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THE IMPULSES OF MODERN JADIDISM AND THE ROLE OF PRINTING

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Abstract. Jadidism, a reform movement among Muslims of the Russian Empire in the late 19th and early 20th centuries, played a key role in cultural and educational evolution. One of the main factors that contributed to its development began to be distributed in the form of newspapers, magazines, fiction books, scientific manuals, etc. The purpose of this study is to analyze the role of the press in the development and spread of Jadidism.

The scientific originality of the work lies in deepening the understanding of the processes of the cultural revolution among the Turkic-Muslim peoples living on the territory of the Russian Empire, and the role of the press in these processes. Practical originality lies in the possibility of using the data obtained to develop modern traditions of cultural and educational development of the Turkic peoples.

The article uses historical analysis as well as descriptive and sociocultural methods to determine the relationships between technological advances in printing and ideological changes in Jadidism, using print methods such as a literacy measurement tool, the promotion of secular education, and the formation of modern Turkic identity.

The study showed that print media are a central mechanism in disseminating Jadidist ideas and establishing the positions of reformers. The analysis found that the use of printed materials significantly accelerated economic development and led to profound changes in social development.

The results of the study can be used to develop strategies for supporting and developing cultural and educational initiatives, as well as to study contemporary media in the field of social movement and progressive trends in other cultural contexts.

Keywords: jadidism, printing, modernization, reforms, education, Central Asia, socio-political landscape, enlightenment

Basic Provisions

Printing facilitated cultural and intellectual exchange within Central Asia and beyond, contributing to the development of a modern intellectual and cultural identity. It played a vital role in reviving and preserving local languages and literature. Politically, printed materials helped spread new ideas and fostered a sense of national consciousness, aiding social reforms and modernization efforts.

The legacy of printing in Jadidism is profound, with long-term effects on Central Asian society and culture. The interplay between technology and social movements during this period underscores the critical role of printing in the success and spread of Jadidism, marking it as a pivotal force in the historical context of Central Asian modernization.

Introduction

The influence of the media on public opinion is a key aspect of modern democracy, shaping not only the flow of information, but also social norms and the political landscape. Looking at key periods in history, the media have been a powerful tool for shaping public perception and opinion, demonstrating both their potential to produce informed citizens and their ability to manipulate public discourse.

Previously, the concept of media as we know it today did not exist. The term “mass media” became common only in the 20th century, when modern forms of mass communication such as radio, television, and the Internet appeared [1]. Nevertheless, the transmission of information and news has existed throughout human history. In the beginning, the disseminators were people themselves as messengers and heralds, then manuscripts, later newspapers, brochures, journals.

As it happens, the role of the media in influencing public opinion became much more prominent with the advent of printing technology. The advent of Gutenberg printing in the 1440s [2] democratized access to information, breaking the monopoly on knowledge previously held by political and religious elites. This shift, for example, not only facilitated the spread of ideas during the English Civil War in the seventeenth century, but also paved the way for the Reformation, which was facilitated by the effective use of pamphlets that challenged royalists who supported policies of print censorship [3]. This period illustrates the potential of the media to empower individuals and promote change in society by bypassing the traditional custodians of information.

As the media environment grew, so did their influence. In the 18th and 19th centuries, newspapers and pamphlets played a crucial role in political mobilization and spreading revolutionary ideas, as evidenced by the appearance of *Takvim-i Vekai*, the first official newspaper of the Ottoman Empire in 1831, which marked the transition to a more informed public [4]. This newspaper was not only a vehicle for government regulations but also a platform for public debate, exerting a significant influence on public opinion by promoting the ideas of administrative reforms, equality and justice under the law.

Description of materials and methods

The publication is based on a review of existing literature on the multifaceted influence of printing on the formation and spread of Jadidism. The research involves a combination of historical analysis and socio-cultural methods. Historical analysis is used to trace the development of printing technology in Central Asia and its spread among the Jadid intelligentsia. Sociocultural analysis is used to review the content of printed materials such as newspapers, pamphlets and books to identify topics and messages promoted by the Jadid leaders.

