

A CONTRIBUTION OF H.-G.GABASHI (1863-1936) TO THE MODERNIZATION OF THE INTELLECTUAL CULTURE OF THE TATAR PEOPLE IN THE LATE XIX - EARLY XX CENTURIES

Ayrat H. Tuhvatullin¹, Vladimir V. Astaviev¹ and Tatyana P. Krashennnikova¹

The urgency of the problem under study is important due to the fact that during the formation of post-industrial society at the turn of the twentieth-XXI centuries there were some problems between carriers of Muslim and Western cultural traditions. Those challenges have all worsened during that period. It was one of the main reasons for migration crisis in modern Western Europe and the former Soviet Union. In this connection it is necessary to call attention to the century-long historical experience of cultural adaptation of the Muslim from provinces of the Volga region and the Urals of the Russian Empire in the late XIX - early XX centuries. The purpose of the article is to examine the contribution of one of the Orenburg Muslim Spiritual Assembly's *cadi* (spiritual judge) Hasan-Gata Gabashi to the development of the Tatar language, arts and theological concepts at the turn of XIX-XX centuries. The main approaches to the study of the problem became historical and biographical method and content analysis. The problem of adaptation of the traditional Muslim society to social and economic changes through H.-G. Gabashi's creativity and activity which was identified in the article means a lot for research. The article elaborated the main issues, which have become the subject of discussions among the Muslim clergy at the beginning of the twentieth century. The article revealed that historical figure was a supporter of the ideas of renovation of Muslim society. It was proved that H.-G. Gabashi made a great contribution to the development of language, religion and art among Russian Muslims. The contents of this article will be useful in exploring issues of national public opinion and the development of spiritual heritage and culture of the Muslim peoples of Volga and Pre-Ural regions.

Keywords: Historiography of Muslims, modernization, traditionalism, history identification, national culture

INTRODUCTION

In modern world during the past three decades due to the processes of formation of post-industrial society there have been major changes in the social and economic sphere. These changes have had a significant impact on the life of Muslims. That is why scientific problems, which are connected with the study of the development of society in the modern period - value orientations, causes of action, cultural modernization - become more relevant. The article claims ethno-political and socio-cultural approaches to the problems of intellectual development with an emphasis on the equivalence of cultures (Zhestovskaya, 2004; Fakhrutdinov, 2007; Fayzullina & Saglam, 2015a; Fayzullina & Saglam, 2015b).

At the turn of XIX -XX centuries, when there was the development of market relations, the growth of national identity signified serious upheavals within the

¹ Institute of International Relations, History and Oriental Studies, Kazan (Volga region) Federal University, Kazan, Russia. *E-mail: tayrat@mail.ru*

Muslim community. So processes which took place in the Russian Empire at that period of time are really interesting for study. The beginning of the twentieth century was marked by the flourishing of all spheres of Tatar culture. After the revolution in 1905 Tatar press began its development. About 100 newspapers and magazines in Tatar language were published across the country until 1917 (Amirhanov, 2002; Galeev et al., 2015). Jadid education system significantly expanded the range of the creative intellectuals. Despite the opposition of the Russian authorities and belated protests of traditionalists, Tatar people had been creating its unique national culture (Abdullin, 1998).

Analyzing the views of public figures on the development of education, Tatar society can be divided into two opposing camps – members of *ñadimism* and *jadidism*. However, views on issues of culture, religion and art in the area of members of *jadadism* have not always been the same (Almazova, 2008; Khayrutdinov & Karimov, 2015; Sabirova, 2015; Martynov et al., 2015).

There are a number of issues which caused a special resonance among Muslims of Russia at the turn of XIX-XX centuries:

1. The role of the Tatar language as the language of science and literature.
2. The importance of Russian language in the life of Muslims.
3. Attitude to the traditional musical art among Muslims.

It should be noted that these issues were raised in the XIX century. S. Mardzhani (1870), K. Nasyri (1884), H. Faizhanov (2008) thoroughly explored a variety of answers to address these challenges (Khayrutdinov & Mironova, 2015). For a long time, according to the traditions of the Muslim community, the Tartars had been using Arabic or Persian languages. K. Nasyri was the first man who departed from these principles and made a great contribution to the development of the Tatar language. The idea of studying the Russian language began moving to the forefront in the middle of the XIX century. Trading and business activity forced them to work closely with representatives of the official authorities and with Russian employers. There was a concern that the study of the Russian language contributed to the success of the Orthodox clergy's missionary work. S. Mardzhani's and K. Nasyri's efforts were aimed at overcoming such attitudes among the Tatars (Yuzeev, 2001).

