
Peculiarities of the Volga-Ural And West Kazakhstan National Movement (the end of XIXth c. - early XXth c.)

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Abstract: This article is about the intercultural influences between the Turkish peoples in the Idel-Ural region and Kazakhstan at the end of the XIX- and the beginning of the XX centuries.

The factors which promoted the movement in this direction can be enumerated as follows: the development of the idea of the Turkic people's rebirth on the basis of enlightenment, education, the development of culture in a native language, the establishment of equality of Turkic-Muslim and Slavic-Christian peoples in Russia.

So, the ideas of Jadidism, the struggle for equal opportunities in education acquired much importance in the life of Muslim peoples.

The movement for the "Europeanization" of education was led by a powerful Tatar bourgeoisie, concentrated in Orenburg, Orsk, Troitsk, Kazan, Ufa. Cultural rapprochement among these peoples is especially important in this process.

Key Words: Idel-Ural, Central Asia, Jadidizm, mekteb, medrese, Europeanization

Introduction

By the end of the XIXth and the early XXth centuries the historical development of the Middle Volga, the Southern Ural and the Western Kazakhstan had witnessed the establishment of a new type of collabora-

tion. Living in the single meta-civilization, the Russians tried to find the way of their cultural interaction through intellectual group of people. The factor, which pushes forward the movement in this direction, was the development of the idea of renewal of the Turkic people on the basis of education, enlightenment, and native language acclivity, ascertainment of equality and parity of the Muslim, Turkic and the Slavic Christians in the development of Russia.

Ismail Gasprinsky (1851-1914) showed the basic principles and the ways of materialization of these ideas. His travelling in West Europe and Middle East and acquaintance with their scientific and cultural achievements influenced his world outlook. At the conjuncture of political, social-economic conditions of the Turkic people in Russia, Gasprinsky realized the necessity of finding solutions to the main problems of the Turkic peoples through the modernization of the Muslim scholastic institutions, moral and political unity of the Muslim Turkic in the Russian Empire and the formation of the Russian Muslim interaction. The main idea of Gasprinsky's reforms was based on the integration of the Muslim Turkic peoples in the Russia, otherwise they "would be destined to be enslaved and assimilated". He proposed the practical foundation of the unity - the idea of the common Turkic language. He created such a language in his new newspaper *The Tercüman* (Translator), which was first issued on 10 April 1883 in Bakhchesarai. It was a bi-monthly newspaper and had thousands of subscribers. At the end of the XIX century, about 10-12 copies of the newspaper were brought to Orenburg and about 3-4 to Troitsk (SAOO). By 1912 *The Tercüman* had become a daily print newspaper with 5 thousand subscribers in Russia and abroad. *The Tercüman* had a great influence on the Russian Muslim intellectuals in westernizing of the cultural and political life of the Russian Muslims. *The Tercüman* attracted attention of such progressive national intellectuals as Yusuf Akchura, the Ramiev brothers, R. Fahretdinov. This led to the development of periodicals - newspapers and magazines in different Turkic languages, in particular Tatar and Kazakh.

Gasprinsky reformed the sphere enlightenment employing a new method (usul-ü-jadid). He used his method first in his elementary school in Bakhchesarai. 'The new method' was based on the phonetic principle of

reading and teaching such secular subjects excluded in the Islam schools as arithmetic, Russian language, geography and history. The Jadidist ideas were successfully developed in the Middle Volga, the Southern Ural, Kazakhstan, the Central Asia. The Volga Tatars were active defenders of Jadidism. Its main idea of the development and advancement of the education inspired a lot of people. It was glamorized in fiction, in newspapers and magazines, and the shakird's songs. Moreover, the educational played significant role in the life of the Muslim people for it was a form of nationalistic movement. First of all the "Westernizing education" movement was led by the comparatively strong Tatar bourgeoisie concentrated in Orenburg, Orsk, Troitsk, Kazan, Ufa. The Kazakh and the Bashkir bourgeoisie which also demanded education on the native language and training of the required staff strongly supported it.