The main research method chosen for this study includes descriptive methods that are used to describe in detail the practice of book printing, the content of printed materials and socio-cultural changes associated with the distribution of printed works.

In general, the publication provides a comprehensive assessment of the role of printing in the efforts of the Jadid movement to modernize, emphasizing its

importance in the transformation of Turkic-Muslim society in the late 19th and early 20th centuries.

Results

In the late 19th and early 20th centuries, the ability of the media to mobilize public opinion contributed to the rapid spread of Jadid thought, which sought to modernize Islamic education and society using enlightenment principles such as rationality, progress and a critical attitude towards cultural and educational heritage:

1. The distribution of printed materials has directly contributed to improving the literacy rate of the population. The Jadids founded new schools and educational institutions that used printed textbooks and other educational resources. This emphasis on education has helped to educate a new, more literate generation, susceptible to the impact of modernization.

2. The availability of print media helped create a public environment where ideas could be discussed. Newspapers and journals provided a platform for public discussion, allowing interaction with a wider audience and promoting their reform agenda. This public sphere has played a crucial role in mobilizing support for the Jadid cause and fostering a sense of community among reform-minded people.

3. The influence of printing on Jadidism has left an indelible mark on Central Asian society. The reforms initiated by the Jadids laid the foundation for the followers. The emphasis on education, literacy and intellectual openness continued to influence the development of the region long after the first wave of Jadid activity had passed. Moreover, the influence of print media on the formation of society remains relevant today, as they continue to play a crucial role in the dissemination of information and the formation of public discourse.

This article examines how the press served not only as a tool for spreading information, but also as a transformative weapon in the struggle for enlightenment, having a profound impact on the literacy rate, educational program and socio-political discourse of that time.

Discussion

In the 18th century, the authorities of the Russian Empire introduced printing presses as a means of expanding their administrative and ideological influence [5]. In cities such as Bukhara, Tashkent and Kazan, the first printing presses were installed mainly by Russian or European manufacturers. However, it did not take long before local intellectuals saw the potential of this technology.

Kazan became one of the first publishing centers, where the first Muslim printing house was opened in 1799. Later, in 1801, a decree was issued allowing Muslims to use a printing press, and in 1802, a Tatar merchant became the first Muslim to purchase a printing press. Thanks to this, 43 textbooks and religious works were published between 1801 and 1810 [6]. This step marked the beginning of a profound transformation in the dissemination of knowledge among the broad layers of the Muslim population of the empire.

Despite the opportunities, the introduction of printing technology was initially met with resistance from conservative groups within Muslim communities.

Traditional ulema (Islamic scholars) were suspicious of the new technology, fearing that it would lead to unauthorized interpretation of sacred texts and undermine their authority. They argued that the ability to mass-produce texts could lead to a loss of control over religious and educational content that has traditionally been their purview.

Resistance was also fuelled by the view that printing was imposed by foreigners and designed to undermine Islamic culture. This was compounded by the policy of Russification and the encouragement of Christian missionary activity that often accompanied its dissemination. The government's attitude towards periodicals in the languages of Muslim peoples was more negative for political reasons [7]. For example, in the same Kazan region, the supreme power approved in 1809 only the first project for the publishing house of I.I. Zapol'sky, which was not fully implemented, and all subsequent 20 petitions for the organization of periodicals in the Tatar language were rejected [8].

Despite initial setbacks, over time Muslim reformers recognised the transformative potential of the new innovation and by the 1970s, printing had become more widespread in Central Asia.

During this period, the Turkic-Muslim peoples witnessed a significant cultural and intellectual revival led by a movement known as Jadidism.