The need for religious observances in the northern latitudes, changes in traditional occupations and complexity of socio-economic relations – all this required special explanations in terms of the Sharia. The question of the legitimacy of the existence and development of the musical art has caused a serious discussion in the Tatar society. H.-G. Gabashi as a respected public figure among Muslims actively participated in the discussion about the adaptation of new phenomena in the spiritual life with the norms of the Muslim community.

The analysis allowed to formulate the hypothesis of the research: study of modernization processes in the sphere of spiritual culture in Gabashi works (1909;

1912; 2001) will help identify the main challenges that were faced by the Muslim community during the formation of national consciousness among the Muslim nation.

METHODS

To test the hypothesis, some criteria were used allowing to accept or reject it:

- Analysis of dissertations and literature which are devoted to the study of spiritual culture of the Muslims in the early twentieth century
- Researching the source base, which is based on the articles and studies of famous Tatar public figures

In analyzing the literature the following methods of historical research were used:

Historical and anthropological method, which considers human interests in society, and different forms of mentality, intellect, emotions, culture (Cromm, 2010). The development of public opinion at the turn of XIX-XX centuries were studied through analyzing the H. G. Gabashi's articles about the problems of cultural modernization (1909; 1912; 1915). Historical and biographical method is characterized by the desire to reveal the identity. The method involves special sources - personal documents (certificates of contemporaries, diaries, memoirs, memories).

RESULTS

Problems of language and Muslim theology

In the Islamic world the main languages were Arabic and Persian. Famous Tatar enlightener Sh. Mardzhani (1817-1883) wrote many treatises in Arabic. He believed that all his educated compatriots speak Arabic and writing works in Arabic would help disseminate his ideas (Yuzeev, 2001). K. Nasyri had a different attitude to the role of the native language. He wrote in the Tatar language. He wrote geography, biology, geometry and arithmetic books. Hassan Gata Gabashi promoted the development of native language. In 1898 in Ufa at the meeting of the clergy and bourgeoisie, when there were some important foundations of education reform, H.-G. Gabashi was appointed as a chief coordinator. Creating the necessary literature was instructed to commission which was headed by H.-G. Gabashi. Qayum Nasyri believed that the knowledge of the Russian language was an important condition for Tatars (Nasyri, 1975). In 1871 he participated in the opening of secular elementary school, where Tatar children could learn the Russian language. At the same time he began to publish an annual calendar with scientific and literary articles, which were translated from Russian magazines.

Opponents of the Russian language argued that knowledge of the language was not mentioned as desirable in the days of the Prophet Muhammad and his companions. So they thought that learning Russian was an innovation and they

believed that it was a sin. Hassan Gata Gabashi replied that the faith did not put the knowledge of a language above the rest. In modern conditions, when the Tatar society could not live closed, knowledge of the Russian language was the most serious problem. It was impossible to be aware of all the events without this language, that is why there was so much misunderstanding between the Tatar population and public authorities. Moreover, he said that Russian books had a lot of useful information for the Tatar population (Gabashi, 2001). He also implemented the study of Russian language in madrassah and in Tatar schools (Tuhvatulin, 2015)..

In the early twentieth century in the cities of the Middle Volga and the Urals Tatar merchants began to resent the fact that their days off were coincided with Christian holidays. Hassan Gata Gabashi offered his solution to the problem (Gabashi, 2001). In order to facilitate the execution of uraza in the northern latitudes, where the sun never sets for many months, he proposed to break up the day on the 12-hour “day” and “night” (Gabashi, 2001).

H.-G. Gabyashi followed Sh. Mardzhani’s view. In “Ramadan va namaz soraulary”, Gabashi urged to follow the rules of Sharia (Gabashi, 2001). Sh. Mardzhani resented the fact that religious figures hinder the development of the aesthetic aspirations of his people (Marjani, 2001). Qayum Nasyri in his writings about the musical culture claimed: “Music can inspire a person, or create a mood of depression, it can cause a feeling of joy, delight, cultivate the generosity and courage, music can cause the desire to be creative and share the feelings of suffering and compassion” (Nasyri, 1884). Despite the fact that in the XIX century, many people defended the art of music, the debate on this issue at the beginning of the twentieth century became fierce. Shakirds began to organize in their madrasas theatrical performances. The first performance was staged by shakirds in Izhbobinsk madrassas (Maksudova, 1992).

