



Linguistic Analysis and Contents of the «Book for Reading» By Kasim Bikkulov (Early Twentieth Century)

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Abstract

The article is devoted to the Linguistic analysis of "Books for reading" by the early 20th-century enlightener writer Kasim Bikkulov, known as a writer, educator, the religious figure from the standpoint of identifying the structural and linguistic features of collections and the contents of the texts included in them. The purpose of this article is the study of "Books for Reading" by Kasim Bikkulov, the analysis of collection structure, the thematic trends of literary works, and texts of a scientific and journalistic nature included in collections. The paper used analytical, hermeneutics, comparative, and cultural-historical research methods. The analysis makes it possible to conclude that the "Books for Reading" of the studied author constitute a special place in the activities of the teacher-educator and are a definite contribution to children's literature, and also serve as an example of textbooks widely used in the teaching of Tatar literature at primary school during the first quarter of the XX-th century.

Keywords: Tatar Literature of the Early Twentieth Century; Educational Literature; Bikkulov; Books for Reading; Literary Heritage.

1. Introduction

One of the trends and serious tasks of modern Tatar literary criticism is the scientific study of the national literary heritage, as well as the re-evaluation of the literary diversity of the Soviet period (Faezova, Khabutdinova, Gaynyllina, & Mashakova, 2018; M. I. Ibragimov & Galimzyanova, 2019; Mashakova & Khabutdinova, 2017; Mukhametzyanova, Starostin, Vasilyeva, Mukhametovna, & Ilhamovna, 2020; Rulhanova, Zamalieva, Motigullina, Mingazova, & Elsuyer-uli, 2018; Sayfulina, Mingazova, Gafiyatova, & Mukharlyamova, n.d.).

The beginning of the last century, to which K. Bikkulov's creative and enlightening activity belongs, is characterized by the intensive development of the enlightenment movement, which was aimed at education spreading among the Tatar population and continuing reform in the education system (Grigoryeva, Vidasova, Dmitrieva, & Sergeyeva, 2019; Ross, 2015). During this period, new-method schools and madrassas open, where special attention is paid to the teaching of secular disciplines. As was noted by literary scholars, "The beginning of the 20th century is being defined as the period of Tartar scientific thought emerging, the theory of literature, serious discourse about the literary terminology and concepts, as well as the time of achievements in this area." (Gilazov, Karabulatova, Sayfulina, Kurakova, & Talipova, 2015; N. M. Yusupova, GR, & Kh, 2016).

It should be noted that many literary scholars studied the development of the national literary process at the beginning of the twentieth century: the issue of book printing of this period was considered in some works (Liliya Failevna Nurieva, Sayfulina, Aimukhambet, & Gilazov, 2017); the subject of research was also children's or religious literature (B. Ibragimov, Yusupova, & Zakirzyanov, 2016); in some other works, Tatar literature of this period was studied from the position of its reflection in the Russian-language press (Gimranova & Gilazov, 2016). The problem of studying the history of Tatar literature development, the dialogue of literature and cultures of the Volga and Ural peoples also remains in the focus of attention of Tatar literary scholars (Nurfiya Marsova Yusupova, Ganieva, Minnullina, Nadyrshina, & Yusupov, 2018); the influence of folklore on literature, the penetration of folklore motifs into literary texts is also often



the subject of research by modern scholars (Golikova, Motigullina, & Zamalieva, 2017; Khusnutdinova, Galiullina, Ivanova, Bilalova, & Sayfulina, 2015).

The object of our research in the framework of this article is "Books for reading" compiled and published by Bikkulov: "Samples of progress", "Book for reading", "Reading and tilling", which were popular at one time and reprinted several times.

Kasim Bikkulov (1868-1937) is one of the famous enlighteners of the early twentieth century, the author of about two dozen books in which his realistic novels, as well as poems and small prose of educational character, were released (Liliya F. Nurieva, Sayfulina, Gilazov, & Alkaya, 2018; Nuriyeva, Sayfulina, Mingazova, & Aimukhambet, 2018). According to the testimony of famous Tatar historians (Mingazova & AimukhambeT, n.d.; Salmin, 2017), Kasim Bikkulov is the successor to the dynasty of theologians Bikkulovs, who, unlike his famous ancestors, became not only a religious figure, but also an educational writer, and also conducted active teaching. Among many theologians at the beginning of the twentieth century, he was repressed during the Soviet period. Thus, his name and literary work, information about teaching activities, are undeservedly forgotten.

