

# Peculiarities in the Formation of the Tatar Special-Purpose Prints <sup>1</sup>

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## **Abstract**

Today, one takes an excessive interest in the problem of specialized publications. Many scholars deal with the problem of studying their typology. Therefore, greater development of specialized publications is supposed to be a probability. That is why it is important to study the typology of special-purpose publications. It is necessary to rely on previous experiments to have this study even more effective. This article dwells on the specialized Tatar-language press in its historical context. The specialized press of the early twentieth century carries much weight in the system of the Tatar periodical press according to quantity and problematic thematic diversity. The religious press was the largest group of specialized publications. It was also distinguished by a longer duration, it had been issued for 11-12 years, until 1918. As concerns secular publications, satirical publications were very popular. Economic publications for Muslims to be issued in the Tatar language were first to appear in Russia at the beginning of the 20th century. Specialized ones involve newspapers and magazines for children, women, as well as educational and legal publications. The specialized prints were mainly in the journal format (only 12 newspapers versus 31 magazines out of the specialized prints we have examined). This conforms to the current developments of specialized media.

**Keywords:** Specialized Prints; Typology; History; Language; Culture.

## **1. Introduction**

Specialized print is a publication which covers a narrow focus specialized topic. While universal publications satisfy the informational needs of the masses or the majority of readers, field-specific publications conform to the requirements for additional, highly specialized content.

The popularity of highly specialized media in recent years is easy to explain – the reader is tired of the millions of kilobytes of unnecessary information that is delivered from all sides: from computers, gadgets, TVs, banners, etc. Society is

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hungry for publications on certain issues that are of pure interest to it, without imposing universal themes. This explains the attention to the study of specialized publications.

This article is concerned with the specifics of the origin and development of specialized publications using the history of the Tatar-language media as an example.

## 2. Methods

Many researchers are engaged in the problem of studying specialized prints, their typologies. In recent years, a fairly large number of studies on this topic have appeared. Interesting methodological approaches to typologizing specialized publications can be found in the works by Fine and Kleinman (1981), Donsbash and Patterson (2004), Hallin and Mancini (2004), Vartanova (2012), Akopov (2002), Korkonosenko (2016), Tulupov (2007), Chukov (2004) and others. There are a number of works dedicated to certain types of Tatar-language specialized prints. For example, scholarly works by Galiyakhmetova (2004) deal with the specialized children's press, works by Galieva (2014) and Gimadiev (1987); Habibzadeh, (2016) – satirical, Zaripova (2011) – economic, Usmanova and Gilmutdinov (2009) – highly legal, Vagapova (2011); Hasibuan et al. (2019) – pedagogical. However, there are still no scientific studies on the classification of Tatar-language specialized publications.

We have carried out historical-chronological and informative-typological analyses of specialized mass media in the Tatar language at the initial stage of their development.

## 3. Results and Discussion

The emergence of the Tatar-language specialized press kept in step with the birth of Tatar publications. At the beginning of the twentieth century, there is a transformation of many spheres of Tatar culture and the general public. It is worth noting that among the Tatar population the level of education was quite high, which became the reason for the rapid development of book-printing and typology. Tatar newspapers and journals that were being published during the inter-revolutionary period of 1905-1917, in turn, helped the population in the formation of wide political and ideological borders from reactionary-clerical to revolutionary-radical.

Geographically, Tatar-language prints are observed not only in Kazan, but also in Orenburg, Ufa, Petersburg and other Russian cities. In total, in 1905-1917 more than 120 newspapers and magazines in the Tatar language had been published in Russia (Garifullin & Sabirova, 2015). Newspapers such as *Нур* / *Nur* (Ray, St. Petersburg), *Вақыт* / *Vakyt* (Time, Orenburg), *Йолдыз* / *Yoldiz* (Star, Kazan), *Кояш* / *Koyash* (The Sun, Kazan), *Ил* / *Il* (Country, St. Petersburg) had grown in enormous popularity among the population for a short period of time.

As is well known, the first Tatar-language periodical is the newspaper *Nur* (Ray), published in 1905-1914 in St. Petersburg. The editor of this publication was Ataula Bayazitov, the religious leader. The main focus of the publication was also religious. Therefore, this newspaper can be confidently attributed to specialized religious publications. At the beginning of the 20th century, the religious press in Tatar was the largest typological group specializing in Islamic subjects. Religious newspapers and magazines were published 15 in total.

