

The Analysis of Jadidism in the Works of Russian and Foreign Scientists

Ramil Mirgalimovich Galiullin

Specialist of educational and methodical work
Institute of Foreign Relations, History and Oriental Studies
Kazan (Volga Region) Federal University, Kazan, Russia
E-mail: kralram@rambler.ru
Contact: + 7 9655960834

Leila Ildusovna Almazova

Associate Professor
Institute of Foreign Relations, History and Oriental Studies
Kazan (Volga Region) Federal University, Kazan, Russia

Abstract

Relevance of the problem under study is caused by special attention to problems of Islam modernization in the globalization process context. The Islamic civilization is actively involved in processes of inter-religious interaction that raises a question of updating Islam. Today ideas of Jadidism and its representatives become in demand again. The purpose of this article is the paradigm analysis of the views of scientists of the end of the 20th – the beginning of 21 centuries in the context of epistemological approaches and national traditions. The leading method of studying this problem is the method of radical constructivism according to which "knowledge" does not reflect reality, and designs it from sources available to the researcher.

Results of research demonstrate that distinctions of views are caused by lack of the standard conceptual framework. Often scientists use different terms, meaning one and the same phenomenon, or on the contrary use one term, meaning different once. All these occur because the researchers treat the phenomenon of Muslim culture from positions of European civilization which, though possesses an adequate conceptual framework for its own history, suffers from lameness if it tries to squeeze the Islamic world into a close framework of the western terminology. Materials of the paper can be useful to the staff of the ministries and departments working with the Islamic religious organizations and also for all interested in modern processes in Islam.

Keywords: Jadidism, Muslim reformation, tajdid, ijihad.

1. Introduction

The phenomenon of Jadidism interested researchers practically since the moment of its emergence. Today the historiography of the problem contains more than a century of continuous attempts to comprehend this unique intellectual movement among Muslims of the Russian Empire. However in the last 40 years work in studying this perspective amplified that, undoubtedly, was promoted by collapse of the communist system. Collapse of atheistic ideology returned the former compatriots across the USSR (Abdullin Y.G., Amirkhanov R. U., Amirkhanov R. M., Yuzeev A.N., Mukhametshin R. M., and Shikhaliyev S. S. etc.) the right to study ethnic cultures of the people of the former Union again [Abdullin, 1998; Yuzeev, 2002; Mukhametshin, 2003]. For foreign researchers access to the closed sources opened that became the reason of new researches emergence by such scientists as Edward Lazzarini, Adib Khalid, Stefan Dyuduanyon, and Michel Kemper, etc. [Kanlidere, 1997; Khalid, 1998]

Among scientists there are researches considering Jadidism as the parallel phenomenon with the Arab an-Nakhdoy or the Turkish Tanzimat. However it is necessary to notice that its fundamental difference from above-mentioned reformist movements was the fact that the Russian Muslims had no support from the state (and opposite developed contrary to its ideas of the place of so-called "foreigners" in the Russian society), and nevertheless, they could create a viable education system, actively develop charity, the press and mass media. This phenomenon was studied by different scientists. Each of researchers put sense in it: it was regarded as religious updating, and as manifestation of national consciousness of the Tatars and other Russian Muslim people, and it is exclusive as a process of Muslim education reforming. Researchers find prerequisites of Jadidism emergence in different spheres: in relationship of the Tatars and the Russian Empire in the light of the policy pursued by it; in support by the Tatar merchants representatives of Muslim clergy, who realized the necessity education system reform; in the accelerated development, after the western and Russian cultures, and need of assimilation of its achievements from the Muslim intellectuals.

2. Methodological Framework

This article aims at estimating various views of representatives of a foreign and Russian historiography. In this regard our attention will be paid to studying historiography of a Jadidism problem in works by A. N. Yuzeev, R.M. Mukhametshin, D.M. Iskhakov, AA. Lazerini, S. Dyuduanyon, A. Khalid, I. Marash, and A. Kanlidere. Being recognized leading researchers in this field and having the greatest number of publications on this perspective the above-mentioned authors were elected in order to compare different views.

Unanimity of researchers in the question of the Jadidism emergence's reasons should be noted. Researchers point that the modernization processes in the very Tatar society shown in the second half of 19th and the beginning of the 20th centuries became a result of cohabitation of the Tatars with representatives of the Russian civilization, which joined the European values during Peter I ruling.

