

“TERDJIMAN” PAPER AND PROBLEMS OF EDUCATION OF THE MOHAMMEDAN READERS

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В статье рассматривается роль газеты «Терджиман» в просветительских процессах тюрко-мусульманских народов.

Ключевые слова: просветительские процессы, газета «Терджиман», тюрко-мусульманские народы.

У статті розглядається роль газети «Терджиман» у процесах освіти тюрко-мусульманських народів.

Ключові слова: процеси освіти, газета «Терджиман», тюрко-мусульманські народи.

The article deals about education process for Turkie-Mussulmans in the news paper «Terdjiman».

Key words: education process, news paper «Terdjiman», Turkie-Mohammedans.

The importance of such figure as Ismail Gasprinski (1851 – 1914) in the history of the Turkey cultures on the turn of XIX – XX centuries is great. We must say that the great son of the Crimean Tatars became the real spiritual leader of many Mohammedan nations. His spiritual legacy belongs to all Turkie-Mohammedans, to all East.

Important aspect in the research of out-look position of the “Terdjiman” paper is the analysis of the paper’s ideology. (In most cases editorships’ position was identical with I.Gasprinski’s one). In fact the paper appeared and developed with public movement of the Turkie-Mohammedans peoples, called “ğadidism”, which was strengthening in that period.

I.Gasprinski was at the outset of that progressive phenomenon’s formation and his paper became a real voice of ğadidism. Here, the meaning of ğadidism must not be regarded as narrow one which led to radical reformations in education and enlightenment spheres. It is evidently that to the beginning of the XX ct. ğadidism became a public movement for renovation of all sides of the Turkie-Mohammedans people life at least in Russian impire [1].

To my opinion the appearance of all-Turkie paper “Terdjiman” and the birth of ğadidism in the same time is not accidentally. It was caused by aspirations of the progressive forces among, the Turkie-mohammedans peoples to adopt themselves to the changing situation in enlightenment, economy, society and politics in the end of the XX ct.

In that situation I.Gasprinski took a decision to begin with the enlightenment. He understood that it was necessary to start with rather accessible things. The enlightened knew that mass media could in short time reform the Turkie-Mohammedans society. From another side it was necessary to inculcate and to fix in Mohammedan’s minds the idea of press creation. It was much more necessary because the Mohammedan’s attitude to their language and literature was very careful. A great deal was perceived through religious dogmatism prism. A tedious enlightening work was necessary.

The first efforts to create published works in the Turkic language were made by I. Gasprinski in the end of 70-s beginning of 80-s in XIX ct. They were both propagandistic and printing. The first was not quite successful. In his letter to Djamilidin Validov I. Gasprinski wrote about it [2]. The literary party organized by the enlightened in 1881 in Kazan, where he, perhaps, was going to discuss the problem about necessity of the Mohammedan press had failed. The second gave much hope. I. Gasprinski happened to have a real support from famous azerbaijani editors – brothers Jemal and Seit Ouncy-Zade [3]. Soon he got the permission for organizing his own printing-house and began his first printing experiences [4].

Appealing to the Turkic-Mohammedans society in summer in 1881 I. Gasprinski wrote: “It is known that the doctrine and knowledge present a Symbol of Islamism; but this is realizable when people has in its language books, schools, science, literature and printing” [5]. In that case the last component for all-Mohammedan umma in the Russian empire was not enough. The quality of others in comparison with those of the European people, of course, had to be better.

I. Gasprinski decided to begin enlightening reformations with printing. He tried to persuade his fellow-believers that “for millions of Russian Mohammedans it is necessary to create in native language books, literature and printing at all” [6]. The things obvious for him evoked definite suspicion in the Mohammedan society.

That is why beginning his activity I. Gasprinski limited his ideas by the enlightenment. He wrote that in his future publication the Mohammedan reader would be able to find only “publications providing general education, different sciences and arts, devoted to problems of upbringing and teaching of children, translations taken from Russian laws and instructions, different news, stories and poems of the Tatar people” [7].

Many publications where I. Gasprinski asked for subscription and dissemination of his paper show difficulties in first years of formation of “Terdjiman” paper. Even some years later in his interview to Sergei Philippov the enlightened told that it was difficult for him not only financially but much more “because of the conditions under which my newspaper is in our Mohammedan world” [8].

The paper “Terdjiman” had been yet some kind of “wonder” in the Mohammedan society in Russian empire. But I. Gasprinski didn’t give up. He used popular educational method. He took a rule – “graduality”. First the editor limited himself with constatation of “bare facts” and gave simple information about different things. Only some years later he was ready to use some elements of criticism on the paper page. Even that fact caused problems with readers.

For many years the “Terdjiman” paper was an unprofitable one. Only on the eve of the XX th anniversary it began to be worth-while. The Ukrainian orientalist Agathangel Krimski, who knew the enlightened very well, wrote that the paper didn’t give any profits. I. Gasprinski had to earn money by completing orders and lithographic works [9].

Thus and so, only to the beginning of the XX ct. a group of readers was formed, who were interested in press. Of course, it was I. Gasprinski’s merit, who in fact educated his readers among progressive and civilized Mohammedans.

To that moment process of reformation in educational system and dissemination of enlightenment became irreversible. The process of reformation in economy developed intensively too. In the beginning of the XX ct. the main problems

for the Turkic-Mohammedans world in Russian empire were the problems of national policy formation and public-political elite. Ğadidism was taking more new positions [10].

In connection with this there is a row of scholarly problems. The first question is collection of historical sources, devoted to the past of that unique publication – the spiritual legacy of the Turkic-Mohammedans peoples. Complex studying of its materials is waiting for the scholars. Investigates of that record of culture need in objective analysis of odd scientific and popular works, devoted to the “Terdjiman” paper.

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