One of the most significant types of specialized publications among secular publications of the time can be considered satirical. This typological group due its revealing mission had issues for a short period of time. Initially, for lack of an independent platform, they were issued as an appendix to the Russian ones. These include *Чикерткэ / Chikertke* (Grasshopper), which was issued in Orenburg on April 23, 1906 as an appendix to the *Саранча* magazine (Locust). The baton was picked up in Uralsk, where in June of that year they started publishing *Уклар / Uklar* (Arrows), a little later in Orenburg *Чукеч / Chukech* (Hammer), *Карчыга / Karchyga* (Hawk) and *Кармак / Kartak* (Hook). Also in Astrakhan in 1907 they tried to open a magazine under the high-sounding name *Тун / Tup* (Cannon), but it ceased to exist after 3 issues. In March, the *Яз* journal / *Yaz* (Spring) was established, which managed to put out only 2 issues. In the small town of Troitsk, they launched the issue of humor magazine *Акмулла / Akmulla* (1911-1916), which was one of the long-livers of the satirical press.

The entire satirical press of the beginning of the 20th century was issued for a short time, the reason for this was a revealing and straightforward presentation of the material.

One of the most influential thematic groups is specialized prints for children. The first Tatar-language children's specialized prints can be considered 2 newspapers and 3 magazines.

*Тәрбиятел-Этфаль / Terbiatel-Etfal* (Child-Rearing) is a literary, learned, illustrated journal for children. Publisher and editor was Zagid Shamil. It was published in 1906 in Moscow. The journal lived a short life – only 5 issues, after which Gabdulla Tukai wrote a poem where there were the words (literal translation) “Я тебя потерял и теперь у меня горе размером в гору. Ты где? Дай знать: я волнуюсь.” / I lost you and now it is a grief of mountain of size to me. Where are you? Let me know: I'm worried.

On the pages of children's magazines, special attention was paid to widening horizons by learning such disciplines as biology, astronomy, physics, geometry, archeology, history. Individual publications were dedicated to the foundations of religion. In some issues *Ак юл / Ak Yul*, the whole issue of the journal was concerned with the theme of religion (Mawlid festival, Ramadan month, Kurban Bayram). Separate articles were focused on biology and the study of the world environment, for example, animals from other countries (kangaroos, llamas, camels and others),

bird migration, changes in the environment, and minerals. It is also possible to specify ecology: it was about protecting nature, taking care of plants and animals. The work *The Little Jailer* by S. Akhmadeev in *Ак юл / Ak Yul* 1914 (Issue 12) is a vivid example: in it, the author explains to children that birds and animals must not be caged up.

Towards the end of the 19th century, a gradual turning point characterized by a desire for rapprochement with European culture and reorganization of life in accordance with new needs was coming up in the cultural life of the Tatars. The need for reforming the system of teaching in Tatar madrassas based on the study and analysis of the best practices of Russian, European, American, Turkish teachers had increased. In general, in the pre-revolutionary period, the Tatar national educational system experienced a period of prosperity and rapid growth, both qualitative and quantitative. There was a demand for a specialized educational prints. The source of this can be considered 1908 – the issue of the first pedagogical edition in Tatar. Since February 1908, *Тэрбия / Terbia* had published only 4 issues, but they focused on the topics such as enlightenment, education, pedagogy, medicine, biology, etc.

The next magazine, *Могаллим / Mogallim* (Teacher) was put out in Orenburg in 1913-1914. It was issued with a frequency of 2 times a month. It covered educational methods, the problems of life of Tatar schools, teachers, questions of the national language and literature. It ran through only 9 editions.

The journal *Мәктәп / Mektep* (School) had a longer life – 25 issues went live. The editors were able to attract enlightened people of that time as authors to write for the journal – these were teachers, teachers, religious figures, as well as scientists from universities (G. Iskhaki, M. Korbangaliev, H. Atlasi, M. Akchurin, Musa Bigiev, Akhmetkhadi Maksudi, Akhmetzaki Validi et al.).

The following topics were covered: features of teaching in the Russian-Tatar school, reviews of foreign schools, women's education, the history of various schools and madrassas, schools with different orientations.