The Jadids, whose name derives from an Arabic word meaning 'new', were influenced by Enlightenment ideas and the need to modernize Islamic societies to counter the growing influence of European powers. They saw traditional Islamic education as out of tune with the challenges of the modern world. The solution to this problem was to reform the education system by introducing new methodologies, curricula and, most importantly, the use of printed materials.

The creation of the newspaper "Tarjimon", initiated by I. Gasprinsky, became a solid basis for the dissemination of Jadid ideals. He stated that a nation without a press and literature is like a person who is both blind and dumb [9]. "Tarjimon" became the cornerstone of the Jadid information platform and a model for subsequent reformist publications throughout the Muslim world within the Russian Empire.

The newspaper, from the moment of publication and for 20 years, was the only private Muslim newspaper in Russia. During this time, the newspaper was published 1-2 times a week in a small format and a small number of copies, but the effect produced by this small sheet was enormous. Under the influence of the newspaper, a lot of new schools and many charitable institutions were opened in different parts of the Russian Empire - new literary activities began among Muslims. Thanks to Gasprinsky's vision and words, the newspaper was freely read in Crimea, Constantinople, Tashkent, Baku and Kazan.

"Tarjimon" covered on its pages the political, economic and cultural issues of the Muslim population not only of the Russian Empire, but also of neighboring states. In these articles, Gasprinsky analyzed Russian policy towards Muslims, especially in the educational system. In addition, he introduced his readers to various events in the country and the world.

Subsequently, the activities of such newspapers and journals as “Tarakkiy”, “Khurshid”, “Samarkand”, “Sadoi Turkestan”, “Oyna” and many others became platforms for discussing social issues, popularizing reforms and educating the public on a wide range of issues affecting all aspects of the life of Turkic peoples. These periodicals played a crucial role in creating a public environment where ideas could be freely exchanged and discussed, contributing to the gradual democratization of knowledge.

Thus, for instance, amidst the turbulent winds of change that characterized the period under review, a unique phenomenon emerged in the form of the journal “Shura”, created in Orenburg on the initiative of Muhammad-Zakir and Muhammad-Shakir Ramiev, two Tatar gold miners [10].

The journal covered a wide range of topics that contributed to the achievement of one of the main tasks set by R. Fakhretdinov - the editor of the journals and his associates - to awaken a person's faith in his abilities, to believe in the possibility of achieving great goals, relying on his own strength.

Historical, ethnographic, popular science and philosophical articles, as well as publications on the latest achievements in the field of technology, medicine and archeology, were widely presented. For example, in issue No. 3 of 1908, an article was published about the introduction of phonographic devices into alarm clocks “In Europe, technology and machine learning are advancing day by day. Everyone knows alarm clocks that can be woken up at any time by calling or turning on music. Now in Switzerland, watchmakers have begun to make alarm clocks by inserting small phonographic devices inside them...” [11].

The journal included sections devoted to satire, as well as travel notes. From time to time, the editors held extensive discussions on various issues, including the history and ethnogenesis of such peoples of the Volga and Urals region as the Tatars and Bashkirs, discussion of the national language and other topics. Theological topics concerning the translation and interpretation of the Koran also occupied a prominent place in the journal.

In addition, much of what was discussed in the journal, in one way or another, came down to political problems, including the defense of the new method school, Jadidism in general, the problem of the emancipation of Muslim women and democratic individual rights in general. The “Shura” became a symbol of the intellectual fervor that defined a decisive period in the history of Jadidism.

In the context of the topic under consideration, the women's issue deserves special attention. The newly formed Turkestan elite, represented by the Jadids, actively supported and disseminated ideas about women's rights in society. Their efforts in supporting women in the struggle for freedom contributed to women's emergence from established traditions and their emergence as important and influential voices of the people.

Consequently, new stars began to shine on the journalistic scene - women writers who brought new ideas and views to literature and journalism, actively participating in public dialogue. Their work covered a wide range of issues, from politics to parenting, promoting social change and empowering other women. By the

end of the 19th century, the first literary works began to appear that described the “hopeless life of a Muslim woman”.