In Orenburg "guberniya" Ahmed, Gany and Mahmud Husain brother-merchants propaganded the new method, they were the native of the Seit suburb. In 1891, A. Husainov built a mosque in Orenburg accompanied by a mekteb (a school) and madrasah (the Muslim religious school) of the new method named 'Husainiyya'. There school was teaching mathematics and accountancy.

This educational institution was more like a gymnasium than a seminary. The founders invested in Orenburg Husainiya medrese 100 thousand rubles.

At the same time with the help of Husainovs' money a new method school was also founded in the Seit suburb (*Validov 1922*). In 1898, Gany Husainov (*1836-1902*) sponsored short-term teaching courses to train teachers for new schools. The head of the school was a famous Tatar public man Fatih Karimi, but school was closed down by the police.

Substantial contribution to assertion of the new idea among the Kazakh, Tatar and Bashkir peoples was made by a famous Tatar Z. Rasulev (1833-1917) who in 1894 founded a new method school named "Rasuliyya" in Troitsk. The authority and influence of Rasulev was reflected in his necrology printed in the newspaper *Vakyt* dated as of 4 February 1917. We may consider him "as a spiritual queen" of his nation (*Farkhshatov 1994*).

In the middle of 90s the new method was introduced into mektebe and madrasahs of Troitsk sponsored by a millionaire V, Yakushev (Ibragimov 1926).

In Ufa “guberniya” the new method was first introduced in Ufa “Usmania” madrasah founded in 1888 by a muddaris H. Usmanov at the first town madrasah (*Uldashbaev 1972*). But “Galia” medrese set up in 1906 became most famous in Ufa. Such famous Kazakh writers as Magzhan Zhumabaev, Zhiégaly Tlepbergenov, Baimbet Mailin, Tatar and Bashkir writers M. Gafury and S. Kudash were studied there (Kudash 1968). Pupils of a madrasah were under the influence of advanced democratic ideas of that time. The police chief S. Beletsky stated that madrasah teachers depart from the school program and sometimes discuss political problems. Pupils were allowed to have any foreign books even not accepted by Russian censorship. It contributed to the development of liberal ideas. In 1909, shakirds of “Husainiyya” madrasah came out against stagnancy and ignorance and refused to study until the school board fired a conservative muddaris Abdul-Rahim-Efendy (*RSHA*).

The fight for jadidism went the limit of international struggle between Muslim people who longed the amplification of enlightenment on the basis of the new method against the Muslim conservative clergy. It was an initial stage of the united opposition of the Tatar, Bashkir and Kazakh intellectuals against Muslim reactionary clergy of the scholastic trend. The followers of this trend were called Kadimists or old believers (from the Arabian “kadim” - ancient), The opposition between the Kadimists and the Jadidists covered, first of all, the sphere of the cultural life of the people and exactly, the step of evolving from mediaeval scholastic world outlook to the new reformed ideology, which was to secure renewal and growth of the Muslim national consciousness in conditions of new political, social-economic and ideological reality.

Most of the conservative clergy contested against progressive ideas and displayed jadidists as enemies of religion. Very often it went along with deletion. It should be noticed that cadimists were supported by the Orenburg Muslim Clerk Community, which was “a convenient instrument of the influence on the people in the direction favorable for tsarizm” (*Arsharuni 1972*).