3. Results

For comparison of scientific positions of different schools the following questions disputable among researchers were chosen:

1. The problem of defining the content of the term "Jadidism".
2. Problem of delimitation of the concepts "religious and reformatory movements" and "Jadidism".

3. Detection of approach features in consideration of a Jadidism phenomenon among representatives of various scientific schools.

The problem of defining content of the term Jadidism concerns one of the most ambiguous problems in historiography. A certain tendency is distinguished from various points of view: some researchers treat the concept "Jadidism" in broad sense including a number of actions in the sphere of culture: reform of education system, religious reformation, and also activity in the field of policy and nation-building. D. Iskhakov in the work "Jadidism: experience of sociocultural research" writes: "To us it is thought that the reformatory movement (Jadidism) taking place in the Tatar society, at least, from the 70s of the 18th century to the end of the 1920s, would be more correct to define as the movement on the nation formation - "nation-building" [by Iskhakov, 1997].

A. Yuzeev adheres to the opposite point of view. He believes that emergence of Jadidism is connected with the education system reforms, and further, Jadidism turns only into a culturological component, a certain cultural background for various movements and directions in the Tatar social life thought of the end of the XIX-XX centuries, such as religious reformation, liberalism, socialism, and enlightenment [Yuzeev, 1999].

The American researcher Edward Lazerini considers this phenomenon as epistemological shift towards rationalism. For him Jadida are those who address not to the Sacred texts of the Koran or Sunnah of the Prophet, but to rationally conceivable arguments of human reason. Thus, for him the Jadidism is a shift of an epistemological paradigm of certain representatives of the Muslim people. Lazerini carried Galimdzhan Ibragimov, Gayaz Iskhaki to Jadida and Mirsaida Sultangaliyeva as well. All three were not teachers of madrasah or religious leaders – two of them were writers, the latter was a political leader. So, for Lazerini the religion is what departed, at least, in the public sphere, from representatives of Jadidism [Brower, Lazerini, 1997; Lazerini, 2012].

Here the concept of the American scientist Adiba Khalid should be mentioned. Speaking about the Jadidi movement in Central Asia, he writes that this phenomenon included extensive activity in the field of education, reforms of cultural life and an active nation-building, however the religious and reformatory component for the Central Asian jadid, in general, is not peculiar [to Khalid, 1998]. Thus, he does not include a religious reformation in Jadidism concept.

One more point of view belongs to R. Mukhametshin. He treats Jadidism concept as the Tatar option of modernism [Mukhametshin, 2008]. Modernism, in turn, is kind of secular tendency aimed at modernization of the economic relations, reform of education system, the association of political forces putting in the forefront ethnic-political interests of Muslim community. The scientist does not include religious reformism in the concept of Jadidism, though notes that the religious reformism and modernism quite often intertwine.

In Ibrahim Marash's and Ahmed Kanlidere's works we see an idea of Jadidism as the movement of the Muslim/Tatar thinkers to clear Islam of the inventions and innovations which collected since the time of the Prophet Mahomed [Kanlidere A., 1997; Kanlidere A., 2004]. They wanted "to update" Islam in two directions - "back" and "forward". The first consisted in return of the *ijtihad* right and the addressing primary sources, the second – in development of religion and science, and also in education of the pupils capable to think and find solutions in new conditions. Ibrahim Marash and Ahmed Kanlidere call Abu Nasr Kursavi, Shigabutdin Mardzhani and Husain Faizkhanov to be the first jadida. Gayaz Iskhaki, Abdullah Bubi and Dzhamaletdin Validi are in this list as well. According to Ibrahim Marash and Ahmed Kanlidere, Jadida were engaged in the solution of extremely wide range of questions, namely: criticism of *calama* and *taklida*, problems of the translation of the Koran (creation of the translations in Tatar and search of the argument in the text of the Koran about a possibility of such translation), return of an *ijtihad*, a problem of *talfik* (possibilities of mixing different legal schools, leaning *ijtihad* and refusal of *taklid*), a possibility of carrying out *hutba* in Tatar, legal and social position of women (they tried to balance the rights of

men and women, including the help of granting the political rights to them, cancellations of polygamy and many other things), the place of Muslims in new political life of the Russian Empire, and also development of the nation-building programs for schools (transition to a sound method of studying the Arabic language, introduction of teaching secular sciences, the European orders to the organizations of training process).