In 1895, Hanifa Gismatullina’s first work was published - the ethical and didactic work “Beliefs of the People of Truth,” which served as a teaching aid for teachers in the area of raising and educating children [12]. Moreover, women actively published scientific and practical works, thereby proving their competence and intellectual abilities. This was made possible by a number of social changes, including improved access to education and growing recognition of their right to participate in academic and professional activities. Thus, in 1902, H. Nasiriya published the manual “Dictionary of Arabic, Persian and Turkic Languages,” intended for scientists, translators and students, and which emphasizes the importance of intercultural interaction and language exchange at the beginning of the 20th century.

Obviously, this issue is directly related to the modernization of education. Education was central to Jadid reform and was seen as a key tool for achieving progress, improving the quality of life and creating new, enlightened and critically thinking youth.

Thus, the need arose to create our own methodological base based on printing. The process of creating, printing and distributing educational and methodological manuals in native languages is underway. These were not just books with translations from Russian or other languages; these were original works that incorporated local knowledge and context, making them more relevant and accessible to the indigenous people of the region. Using the mother tongue was a strategic choice to make education more inclusive and foster a sense of pride and identity.

The first educational and methodological manual is considered to be the manual by I. Gasprinsky “Guide for Teachers” [13]. In this work, I. Gasprinsky put forward a proposal for an approximate program of lessons in arithmetic, reading, writing, the fundamentals of Islamic doctrine, grammar of the Tatar and Arabic languages, and also clearly demonstrated the outline of the lessons. Thanks to this manual, not only the Crimean Tatars, but also other Muslim peoples of Russia were able to familiarize themselves with the structure of the new method school and use the teaching methods in their work.

Following the manual by I. Gasprinsky, in 1899 the educational and methodological manual “Basics of Education” was published, compiled by teachers from the village of Agryz. The manual included all the basic information necessary for teaching, the curriculum, the hourly schedule of lessons, etc. It gave recommendations to primary school teachers and outlined the basics of teaching using the new method. Attention is paid to the procedure for admitting children and the rules of behavior in the mekteb and madrasah (compliance with Islamic ethics), methods of teaching certain subjects, and internal regulations.

In 1902, an educational and methodological manual by F. Karimi “Guide for Teachers and Educators” was published in Orenburg in two parts [14]. In it, the author provides some information from the theory of pedagogy, education and training, in particular, the professional qualities of a teacher, the rules of hygiene in

educational institutions are considered, the stages of education in Muslim educational institutions (primary, secondary, preparatory, higher) are described in detail with a list of subjects studied.

The first textbooks and teaching aids in the Uzbek language based on Arabic graphics were written by such educators as M. Behbudi, A. Avloni, A. Ibodi, A. Shakuri, S. Alizoda; they differed from the literature of old-method schools and madrassas in their very principles creating textbooks, defining methodological goals, matching the age characteristics and worldview of students.

The study of the Koran and hadith, which are the basis of religion, remained the main requirement in training. At the beginning of the 20th century, textbooks on Islamic religion and history were written and published, in particular, “Khavaji Diniya” by M. Abdurashidkhanov, “Aham uli Islam” by Ahmadjan Kari and “E’tikod Islamiya” by A. Ibadi, “Tarihi Islam” (History Islam) M. Behbudi.

The content of these textbooks was revolutionary, covering subjects such as science, geography, history and civics, which were largely absent from traditional madrasa education. The Jadids also emphasized the importance of critical thinking and argumentative skills, which they believed were necessary for the modernization and progress of their societies.

Fiction also occupied a special place in the enlightenment of the Jadids. Of the Jadid writers, A. Fitrat, Ajzi, A. Kadiri, S. Aini and U. Zavki should be noted. Fitrat’s ideology is clear already in his first printed work - “Dispute”, where the emphasis is on the reconciliation of religion and science, as a means of combating the ignorance of the people.