Music in the Muslim society

Cautious attitude of the Muslim population towards music was connected with the peculiarities of the traditional Muslim views. Therefore, Muslim clerics did not support forms of music-making. Son of Hasan Gabashi Ghats, a famous composer and a specialist of music theory Gabyashi Sultan, in his article “About Tatar music” wrote that before the 1905 revolution Tatar music had been driven into a corner. Hassan Gabashi outlined his views in two articles: “Back on the boat “Nadezhda” (Gabashi, 1912) and “Music and verse” in the collection “Memory of S. Mardzhani” (Gabashi, 2001). In the manuscript, he wrote that the music does not contradict the spirit of Islam and that the music was listened by some of the prophets, for example, by Sulaiman (Solomon), Dawud (David) and even by Muhammad (Gabashi, 1912).

Another article Hassan Gabashi begins with the following words: “Mardzhani put an important question about music and literature” (Gabashi, 2001). He causes

his own definitions for such things as music, melody, song and poem. First, he reveals the meaning of the word “poem”. “In Arabic - “shigr”, in Persian - “bait”, in Turkic - “dzhyr” (song), a poem can be read with music and without it. Melody is the harmonious sound which is emitted by a person with using his vocal cords. Music is extracted by different objects: kurai (cane), wood, and other strings. Beautiful sounds - the way of education. They are able to expand the horizon of thoughts, manners. Music soothes, brings the mood of peace, absence of malice ... All of this, of course, is created by God. (Gabashi, 2001) “(Gabashi, 2001).

The activity of H.- G. Gabashi, his articles about the compatibility of Islam and music and concerts led to dissatisfaction among traditionally-minded clergy. Conservatives tried to stop the promotion of his ideas. Finally, Gabashi resigned his post in 1913. Thus, H-G Gabashi was one of the supporters of the update various aspects of life of Muslims living in the Russian Empire. His multifaceted work as Casa had beneficial impact on the resolution of a number of substantive issues.

DISCUSSION AND CONCLUSION

There is not so large in number information about H.G. Gabashi. Almost all the mentions about this person we can find in two periods: at the beginning of the XX century, and in the late 80's - early 90-ies of XX century. At the same time, researchers are more interested in historical works and social activities (Validi, 1925).

P.P. Salikhov (1999) commends the Hasan Gabashi in the field of public education. Great attention is paid to the role of public figure in the life of the Muslim community.

H.-G. Gabyashi proved his effectiveness in teaching. All his works are written simply and clearly. He also was an active conductor of the idea of studying the Russian language, and this contributed the progress of the Tatar nation. H.-G. Gabashi insisted on compulsory execution of the main pillars of Islam. He believed that it was necessary to pray five times daily.

A comprehensive analysis of the problem which is associated with the musical art, laid the foundation for the development of the musical art among the Tatars and Bashkirs. Thus, he played a significant role in the development of the Tatar society.

The contents of this article may be interest for those who are interested in the history of Muslim opinion in the period of modernization processes in the Russian Empire in the sphere of spiritual culture at the turn of XIX-XX centuries.

Acknowledgements

The work is performed according to the Russian Government Program of Competitive Growth of Kazan Federal University.

References

- Abdullin, Y.G. (1998). *Jadidizm among Tatar origin, evolution and historical place*. Kazan: Tatar press.
- Ahmer, S.H. (1912). 'Letter to H.-G.Gabashi'. *Rare Books and Manuscripts Department of the Scientific Library of the Kazan Federal University named after Lobachevsky, 1543*: 23-24.
- Almazova, L.I. (2008). *On the issue of term-relevant "Jadidism" against Tatar religious and philosophical thought of the early twentieth century. Shigabutdin Mardzhani: Heritage and modernity. Collection of articles*. Kazan: Alma-Lit.
- Amirhanov, R.U. (2002). *Tatar pre-revolutionary press in the context of the "East and West" (for example, the development of Russian culture)*. Kazan: Tatar press.
- Blok, M. (1973). *Apology of a history*. Moscow: Nauka.
- Fahrutdinov, R.R. (1996). *Tatar socio-political movement in the late XIX - early XX centuries as a factor in the construction of national identity*. Thesis Abstract on scientific doctoral degree. St. Petersburg: Anthropology and Ethnography named after Peter the Great (Kunstkamera) of the Russian Academy of Sciences.
- Faizkhanov, H. (2008). *The life and legacy*. Nizhny Novgorod: Medina.
- Fayzullina, A. R. Saglam, F. A. (2015a). 'Methodological Principles and Methods of Design and Evaluation of Education Tests in History Education.'. *Journal of Sustainable Development, 8(7)*: 35-43.
- Fayzullina, A. R. Saglam, F. A. (2015b). 'History and Social Sciences Teacher's Professional Activity in the Context of IT-Development of Education'. *Journal of Sustainable Development, 8(7)*: 107-113.
- Gabashi, H.-G. (1909). *Mofassal tarih kaum torki*. Kazan.
- Gabashi, H.-G. (1912). 'YAneh «Omid» parohody turynda' (Snova o parhode «Nadezhda»). *Rare Books and Manuscripts Department of the Scientific Library of the Kazan Federal University named after Lobachevsky, 1543*: 7-10. (in Tatar).
- Gabashi, H.-G. (2001). 'Muzyka veh shigy' [music and lyrics]'. *Mehrzhani mezhmugasy (Sbornik pamyati Mardzhani), 2*: 130-132.
- Gabashi, H.-G. (2001). 'Ramazan veh namaz soraulary (Voprosy urazy i chteniya namaza)'. *Mehrzhani mezhmugasy (Sbornik pamyati Mardzhani), 2*: 132-135.
- Gabyashi, S.H. (1997). 'O tatarskoj muzyke'. *Sultan Gabyashi. Materialy i issledovaniya*: 40-48, Kazan: Institut yazyka, literatury i istorii: (in Russian).
- Galeev, Z.G., Solovyova, E.G., Sabirova D.R. (2015). 'Professional Training of Arts and Social Sciences Specialists: Cultural Aspect'. *Journal of Sustainable Developments, 8(4)*: 61-69 .
- Habutdinov, A.Y. (1998). *Tatar social and political movement in the pre-Soviet period: 1900-1918*. Kazan: Kazan State university.
- Habutdinov, A.Y. (2006). *Tatar socio-political movement in the first quarter of XX century*. Thesis Abstract on competition of a scientific degree of candidate. Kazan: Kazan State University.
- Karimi, M.-F. (1907). *Annan-bunnan (Iz raznyh mest)*. Orenburg, 1907. (in Tatar).
- Khayrutdinov, R.R., Karimov, I.R. (2015) 'Development of science in the Republic of Tatarstan', *Journal of Sustainable Development, 8(7)*: 99-106.

