, passion, and confidence in the future, and that children should be entrusted to mentors whose words and actions are consistent with one another.

“Upbringing and knowledge,” he wrote, “must go side by side. Knowledge is necessary not only for those engaged in teaching, but even for those living in the lowest and most primitive conditions of life... To know at least some part of the things required for life is knowledge... If even an animal is not entrusted to a person who lacks the necessary understanding of his duties, how can people trust a half-educated teacher with human beings? This is also a matter that requires deep study” [3].

Analyzing these ideas, it becomes evident that the progress of the era and the transformations of life require every member of society—whether worker, farmer, shepherd, or anyone else—to possess general education and at least a certain level of professional knowledge in their respective field. Complex technology demands

special skills and competence from workers; farmers need knowledge of agricultural techniques to improve productivity; shepherds, in addition to learning from the experience of their ancestors, must also possess basic veterinary knowledge. Such requirements are dictated by life itself.

The relevance of Said Ahroriy's ideas to the modern era lies in the fact that his views correspond to today's system of continuous education, the compulsory-voluntary nature of specialized secondary education, and the use of modern technological tools in the teaching process. First of all, Said Ahroriy wrote that "people who separate knowledge from education and upbringing can never become spiritually mature individuals."

Said Ahroriy sharply criticized the outdated methods of rote memorization and coercion in teaching and upbringing inherited from the past. He regarded the integration of theory and practice as the main factor ensuring effective and productive education. He also emphasized the importance and effectiveness of educating through personal example and moral guidance.

Discussing nature as a source of profound wisdom, filled with mysteries, tolerance, charm, and beauty, Said Ahroriy considered nature to be the foundation of aesthetic education. He stressed that teaching children to respect nature, understand it as the basis of material blessings, and preserve it carefully is one of the most important aspects of upbringing. His reflections on the harmony and interdependence between nature and humanity have acquired vital significance today. Perhaps, through his deep insight, he foresaw that by the end of the century ecology would become a global issue.

These ideas represent only a small part of the vast ocean of Said Ahroriy's pedagogical views, as our discussion has been limited to the articles currently available to us. In fact, his daughter, the veteran journalist and Honored Cultural Worker of Uzbekistan, Xolida Axrorova, once wrote: "I know that many of my father's articles were published, but despite searching for almost ten years, I could

not find them. It seems that this search will continue until the end of my life” [4]. Indeed, many of Said Ahroriy’s works remain unknown to the scholarly community. Finding and thoroughly studying them remains one of the important tasks of historians and researchers.

In conclusion, Said Ahroriy was one of the prominent enlightened intellectuals who played a significant role in the socio-cultural and educational life of Bukhara in the early twentieth century. He contributed greatly to the development of the national press not only as a poet and creative writer, but also as a publisher and printer. Through his activities, the ideas of Jadidism, enlightenment, and national awakening spread widely in Bukhara. His efforts in the field of journalism served as an important factor in raising the political and spiritual consciousness of the people. Therefore, Said Ahroriy’s legacy continues to hold great importance today as a valuable scholarly source for studying the history of national journalism and enlightenment.

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