Adjzi's creativity, for example, reflected elements of honest quests and intentions; his works are imbued with the bourgeois-nationalist ideology of Jadidism. In the poem “Mirror of Example,” Adzhi continued the line of reactionary romanticism of Gasprinsky, depicting a certain city in Egypt that combines orthodox Islam with European civilization. Adzhi did not go beyond ideology in his other works: “A Gathering of Ancestral Spirits”, “The Essence of Education”, “Treasury of Wisdom”.

The pre-revolutionary work of Hamza, Aini and Zavka was also associated with the ideology of Jadidism. However, in their desire for genuine enlightenment, they made their way through the reactionary ideas of Jadidism to the light. This was especially reflected in Aini’s works such as the story “Happy Family”, in all the works of Hamza, as well as in Zavka’s satires.

In addition, brochures that reached both urban and rural populations were popular during this period. They were often distributed in schools, mosques and markets, targeting teachers, students and the Muslim population in general. The main goal was to reach the younger generation, who would be more open to new ideas, and the older generation, who have influence in their communities.

Most teachers, and then students in new-method madrasahs, held open lectures, and most importantly, published articles and brochures on various scientific and applied issues. For example, in the printing house of the Karimov brothers in Kazan, brochures were published in the Kyrgyz-Kazakh language, namely the works “Balalar okulygy” by Mukhamedkarim Deberdeev, “Dunie isi ahiretke ketpes” by

Beket Otaliyev, “Maktubat” by Sabalov, “Nazim” (poems) and others. Galimzhanov G., while studying at the Muhamadiya madrasah, dedicated his brochure “The People of Yesil” to the life of the Kazakhs who settled in the Syrdarya region and the environs of Troitsk. In this book, he writes about the difficulties that befell the Kazakh people, calls for heroism and freedom, calls for heroism, that the power of the Kazakhs lags behind other peoples, says that the title of the former Kazakhs shocked the world, that the current power passed to subordinates the tsarist government, because of which the power of the Kazakhs was limited and dependent, that it is necessary to get rid of this state and only then will the Kazakh people move forward.

The distribution of textbooks and other materials was facilitated by a growing network of printing houses and publishing houses in such large cities as Bukhara, Samarkand and Tashkent. These centers became centers of intellectual activity and exchange of experience. By disseminating these materials widely, the Jadids were able to reach a wide audience, overcoming the limitations of oral transmission and the limited circulation of manuscripts.

The new era of Turkic enlightenment required bold discoveries from the Jadids. The printed word became one of the strongest sides of Jadidism in disseminating their ideas, and literature reflected the real life of the people, their worries, anxieties and despair. The Jadids began to create works that awakened the spirit of nations; they were dear to the people both in language and in content.

Conclusion

The Jadids’ use of printing technology had a huge impact. Literacy rates began to rise, as did the number of students in the new-style schools that the Jadids established. The printed word helped unite different Turkic groups within a common cultural and linguistic heritage, strengthening a sense of collective identity and national consciousness. Moreover, the spread of printed materials challenged traditional religious authority and paved the way for secular models of governance and legal reforms.

Despite opposition from conservative elements in society and periodic censorship by Russian authorities, the legacy of Jadids’ publications continues to influence the cultural and educational landscape of the region. They helped create the basis for the modernization of Muslim societies in the Russian Empire, which subsequently influenced movements in other parts of the Muslim world.

Eventually, Jadid journals and newspapers have become more than just publications, they have become agents of a profound cultural, social and educational revolution, and also serve as an example of how the media can influence changes in society, and emphasize the enduring power of the printed word in shaping public opinion and politics.