Then there was the issue of two journals titled *Мәгариф / Megarif* (Education) – one in Astrakhan, the other, later in Kazan. Astrakhan *Мәгариф* was published by Mullah Gabdrahman Galiev in 1909-1910 and dealt with the topics such as teaching, pedagogy and religious education.

In 1918, the famous Tatar writer and statesman Galimjan Ibragimov established the journal *Магариф* at the Commission for Education, which was targeted at a narrow circle of readers – teachers and educators.

*Магариф / Megarif*, functioning as one of the first editions of the Soviet government, covered a rather wide range of educational problems of that time. In the 1920s, being the only Tatar-language journal, it was concerned with the state of Tatar culture, education, libraries, schools, theaters and higher educational institutions. The influence of this journal on the local system in general is also worth noting, in

particular, it facilitated and promoted the transition of education to an ideologized Soviet system. The journal has been published to this day.

A special place among other types of specialized prints was occupied by the economic press. In the Russian Empire of that period, the development of capitalism proceeded rapidly. This was a significant impetus for the creation of a specialized economic printed press. In various periodicals of a universal type, for example, such as *Шура / Shura* (Council), *Аль-Ислах / Al-Islam* (Reform), *Эд дин вэ эдэн / Ed din ve edep* (Religion and Morality) and others began to publish the articles that had economic appeal.

In addition, there were calendars of an economic nature: *The Commercial Industrial Calendar of Muslims of Russia*, *The Commercial and Industrial Address Calendar of Muslims in the East Urals Region*, the *Заман/ Zaman* (Period) calendar, and the *Игъланат / Iglanat* newspaper (Russian Muslim Herald), *Trade industrial calendar for 1911* (Mardieva, 2003).

But it was very important to create highly specialized publications. The world's first Muslim economic journal was *Икътисад/ Iqtisad* (Economics). After the slack was picked up by the journal *Россия сәудәсе / Rossia seudese* (Russian Trade) and *Рус вэ моселман мохбире / Rus ve Moselman Mohbire* (Russian-Muslim Bulletin). They were intended for conscious Muslims interested in economic issues, i.e. the national bourgeoisie. The structure of these publications was exposed in the titles of the sections – trade, economics, production, industry, agriculture.

More than half of the publications in *Икътисад / Iktisad* covered the topic of economics (Zaripov, 2011). Its founder and editor Fatih Mullah Murtazin himself was no stranger to the economy: he was a member of the credit board of Samara Credit Bank. The issues, such as insurance, creation of credit communities, religion and economy relationship, description of the economic situation of Muslims, moral issues of the Islamic economy, etc. were covered. The idea that a poor nation would be disappearing, while a rich nation would always support its helpless and be able to find means for being developed had been expressed more than once. Publications were often dedicated to the issues of religion and economy, the description of the standard of living of Muslims in Russia and in other countries, the problems of religion's attitude to various economic spheres (insurance, loans, debt receipts, issues of forming an Islamic bank, etc.)

Each issue contained 70-150 pages. One could learn how to start an entrepreneurial activity, which fairs to visit; the news about technologic innovations and agricultural machinery along with pictures were also printed, for example, the photos of a new milking machine had been printed, it was quite progressive for that time. The print run of the magazine was 11 thousand copies.

The first publications for women left a significant mark in the history of the Tatar printed press. One of the most pressing issues of Tatar society at the beginning of the 20th century was the place of women in society. In the West, women already

demanded suffrage, and Tatars got rid of religious clothes, opened women's schools and dreamed of healthy family relations. Therefore, the issue of publishing women's prints was long before its appearance and the attempts to create a specialized women's magazine were undertaken as early as 1887 (Gasprinsky, 2006). When censorship in the country was abolished in 1905, in July of that year, the Tatar enlightener Ismagil Gasprinsky wrote a formal request to organize a women's magazine, *Галэми нисван* / *Galemi Nisvan* (Women's World) and obtained authorization. It is worth mentioning that *Галэми нисван* / *Galemi Nisvan* was the first Turkic-Muslim magazine in the world. Over the five years of its existence (1906-1911) *Галэми нисван* / *Galemi Nisvan* and its materials were popular not only in Russia but also abroad. The author gives an example of the fact that "the authoritative French magazine *Revue du monde musulman* often used the news gleaned from *Галэме нисван*, taking into account that the publication was dedicated to the life of different countries, especially Muslims."