The creative heritage of the writer-educator remains poorly understood nowadays, which emphasizes the particular relevance and novelty of this work. Like many gifted personalities of that time, who inscribed their names on the pages of their people's history, the activities by K. Bikkulov are also multifaceted. In this work, we are interested in books for reading compiled by the author, a village enlightener-mullah, who was keenly concerned about the education and upbringing of children.

Currently, about a dozen "Books for Reading" are known, compiled by K. Bikkulov, which includes little prose and educational verses, as well as the texts of a scientific and educational character. Compilation of books for reading for primary school students of Tatar schools and madrassas occupies a special place in the activities of the village teacher-educator. The books contain texts aimed at elementary school student introduction to certain genres of literature, with the natural world surrounding a man and the moral principles of the Tatar people. It should be noted that, like many educators, the writer believed in the power of the "book" word influence on the reader and used the educational potential of the literary text in his practical teaching activities. During the first decades of the Soviet period, his books continued to be in demand but were not printed further (Apter, 2006; Beresneva & Vnutskikh, 2018; Clark, 2001; Luzan, 2016; Marsh & Marsh, 2007; Stillman, 2006). In the 1930s, he was expelled from his native places as a religious leader, and his work was forgotten. Only at the end of the XX-th - the beginning of the XXI-st century, it became possible to study his literary heritage, stored in the archives and departments of rare books of different libraries.

1.1. Research Objective

The object of this article is the study of Kasim Bikkulov 's Books for Reading, the analysis of the structure of the series, the thematic patterns of literary works, and the scientific and journalistic texts included in the collections.

2. Material and Methods

A set of methods was used during this article writing, where the main method is hermeneutics, which makes it possible to consider and interpret the literary text in the context of literary and cultural traditions (Barry, 2020; Drace-Francis, 2013; Said, 2013; Stephens & McCallum, 2013). As indicated in foreign sources, the hermeneutic approach assumes that the reader, by joining the diverse cultural values recorded in the literature, finds his place on their borders (Abrams & Harpham, 2009; Audi & Audi, 1999). Besides, the work uses the analytical and comparative analysis of the literary text against the background of the cultural and historical development of society (Lal, Suto, & Ungar, 2012; Tardío & Pardo-de-Santayana, 2008; Ulozienė & Leonavičienė, 2020; Vamosi, Heard, Vamosi, & Webb, 2009; Wickens, 2011; Yazici et al., 2020; Yedla & Shrestha, 2007; Yoon & Park, 2004). The poetics of individual works are considered in the context of the literary process as a whole.

Hermeneutical, comparative, and cultural-historical research methods are used in work (Ardichvili & Kuchinke, 2002; Hedegaard, Edwards, & Fler, 2011; Kristiansen, 2020; O'Donoghue & Harford, 2020; Pozdeev, 2019).



3. Results and Discussion

A serious step in the study of Kasim Bikkulov and his brother's life and work, the well-known journalist and public figure Ibragim Bikkulov, is the publication of the literary and biographical book "The Bikkulov Brothers", published as the part of the series "Persons" (Failevna, Sagitovna, Saulesh, Shamshaevna, & Alexandrovna, 2017; Liliya Failevna Nurieva et al., 2017), which includes a large part of the author's literary heritage studied in the framework of this article. But so far, books for reading compiled by Bikkulov, their structure and the content of the texts included in them, educational and upbringing potential, were studied poorly. In the books we consider, the author's educational ideas and ideals are revealed.

Short stories of the writer and texts of an educational, scientific, and educational nature are written, taking into account the psychology and perception of the world by the children of preschool and primary school age (Ghaedsharafi, Yamini, & Dehghan, 2019; Rubtzov, Biktimirov, Hugo, & Rozhko, 2019; Shahab, Rashidi, Seddighi, & Yamini, 2019). They introduce pupils to different genres of literature, give the first scientific knowledge about various natural phenomena, which is important for the versatile development of a child, and increase his cognitive activity.