The Jadidistic schools also aroused negative reaction of the Government because they saw in jadidism that force that paved a new way of economical, political and cultural development of the Muslim people in Russia. In this regard, the views of the Tashkent male gymnasium director N. Ostroumov to the problems of jadidist enlightenment are quite limit the migration to the region from the internal Tatar gubernia who strive for going there and make away with everything that may contribute to the Muslim education (printing Muslim books, brochures, engravings and so on)". According to Ostroumov's words, the main thing was "to regard education of the natives with the greatest care and ... gradually bring their schools under control" (*Ostroumov 1884*). The government tried to work out the measures for the limitation, and afterwards to the breakdown of new method schools. It can be proved by "The Special Conference on the Point of Education of Oriental Foreigners" held in St-Petersburg by the Board of Education headed by the member of Cabinet Council, privy councillor A. S. Budilovich. The subject of the conference was the matter of the amplification of the measures against the expansion of new method schools because "schools of the old type are less destructive" and new method schools "can form the organization more powerful than that of the schools of the old type". On this basis the Conference recommended the government in regard to the new method school accept "the system of active (not passive) treatment" (*WSC1905*). This system included the control for the teachers' activity, using book accepted by the Russian censorship, introduction in the Muslim schools Russian classes and so on. The main purpose of this control was not the amplification of "administrative supervision" but the "wide ... influence" which would contribute to the gradual "decay ... of the madrasah and mektebe". The government, in spite of the warning of the Conference about the necessity of flexible policy in regard to new method schools, pass on to the administrative measures, to the close-down of the schools. The peak of the government policy in case of the breakup of the new method movement was a "Special Conference on the Point of Working out Measures Against Tatar Muslim Influence in Privolzhsky Region" called by Stolypin at the Ministry of Internal Affairs in 1910. The conference was headed by A. N. Haruzin. The rector of Kazan seminary, bishop

Chostopolskii Aleksei, the prolocutor of St. Gury confraternity Mamadyshskii Andrei, representatives of St. Sinod Board of Education and the governors of Vyatsk and Kazan were invited to the Conference. The main task of the conference was cited as "...the opposition of the further development of the artificial religious national cohesion between the Muslims and the contradistinction of the influence based on the correct understanding of the state profit against the harmful influence of pan-muslims pan-turkics agitator"(RA 1929).

According to the opinion of the Conference participants "the national-cultural business" organized by the Tatars, especially in Volga region, influenced not only the ancient traditions of the Russian state but as it seemed the settled correlation of the political and cultural forces. Proceeding from this, the Conference should have studied this question and determine Government measures to solve the problem. Admitting great importance of schools in the education process, the Conference participants thought that creation of schools with new methods of education were the first step on the way to separatism. Analyzing the reasons for appearance of schools with new methods of education the Conference came to the conclusion that these schools were organized on the basis of confessional Muslim schools which experienced the lack of control from the Government and began to change into schools of general education. The Conference pointed out that "...recently the Mohammedan confessional colleges lost their original status and acquired the status of schools of general education". In accordance with this fact the Conference considered it necessary to limit the education program of madrasah and mektebe "including subjects concerning the Muslim dogma. This action subjected madrasah and mektebe to follow the general educational rules. This shows the great anxiety of the Government about the rising progressive movement of Muslims.

So, there was a paradoxical situation. During long time "ignorance" of the Muslims because of their devotion to the Islamic dogma, considered to be the obstacle on the way to integration to the Russian Empire. That is why the education policy has been the basic part of the "rapprochement" strategy. However, after 1905-1907, authorities found out that those Muslims, who received Russian education but did not get assembled into the

Russian culture formed the opposition group. That is why the Government strived for the control of jadidist schools, was interested in keeping the “ignorance” of Muslims which coincided with the Empire ideology. The policy of introducing classes of the Russian language to the confessional schools that took place in the XIX century and before 1907 should have assisted the reformation of the religious Muslim school. But the Ministry of education inclined to think that the transformation of the confessional Muslim school in the way acceptable for the Government was impossible (*RSHA*). This viewpoint was supported by the Conference participants who thought that confessional schools and schools of general education should have been strictly separated. They did not allow teaching general subjects including the Russian language in religious schools. As it was pointed out by S. V. Chicherina “knowledge of the Russian language does not approach but intensifies the isolation of Muslims, because it gives the opportunity to acquire new methods of education and use it in their own school educational programs, develop them and change the school programs” (*Chicherina 1910*). On the one hand, the Government tried to stop the Jadidist movement by administrative methods proved by the material of “Special Conferences”. On the other hand, the Government took part and encouraged the actions of the Kadirmist clergy concerning schools with new educational methods and closure of schools.

However, despite the misunderstanding and opposition of the conservative Muslim clergy, central and local authorities, new movement became popular among people more and more.