So, we will try to determine, whether it would be correct to call religious and reformatory ideas of the Tatars of the beginning of the XX century as Jadidism. Historically the beginning of the Tatar religious and reformatory movement dates back to the end of the 18th century – to art-works of Abunavr Kursavi, who for the first time, opposed taklid and called for revival of the *ijtihad* which is not constrained by framework of a *mazkhab* (so-called, absolute *ijtihad*). Further this tradition was carried on in the 19th century in Shigabutdin Mardzhani's works, and at the beginning of the XX century by Hassan Ghats Gabashi, Rizaetdina Fakhretkina, Kashshafa Tardzhemani, Musa Bigiyev, Ziyaetdin Kamali and some other religious figures. The Jadidism appeared only in the 80s of the 19th century; and to call religious and reformatory searches of the Tatar enlighteners as Jadidism would be historically incorrect. At the same time, it should be noted that the cultural and educational reforms undertaken by *jadida* had a significant effect on religious reformation. They promoted expansion of the public outlook and prepared Muslim society for understanding and philosophical judgment of religious ideas, and being courageous and innovative in spirit.

Thus, the religious reformation is not the *jadidist* movement though the latter acts as its cultural background at the end of the 19th and the beginning of the 20th centuries. In this regard there is one more question: How adequate is the concept "religious reformation" concerning the Tatar religious and philosophical thought of the beginning of the XX century? In Russian science it is common to call the Muslim thought religious and reformatory movement a religious recovering; it dates back to scientific heritage of M. T. Stepanyants who in his work of "Islam in philosophical and social thought of the foreign East. The XIX—XX centuries" (1974) compared the movement of the Christian Reformation of the 16th century and religious reforms in the Muslim East of the XIXth – the first half of the XXth century and came, as a result, to the conclusion about typological similarity of these phenomena. As for the Tatars the same methodological approach to religious philosophical thought is peculiar to A. Yuzeev [Yuzeev, 1998].

It is necessary to notice that this point of view is not the only possible approach to treating Muslim religious renewal movement in foreign and Russian science.

In various researches this movement is called modernism [Anderson James, 1976], Liberal Islam [Kurtzman Charles, 1998], neo-traditionalism [Ziba Mir-Hussein, 2003], and frequently the concepts of Islamic modernism and reformism mix up. As A. Malashenko writes: "modernizing and reformation... are close if at all are not identical on the ontologic and political essence. In both cases it is about "modernization" of Islam and Muslim society" [Malashenko, 2006] that is reduced to reconsideration of Islamic postulates as conditions for reforming all society.

There is also a point of view according to which the Muslim reformation is a reaction of progressive part of Islamic society to transition to Modern times – to an industrial civilization; in turn the Muslim modernism is an attempt of Islam to adapt the doctrine in the context of technogenic civilization already in relation to the period of the end of the 20th – the beginnings of the 21st centuries (A. Yuzeev).

The specialist in Islamic studies Charles Kurtzman calls modern Islam of certain Muslim thinkers (Mahomed Naim and Abdulkadir Surush etc.) liberal and at the same time gives it the following characteristic: "... this discourse represents part of the new reformist direction of Muslim thought which offers the concept according to which Islam and the present are quite compatible, are not opposite to each other. This concept claims that the human understanding of Islam is mobile and

flexible and that Islamic doctrines can be interpreted in such a way that will combine both pluralism and democracy, and that Islam allows changes before calls of time, space and experience" [Ziba Mir-Hussein, 2003]

4. Discussions

So, terminological list given above is not complete, which confirms lack of consensus on this account among Russian and foreign researchers. One scientists do not carry out distinctions between modernism, Liberal Islam and reformism. (A. Malashenko and C. Kurtzman), others suggest to call reformation as the movement for updating Islam of the end of the XIX – the first half of the XX century (M. Stepanyants, A. Yuzeev), and to call the phenomenon of the end of the 20th beginning of the 21st centuries as "modernism" (A. Yuzeev, R. Hakimov (modernism – Liberal Islam), the third (R. Mukhametshin) calls Jadidism as modernism and distinguishes religious reformation apart this phenomenon.