"Samples of Progress" is the first book compiled by the educator specifically for reading lessons in elementary schools. A rural teacher who adheres to new ideas about education publishes his works aimed at raising children of primary school age. K. Bikkulov represents the future progress of the people in the upbringing of a scientifically-oriented young generation seeking to know the real world surrounding it. The educator is of the opinion that a child needs to be introduced to the environment, natural phenomena, and the causes of their occurrence, the world of plants and animals and their benefits to humans (Abulhanova, Gumerova, & Mingazova, 2016; L. Mingazova & Sulteev, 2014; Liailia I. Mingazova, Gabdrakhmanova, Dautov, Yuldybaeva, & Hajrullina, 2019; Liailia Ihsanovna Mingazova & Rogachev, 2019; Ravilevna Abulhanova, Ihsanovna Mingazova, Faridovna Kayumova, & Tarbinovna Ibrayeva, 2019).

The most basic component of any partnership is trust. Trust in the treatment of someone; trust in the love of someone. Trust is what makes us feel confident and comfortable. It's confidence that brings contentment. It is confidence that gives us a sense of self-esteem and helps us to respect others around us as well as to empathize with the plight of another human. The idea of confidence has been taught since the birth of a child. Is a cry to be answered? Is there a need to be met? Is there any warmth to be found? In response to these searches, the child learns that trust is just the beginning. Love and approval, care and concern, tenderness and contentment all support the emerging person-childhood. As the baby matures into a young child, some activities require a restricted environment. Even, nurturing emotions and individual sensitivities makes a child learn about feelings, what they are and how to cope with them. When the search for autonomy begins, the inherent awareness of their own thoughts and feelings begins. This new insight allows them to understand the thoughts and feelings of others. The family environment helps to learn how others should be handled, as well as the need for mutual relationships. The combination of relationships, purposeful affective teaching and a caring, welcoming atmosphere has a powerful impact on each child's personality. The child's world-view and self-understanding are laid down through teaching and life-lessons. Religious teaching, then will begin to affect the child's world-view and self-understanding. And all this happens before the age of five. When considering questions and concepts surrounding the religious education of young children, some basic information seems to be absent from the researcher's writings. There seems to be a great deal of misunderstanding about the distinction between religious instruction and spiritual development. Many scholars write about the spiritual universe, the transcendental world, not realizing that it is a kind of religion, even though it is not directly connected to a denomination (Benson & Roehlkepartain, 2008; Benson, Roehlkepartain, & Rude, 2003; Boyatzis, 2005; Eade, 2005; King, Benson, & Wagener, 2006; Templeton & Eccles, 2006). A supporter of the spiritual and physical development of a child in a single complex, Kasim Bikkulov seeks to introduce children to the crafts of his parents. To this end, he compiles the book "Reading and Tilling" (1909), intended for the third and fourth grades of elementary school. Here, the writer also continues to acquaint students with the natural world. The book contains separate chapters introducing students to the world of birds, animals, plants, where the author gives the reader primary ideas about celestial bodies and natural phenomena.

A separate chapter of this book is devoted to the need to cultivate good qualities in oneself, such as diligence, respect for parents, and patience. Together with education and scientific knowledge, the enlightener writes about the need to acquire some skills for such crafts that are necessary for rural life, such as tillage, gardening, beekeeping, animal husbandry, which will be useful to children in their future life.



"A book for reading" (1910) by K. Bikkulov begins with an explanation to children about the need for education. The collection consists of two parts. The first one consists of an introductory part, where the author directly addresses the child who will read this book: "Children, this book is written for you. Read it thoughtfully! Keep in mind what you read! Only then will you achieve your goal and become successful learners" (The Bikkulov Brothers, 2016). The main idea of enlightener's books is the call to acquire knowledge; he emphasizes that only an educated, well-bred person will achieve success in life. An appeal directly to the reader, moralizing, a call for knowledge is traditional for Tatar educational literature of the second half of the nineteenth and early twentieth centuries.

The main part of this book for reading is made up of small stories aimed at educational purposes. The book has many stories that talk about good character traits, such as hard work, the pursuit of knowledge, the love of reading books; as well as about the bad traits that need to be fought. Ridicule, stupidity, greed, laziness, which pull a person into a difficult situation, are ridiculed. In such texts, the author avoids moralizing and educates children on the example of the central hero of a story.

A separate block in the book is occupied by the scientific texts. The enlightener in his spirit, the writer acquaints the child with the scientific substantiation of some natural phenomena, and with the animal world. The author focuses on the habits and characteristics of pets and birds and forest residents. Separate stories introduce the child to certain professions suitable for rural areas. The village teacher adheres to the idea that a child should be introduced to practical work, to creation, to be involved in life problem solution since childhood. He wants to see the child inquisitive, interested in the causes of natural phenomena.