- Khayrutdinov, R., Mironova, E. (2015) 'The Activity of the Kazan Governorate Nobility Self-Government in the Middle of the 19th - Early 20th century'. *Journal of Sustainable Development*, 8(5): 232-242.
- Kromm, M.M. (1997). *Historical Anthropology. The benefit to the lecture course*. St.Peterburg: Kvadriga.
- Maksudi, A.H. (1997). *SHehrigat' hokemnehre [The requirements of the Shari'a]*. Kazan: Iman (in Tatar).
- Maksudova, S. (1992). *Pervyj spektakl' v Bubi. Knizhnye polki v medrese*. Kazan: Tatarskoe knizhnoe izdatel'stvo (in Russian).
- Mardzhani, SH. (1870). *Nazurat al-hakk fi fardiyat al-ashava an lyakyagib-sh-shafak. (Obozrenie istiny otositel'no obyazatel'nosti vechernej molitvy)*. Kazan. (in Tatar).
- Mardzhani, SH. (2001). *Mehrzehni mehzhmugasy. Sbornik pamyati Mardzhani*. Kazan: Iman (in Tatar).
- Martynov, D.E., Martynova, Y.A. (2015) 'Nonclassical Turn' in Utopianism (the Beginning of the 20th Century): History, Historiography, Methodology'. *Journal of Sustainable Development*, 8(4): 246-252.
- Nasyri, K. (1975). *Izbrannye proizvedeniya*. Kazan: Tatarskoe knizhnoe izdatel'stvo (in Russian).
- Nasyri, K. (1884). *Fehvakih al'-dzhulasa. (Plody sobesednikov)*. Kazan, (in Tatar).
- Sabirova, D.R. (2015) 'Grounds and Milestones of Oriental and Occidental Cultures: Axiological Aspect (Through the Example of Tatarian, Russian, Uzbek and American Cultures)'. *World Applied Sciences Journal*, 31 (3): 314-316.
- Salihov, R.R. (1999). *Hasan-Gata Gabashi. Ocherki po istorii Vysokogorskogo rajona*. Kazan: Master-Lajn. (in Russian).
- Tuhvatullin, A.H. (2015). 'To the Problem of Understanding Historical Processes in the Context of Muslim Society Modernization Processes by the Example of H.-G. Gabashy's Research Works'. *Journal of Sustainable Development*, 8(7): 23-28.
- Validi, D. (1923). *Essay about the history of education and literature of Volga region Tatars (until the revolution of 1917)*. No. 1. Moscow, Petrograd.
- Yuzeev, A.N. (2001). *Tatarskaya filosofskaya mysl' konca XVIII – XIX vekov*. Kazan: Tatarskoe knizhnoe izdatel'stvo (in Russian).
- Zhestovskaya, F.A. (2004). *Problems of the Tatar enlightenment in XIX - early XX centuries in the historical and political dimension*. Abstract on competition of a scientific degree of candidate. Kazan: Kazan University.