5. Conclusion

What conclusion arises as a result of the analysis of the above-mentioned points of view? Often scientists use different terms, meaning one and the same phenomenon, or on the contrary use one term, meaning different once. All these occur because the researchers treat the phenomenon of Muslim culture from positions of European civilization which, though possesses an adequate conceptual framework for its own history, suffers from lameness if it tries to squeeze the Islamic world into a close framework of the western terminology. The American scientist Edward Said in the sensational work "Orientalism" wrote that the West by means of "objective" academic science practically always created its own image of the East for its needs, some kind of representation by means of which its political steps concerning the Islamic world came true [Said, 1978]. Perhaps, it is time to replace approaches, and it is worth looking at processes in Muslim societies through a prism of their own concepts and theories.

To return to sources, the so-called, reformatory direction in Muslim thought it is necessary to mention that there are two specific features taking place in the history of Islam. First, "by the end of the first century of Islam existence among Sunni fakikh there are two directions: ashib-al-hadith ("supporters of the legend", the "literalists") who were guided only by the Koran and Sunnah, and ashib-al-rai ("supporters of personal opinion"), allowing independent judgment on theological and legal questions. In process of theoretical divinity formation this division formed two theological schools. "Supporters of the legend" ("traditionalists") began to call those theologians who in questions of dogma were guided by the Koran and religious legends whereas their rivals, "rationalists", relied, first of all, on arguments of reason". Further this tendency was continued in Mu'tazilte Calama, in east peripatetizm, and from the beginning of stagnatory processes in the Muslim East after the 12th century, in various fields of Islam also quite often there were thinkers reviving rationalistic traditions. So, the Islamic thought in the beginning had two sources of knowledge, including, in the field of religion, – reason (akl) and tradition (nakl).

And the second point which it would be desirable to mention is famous Hadith: "Really, Allah, Is Almighty He the Great sends to this community the one who updates your religion for you at the beginning of every century" (yudzhaddid lakum dinakum). Therefore ideas of updating Islam, release it from stratifications of time were inherent in religious figures throughout all history of the Muslim people.

In this regard, the rationalistic movement directed to updating Islam would be more correct to call the movement of tajdid as this term appeals to an intra Islamic context and does not involve a cliché and the whole complex of additional meanings and associations which are inherent in the Muslim reformation term.

Acknowledgments

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



References

1. Abdullin Ya.G. Dzhadidizm sredi tatar: vozniknovenie, razvitie i istoricheskoe mesto / Ya.G. Abdullin Kazan: Iman, 1998. -41s.
2. Ishakov D.M. Fenomen tatarskogo dzhadidizma: vvedenie k sociokul'turnomu osmysleniyu. – Kazan: Iman, 1997. – 80 s.
3. Yuzeev A. Mesto dzhadidizma v tatarskoi obshestvennoi mysli konca XIX -nachala XX vv. //Gasyrlar avazy. Eho vekov. 1999
4. Muhametshin P.M. Tatory i islam v XX veke (islam v obshestvennoi i politicheskoi zhizni tatar i Tatarstana / P.M. Muhametshin. Kazan', 2003.
5. Brower Daniel R., Lazzerini Edward J. Russia's Orient: Imperial Borderlands and peoples, 1700-1917.-Indiana: Indiana University Press,1997.-339s.
6. Edward Lazzerini «Rethinking the Advent of Jadidism». –Kazan, 2012
7. Khalid Adeeb. Jadidism in Central Asia, 1998.
8. Muhametshin R. M. Dzhadidizm v Srednem Povolzh'e: rasprostranenie i formy proyavleniya // Shigabutdin Mardzhani: nasledie i sovremennost'. – Kazan', 2008.
9. Kanlıdere A. Reform within Islam. The Tajdid and Jadid Movement among the Kazan Tatars (1809-1917) Conciliation or Conflict? – Istanbul: Eren, 1997. – 199 p.
10. Kanlıdere A. The special characteristics of the Muslim reformism in the Volga-Ural region // Proceedings of the International Symposium on Islamic Civilization in Volga-Ural Region. – Istanbul, 2004. – S. 41-49.
11. Anderson James. Islamic Law in the Modern World, 1959. Law reforms in the Muslim World, 1976.
12. Kurzman Charles. Liberal Islam: A Sourcebook, 1998
13. Ziba Mir-Hussein. The Constraction of Gender in Islamic Legal Thought and strategies for reform/ Koninklijke Brill NV, Leiden, 2003
14. Malashenko A. Islamskaya al'ternativa i islamskii proekt. – Moskva, 2006. – S.128.
15. Edward Said, Orientalism. New York: Pantheon, 1978