The supporter of the versatile child development, K. Bikkulov, also includes separate texts in which the author writes about faith in Allah Almighty and about his creation of the whole world around him. The writer, who is also a village mullah and theologian, recognizes the need for the spiritual education of a person since childhood. He writes that only faith is the main support of a person in life; it gives strength for further life.

Such a structure of books for reading is, on the one hand, a definite innovation in the compilation of books for reading during this period, and on the other, the tradition continues of the famous Tatar scholar-enlightener Kayuma Nasiri, which he began in the "Book of Education". Some expressions resemble folk sayings and proverbs and embody the author's wisdom and life experience.

The second part of the "Book for Reading" was published at the printing house of Kazan Imperial University in 1916. The book has the inscription that it is a supplement to the third edition, which indicates the popularity and relevance of this work.

In the introduction, Kasim Bikkulov also writes about the need for education; he writes that books such as this one will help the child find the right path in life. The author of the textbook reflects on the need for new-method schools, on their role in society. Despite the fact that K. Bikkulov is a religious figure, he writes that schools are more important than mosques for the development of society. The educational views of the author of the analyzed books are also embedded in the idea of the poem "School and Mosque".

Thus, in this book for reading, the author manifests himself as a man of secular views; he writes about the things necessary for life: that you need to work, have a craft, to know the world around us, in order to use the knowledge in a future life, while he does not reject the presence of the Almighty in everything. He writes that everything that surrounds a person, the beauties of nature, was created by Almighty Allah. Thus, the author combines the moral education of children with the scientific knowledge of the world around him, gives basic knowledge in astronomy, geography, and chemistry. For example, an explanation is given on the origin of thunder, wind, rain, and other natural phenomena, which is evidence that the author had a wide range of scientific knowledge for his time.

In addition, the author gives some historical information, for example, about the philosophers of antiquity, about individual states and statesmen, which also aims to expand the horizons of pupils.

Books are also interesting as they introduce teenagers to examples of poetry and prose. Interesting examples of the poetic word are such poems as "Spring", "Rye", "Wheat", "Wake up, children," and others, which create a poetic picture of nature. At the same time, the moral education of adolescents is always in the centre of the author's attention. The "Feather" symbol attracts special attention in his poetry, which is found in the works of many authors of the early



20-th century, such as Dardmend, Gabdulla Tukai, Sagit Suncheley, and others. During this period, the image of the pen became a symbol of enlightenment, creativity, and the future. National motifs are manifested, and the principles of enlightening aesthetics are also reflected in the poems "Tatars kzy" ("Tatars"), "Bulgarians", "Chygiz khan" ("Genghis Khan"), and others. The chapter "Moral teachings" of the analysed book is completely devoted to wise utterances about the moral education of the younger generation.

4. Summary and Conclusion

Thus, Kasim Bikkulov is one of the enlightenment writers who has made a significant contribution to the reform of school education through the compilation of books for reading and reading books.

Continuing the traditions begun by the well-known enlighteners of the nineteenth century, he creates educational literature under the new conditions - the books for reading, aimed at literary education expansion, child cognitive activity and horizon development.

At the same time, he acquaints the young generation with fiction, poetry, including the stories and poems in his collections, reflecting the world close to children, describing situations that are aimed at moral principle development among the pupils of school and madrassas. For K. Bikkulov religious education is inseparable from the educational process and the diverse development of a child. Small prose and poetic works of enlightening, moralizing nature included in the books for reading are also a definite contribution to the development of Tatar children's literature. The author's goal in this matter is undoubtedly the upbringing of a diversified, useful person for his people and time.

The analysis of books aimed at raising and educating pupils makes it possible to suggest that their author, K. Bikkulov, is the follower of well-known educational scientist traditions, such as Kayum Nasiri, and Rizautdin Fakhrutdinov. The study allows us to conclude that the writer-educator was a man of progressive views, had a wide knowledge of the literary process of his time, as well as of new trends in the science of his time, as was evidenced by the books analyzed in this work. The structure of the books allows us to talk about the fact that the author is aimed at the comprehensive development of a child during the initial stage of education.

4.1. Contribution

The study makes it possible to conclude that the studied author's 'Books for Reading' constitute a special place in the teacher-educator's activities and are a definite contribution to children's literature, and also serve as an example of textbooks commonly used in the teaching of Tatar literature during the first quarter of the 20th century at primary school.

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