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ҚАЗІРГІ ДЖАДИДИЗМНІҢ ИМПУЛЬСТАРЫ ЖӘНЕ БАСПАСӨЗ РӨЛІ

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Аңдатпа. XIX ғасырдың соңы мен XX ғасырдың басындағы Ресей империясы мұсылмандары арасындағы реформалық қозғалыс жәдидшілдік мәдени-ағарту ісін жаңғыртуда шешуші рөл атқарды. Оның дамуына ықпал еткен басты факторлардың бірі – баспаның газет-журнал, көркем кітаптар, оқулықтар т.б түріндегі таралуы болды. Бұл зерттеудің мақсаты – жәдидшілдіктің дамуы мен таралуындағы баспаның рөлін талдау.

Жұмыстың ғылыми маңыздылығы Ресей империясы территориясын мекендеген түркі-мұсылман халықтары арасындағы мәдени жаңғырту процестерін және бұл үдерістердегі баспасөздің рөлін терең түсінуде. Тәжірибелік маңыздылығы алынған мәліметтерді түркі халықтарының мәдени-ағарту дамуының заманауи стратегияларын жасау үшін пайдалану мүмкіндігінде.

Мақалада тарихи талдау, сондай-ақ сипаттамалық және әлеуметтік-мәдени әдістермен қатар, полиграфиялық технология жетістіктері мен жәдидшілдіктегі идеологиялық өзгерістер арасындағы байланысты анықтау, баспа материалдарының сауаттылығын

арттыру, зайырлы білім беруді насихаттау және қазіргі заманғы қоғамды қалыптастыру құралы ретіндегі маңыздылығы атап өтілді. Түркі болмысы.

Зерттеу көрсеткендей, баспа басылымдары жәдидтік идеяларды таратуда және реформаторлардың ұстанымын нығайтуда орталық тетік болып табылады. Талдау баспа өнімдерін пайдалану жаңғырту үдерістерін айтарлықтай жеделдетіп, қоғамдық санада терең өзгерістер туғызғаны анықталды.

Зерттеу нәтижелері мәдени-ағартушылық бастамаларды қолдау және дамыту стратегияларын әзірлеу үшін, сондай-ақ қазіргі заманғы БАҚ-тың басқа мәдени контексттердегі әлеуметтік қозғалыстар мен жаңғырту процестеріне әсерін зерттеу үшін пайдаланылуы мүмкін.

Тірек сөздер: жәдидшілік, баспасөз, модернизация, реформалар, білім, Орталық Азия, қоғамдық-саяси көрініс, білім

ИМПУЛЬСЫ СОВРЕМЕННОГО ДЖАДИДИЗМА И РОЛЬ ПЕЧАТИ

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Аннотация. Джадидизм, реформаторское движение среди мусульман Российской империи в конце XIX - начале XX века, сыграл ключевую роль в культурной и образовательной модернизации. Одним из главных факторов, способствовавших его развитию, стало распространение печати в виде газет, журналов, художественных книг, учебных пособий и др. Целью данного исследования является анализ роли печати в развитии и распространении джадидизма.

Научная значимость работы состоит в углублении понимания процессов культурной модернизации среди тюрко-мусульманских народов, проживающих на территории Российской империи и роли печати в этих процессах. Практическая значимость заключается в возможности применения полученных данных для разработки современных стратегий культурного и образовательного развития тюркских народов.

В статье используются исторический анализ, а также описательный и социокультурный методы для определения взаимосвязи между технологическими достижениями в области печати и идеологическими изменениями в джадидизме, подчеркивая важность печатных материалов, как инструмента повышения грамотности, продвижения светского образования и формирования современной тюркской идентичности.

Исследование показало, что печатные издания были центральным механизмом в распространении джадидистских идей и укреплении позиций реформаторов. В ходе анализа было выявлено, что использование печатной продукции значительно ускорило процессы модернизации и вызвало глубокие изменения в общественном сознании.

Результаты исследования могут быть использованы для разработки стратегий по поддержке и развитию культурных и образовательных инициатив, а также для изучения влияния современных медиа на общественные движения и процессы модернизации в других культурных контекстах.

Ключевые слова: джадидизм, печать, модернизация, реформы, образование, Центральная Азия, общественно-политический ландшафт, просвещение

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