The main participants of the movement struggled for reorganization of the confessional schools were teachers. They all had striving for free-thinking, humanism, intolerance to the medieval religious dogmas. The phonetically method of education introduced by them was not the last step. They began to implement reforms in the school educational system. In 1900, in Ufa, the first conference of teachers, who accepted new methods of education, was held in order to work out new common education program for schools.

The educational and reformist teachings of Jadidism meant that the reforms were implemented not only in schools dealing with the problems of school education but it also touched upon the religious culture. In par-

ticular, the common Kazakh language was creating. The Kazakh shakirds created new ideas of national revival, learning of national history, literature and language. The “Open letter” written by the Shakirds of the madrasah “*Galiya*” and published in the Tatar newspaper “*Vakit*”, expressed the shakirds’ wish to be educated by the Kazakh language (*Kakishev 1986*). In the madrasah “*Galiya*”, in 1915, in order to develop the Kazakh literary language, the shakirds started publishing the magazine “*Sadak*”, The Tatar writer and teacher of the Tatar language and literature G. Ibragimov influenced on the publication of the magazine. On his initiative the music, folklore groups were organized, meetings on topics of literature and music, debates were held. One of such debates took place in 1916. The topic of the debate was the problem of the Kazakh literature development and it was like continuation of disputes between the Kazakh and Tatar shakirds.

The shakirds of the madrasah “*Khusainiyya*” organized the community of learning the Kazakh language and the aim was to study the materials of the Kazakh national literature (*Muslim Press in Russia 1913*). The situation with the periodical publications in national languages has been also changing. There was only one newspaper till 1905 named “*Tercüman*”, but in 1905-1910 there were 30 newspapers in Russia written in national languages. The first issue of the Tatar magazine “*Shura*” (“Council”) edited by R. Fakhrutdinov was launched in 1909. In the very first issue of the magazine “*Shura*”, the readers’ attention was attracted by the topic of importance of the genteel education of Muslims and necessity to include the history of Muslims, in particular the Tatar, Bashkir and Kazakh people, into the program of schools with new educational methods (*Gubaidullin 1926*).

In 1916, there were more than 5000 Jadid schools in the Russian Empire. The struggle for the secular education and the implementation of new methods stirred up the activity of the national intelligentsia. The priest S. Bagin said that “there were mass-meetings, meetings, conferences held, unions and groups created, new printing houses opened and new publications, magazines and newspapers launched (*Bagin 1909*). Extending and expansion of jadidizm and successful implementation of the reforms in the Muslim schools made for the intensification of links between people, in particular between the Tatar, Kazakh and Bashkir

people, N. I. Ashmarin, the orientalist and teacher of the Kazakh seminary paid his attention to new events in the Tatar and Kazakh press, in particular to appearance of the social and political journalism and genteel literature. The appearance of the genteel literature was the progressive and useful event as it gave the opportunity to find out about the internal life of the Muslim people and their world-outlook (*Ashmarin 1905*). The intensive rise in the Muslim national consciousness and its inclusion into the social political life of the Russian society attracted special attention of the Government who wished “to do away with the progressive movement” and “cultural aspirations”.

The Tatars living in the Volga region took the first place in intensifying the religious interactions of the Turkic people of the region in the XXth century. It was clearly seen from the fact that they were the most active followers of the Jadidist movement on the territory of Kazakhstan. This is proved by such documents as the petition to open a madrasah and mektebe with new methods in Aktyubinsk, Kustanai and Irgiz. A number of mekteb in the Turgai Oblast organized the work owing to the Tatar people. In Kustanai, mektebs were located in the houses of the Tatar merchants G. Bekmukhambetova, M. Yaushera, mullah S. Zabirowa; in Aktyubinsk - the house of the mullah Abdulgaziz Abdulkakiev; in Irgiz - the house of the Tatar merchant N. Gabassov (20). On 19 May 1907, the statutes of the Tatar-Kirghiz Community on the mutual assistance was registered in Guryev. The aim of the community was to educate the Tatar and Kazakh peoples, to open libraries, mektebs and madrasahs.