The second women's magazine in the Tatar language - *Сююмбикэ* / *Syuyumbike* came out in Kazan in the Tatar language twice a month. The first issue of the magazine appeared on October 27, 1913, and the last one on January 18, 1918. The magazine appealed to domestic problems of the Tatar woman, raised the question of spiritual development, printed numerous poems and stories. Many enlighteners wrote about the high importance of women and their freedom. For example, in 1914, in the first issue of the magazine in the publication *Musa Bigiyev's Ideas on Women's Freedom*, the author argues that a society in which there is no respect for the second half of humanity will never become sufficiently mature. Over its five-year history, 1,427 articles had been published in the journal. In 2016, the world saw the full bibliographic index of the magazine *Сююмбике* / *Syuyumbike* for 1913-1918, structured by categories (Galiyakhmetova, 2004). Since 1926, after the break, the journal resumed the work again, but with a new title and was aimed at "educating" the communist comrades. In 2001, the publication *Сююмбике* / *Syuyumbike* was recognized as the best magazine of the year in the Republic of Tatarstan. Every year, starting in 2007, it was included in the Gold Fund of the Russian Press and was repeatedly awarded to "Circulation of the Year". In 2014, the magazine celebrated its 100th anniversary.

Another magazine *Азат ханым* / *Azat Hanym* had run into only 3 issues. On the pages of the publication, one could read the calls to participate more actively in political life in the name of the people, to take advantage of a rare historical chance.

In 1918, another specialized edition for women appeared in Kazan. *Шэрык кызы* / *Sheryk Kyzy* (Eastern Girl), which positioned itself as a "literary, scientific, social, economic and political magazine for women, published once a month by the Central Bureau of Russian Muslims".

Tatar-language women's magazines of the early twentieth century (*Соембикэ* / *Soembike*, *Галэми нисван* / *Galemi Nisvan*, and *Азат ханым* / *Azat*

*Khanum*) give as an example of European and Russian women who are not afraid of hunger, cold or prison and try to achieve their aim, calling for revolution.

At the beginning of the 20th century, with the growing erudition of the local people, there was a demand for legal information, and Kazan lawyer Shaekhgattar Imanaev took advantage of the opportunity to publish the magazine *Хокук вэ хаят / Hokuk ve Hayat* (Law and Life). It came out in 1913-1914 in Kazan. It covered all spheres of life of administrative and judicial bodies of pre-revolutionary Russia. The appearance of such a magazine in those years was remarkable. The magazine was highly specialized and targeted educated Tatars who were interested in both jurisprudence and everyday legal issues. The magazine answers the delicate questions of its readers. For example, one of the issues concentrates on the question on debts, another – on the division of property, the third – on the legal aspects of a divorce, further – on what can be done judicially if a sick bride was given in marriage by deceit. Different issues deal with such terms as civil rights, legal entity and volost court, city – magistrate, congress of magistrates, county member, district court, court of justice. The journal provides explanations of terms and the differences between them and in what cases where to go.

By the way, *Хокук вэ хаят / Hokuk ve Hayat* was resumed by the government of the Republic of Tatarstan in 1998 and it has been still published, although it is already in mixed Russian-Tatar. It is worth noting that publications in Russian exceed the number of Tatar-language ones.

The Tatar specialized prints, having made the first move, was setting up, as during the October Revolution of 1917 and later the Bolsheviks established measures to suppress the opposition media, to close its printing houses and seize paper reserves. On October 27, 1917, the Decree on Press was adopted at the first meeting of the Soviet Government. The next day the government, by special resolution, legitimized the closing of the non-Bolshevik editions. At the meeting of the All-Russian Central Executive Committee on November 4, they approved the decision. Thus, from October 1917 until September 1918, the national periodicals were eliminated in Russia, including an extensive system of specialized media.

#### 4. Summary

Summing up our review, it should be noted that the specialized printed press of the early twentieth century has great weight in the system of Tatar periodicals both in terms of quantity and problematic thematic diversity. The largest group of specialized publications was the religious prints. It was also distinguished by a longer duration, it had been published for 11-12 years, until 1918. The dedicated publications were mainly issued in the journal format (out of the specialized publications, we have studied only 12 newspapers versus 31 magazines). This is consistent with current trends in the development of the specialized printed press.

## 5. Conclusions

Thus, one can argue that the considered publications were the basis owing to which the multiple system of Tatar specialized media was functioning and modern national media area was developing throughout the 20th century.

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