Conclusion

Here the cultural rapprochement and the unity of the world-outlooks of the Turkic peoples were the facts of great importance and common points of the historical development of the Turkic people in the Russian Empire. In the middle of the XIX century growing tendency to the cultural interaction of the Tatar, Bashkir and Kazakh people was determined. The understanding of the political unity made for development and extending of inter-ethnic contacts. This was seen from the national movement, which became more active in the XIX and XX centuries the unifying factor of which was the Tatars of the Volga-Ural region.

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İdil-Ural ve Batı Kazakistan'daki Milli Hareketlerin Özellikleri (19 yy./m sonu - 20. yy.ın başı)

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Tarih Fakültesinin Dekanı

Özet: Bu çalışmada İdil-Ural bölgesi ile Kazakistan Türk halklarının arasında 19. yy.ın sonu-20. yy.'ın başlarında cereyan eden kültürel etkileşim konusu ele alınmıştır. Hareketi bu yönde gelişmesini teşvik eden faktörler şöyle sıralanabilir, bunlar; Türk halklarının aydınlanma, eğitim, ana dilde kültürü geliştirme ve Rusya'daki Müslüman Türk ile Hıristiyan Slavlar arasında eşitliğin sağlanması düşüncesinin geliştirilmesidir.

Böylelikle, Cedit hareketinin eğitimde eşit imkanlara sahip olma düşüncesi Müslüman halkların hayatında önem kazanmaya başlamıştır. Eğitimin "Batılılaştırılması" hareketinin önderliğini Orenburg, Orsk, Troitsk, Kazan ve Ufa'da yoğunlaşan güçlü Tatar burjuvaları yapmıştır. Özellikle bu süreçte söz konusu halklar arasındaki kültürel yakınlaşma önemlidir.

Anahtar Kelimeler: İdil-Ural, Orta Asya, Ceditçilik, mektep, medrese, batılılaşma.

**ОСОБЕННОСТИ НАЦИОНАЛЬНОГО ДВИЖЕНИЯ
ВОЛГО-УРАЛЬСКОГО РЕГИОНА И ЗАПАДНОГО
КАЗАХСТАНА (кон. XIX- нач. XX вв.)**

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Резюме: В статье раскрывается взаимодействие культур тюркоязычных народов Урало-Поволжья и Казахстана в конце XIX -начало XX вв.

Факторы, которые способствовали и обуславливали движение в этом направлении – развитие идеи возрождения тюркских народов на основе образования, просвещения, подъема культуры на родном языке, установлении равенства и паритетности тюрко-мусульманских и славяно-христианских народов в развитии России. Исходя из этого, идея джадидизма, борьба за просвещение приобрела в жизни мусульманских народов особое значение и потому что, она выступала одной из форм национально-освободительного движения, важной сферой проявления жизнедеятельности народов. Движение за «европеизацию» просвещения возглавила в первую очередь сравнительно сильная татарская буржуазия, сосредоточенная в Оренбурге, Орске, Троицке, Уфе. Ее поддерживала казахская и башкирская буржуазия, также нуждавшаяся в светской школе с обучением на родном языке и подготовке нужных кадров.

Открываются известные медресе «Галия» в Уфе, «Хусаиния» в Оренбурге, «Расулия» в Троицке, «Мухамадия» в Казани, где совместно обучались татарские, башкирские, казахские шакирды.

Изменяется ситуация и в области издания периодической печати на национальных языках. Если до 1905 г. «Терджиман» - единственная газета, то в 1905-1910 по всей России 30 наименований газет на национальных языках. В Оренбурге выходили более 10 газет и журналов на татарском языке, в том числе «Вакт», «Шуро». Большим влиянием пользовалась газета «Каза».

Все это способствовало мощному подъему национального сознания мусульманских народов, включению его в общественно-политическую жизнь российского общества, несмотря на ограничительные и запретительные меры властей. В данном процессе важно культурное и мировоззренческое сближение, что было одной из общих граней исторического процесса тюркских народов Российской империи.

Ключевые слова: Волго-Уральский регион, Средняя Азия, джадидизм, мектеп, медресе, европеизация.