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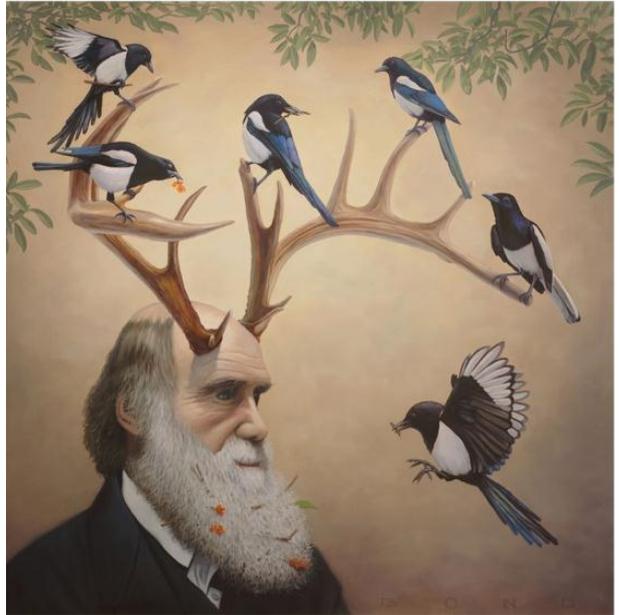
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Female muslim movement in Tatarstan: Historical roots and contemporary realities

**Aivaz M. Fazliev, Adelya I. Sattarova, Anvar A. Gafarov, Mariam
A. Galeeva**

Kazan Federal University, Kremlevskaya str., 18, 420008, Kazan,
Russian Federation

Abstract

Origin processes and modern transformations of the women's Muslim movement in Tatarstan are considered in the article. The most important principles of historical knowledge of the theoretical and methodological basis of the research are the scientific character, objectivity and historicism. Authors express the concept that Tatar feminism developed with general modernization of sociocultural way of Russian Muslims on the basis of the ideas of enlightenment, under the influence of Russian acculturation and modernist trends of Muslim East. In conclusion, providing modernist traditions of the past, the modern women's Muslim movement supports the preservation of national, spiritual and religious values of Tatar people.

Keywords: Women, Muslim, Movement, Tatarstan, Feminism.

Movimiento musulmán femenino en Tatarstán: raíces históricas y realidades contemporáneas

Resumen

En el artículo se consideran los procesos de origen y las transformaciones modernas del movimiento musulmán de mujeres en Tatarstán. Los principios más importantes del conocimiento histórico de las bases teóricas y metodológicas de la investigación son el carácter científico, la objetividad y el historicismo. Las autoras expresan el concepto que el feminismo tártaro desarrolló con la modernización general de la forma sociocultural de los musulmanes rusos sobre la base de las ideas de la iluminación, bajo la influencia de la aculturación rusa y las tendencias modernistas del este musulmán. En conclusión, al proporcionar tradiciones modernistas del pasado, el

movimiento musulmán moderno de mujeres apoya la preservación de los valores nacionales, espirituales y religiosos de los tártaros.

Palabras clave: mujeres, musulmanes, movimiento, Tatarstán, feminismo.

1. INTRODUCTION

An important role in sociocultural development of society is played by women's public organizations: their representatives are keepers of ethnocultural, family and spiritual and moral values. The active institutionalization of the Tatar women's movement at the end of XX – the beginning of the 21st century is connected with the general tendency to the advancement of women in public and cultural life, national and religious revival in Tatarstan and Russia in general. As subjects of cross-cultural interaction women's organizations act as carriers of cultural heritage, forming a collective memory of society. Cultural values and traditions of the people, their social and gender groups are the defining reference points of cultural policy of the Russian Federation. Therefore studying of their role on the example of the functioning organizations promotes the adequate idea of the potential of cultural identity in ensuring spiritual consolidation of society.

The scientific novelty of the work is caused by a number of circumstances. For the first time in domestic historiography, the role and the place of women's public groups in the social and cultural development of Tatarstan society at the present stage are defined.

Women's extra confessional and religious public groups are studied in the context of the formation of institutes of civil society, in interrelation with different public structures and sociocultural processes in general. The revival of cultural traditions in the activity of women's institutes is considered in the context of the definition of a ratio of tradition and an innovation in the complete culture of Tatar people, showing specifics of an Islamic factor in manifestations of sociocultural life. New historical and archival documents and materials are introduced for scientific use as sources.

2. MATERIALS AND METHODS

The methodological complex of the research includes system and structural, complex, historical and anthropological, functional approaches. The most important is system and structural approaches which are focused on the research of women's Tatar public groups in the context of social, political and sociocultural life of Tatarstan. An integrated approach is productive when studying a variety of the women's secular and confessional organizations in a historical key. The historical and anthropological approach is caused by gender specifics of an object of research. The functional approach allowed considering forms and methods of work of women's organizations on the preservation and development of ethno confessional traditions. At the same time, concrete historical methods of the critical analysis of

sources, comparative-historical and biographic methods were widely used.

Along with historical approaches methods of cultural, theological, source study, psychological and other humanitarian disciplines are relevant. Complex application of methods brings closer adequacy of attempts of identification of the general and private, structuring elements of historical events and processes, allows formulating conclusions (RYZHOV, 2004.).

3. RESULTS

By the end of the 19th century, the Tatar women's suit gradually lost the archaic lines. Under the influence of the European fashion in its shape, both Russian and all-European lines were more shown. Very popular are numerous little shops and shops trading clothes from Europe in Tatar environment. For example, observant Fuchs K.F. very thinly caught trends of change of a women's clothing. The theatre which promoted not only to familiarize with the unfamiliar art form but also with bigger publicity of private life became an unusual phenomenon in the cultural life of Muslims. As the Kazan's first private magazine *Zavolzhsky Muravey* wrote: submission of theatrical plays made an influence on taste and customs not only Russians but even Tatars very notable due to the fact a kind of the closest

communication with the Russian customs were accustomed. Schiele rather carefully noted:

City Tatars and Tatars sometimes attend balls, masquerades and theatres. Theatres of the Tatar mean to sit ordinary in beds, behind the husbands with the lowered veils (ISKHAKY & ASERLER, 1899: 399).

Certainly, along with the Russian acculturation on devout the example of Turkey, which appeared in the vanguard of modernization of the Muslim world also had a positive impact. The Turkish dignitaries began to attend balls and receptions... sat at one table with Europeans and ladies there that was considered absolutely inadmissible earlier. European customs, lunch of Alla Franca, European silverware and crystal... carved oak buffets; a word, it was possible to think that you are in some country house in England, at the time of Cromwell (NEOGI, CHAKRABORTY, CHATTERJEE & DEY, 2018.: TERESO, RIBEIRO & CARDOSO, 2018: UREY, 2018).

KATANOV (1900) in the Letters from Constantinople marked out - the Turkish women replaced a black bag and a dense black cover with a light wide dressing gown and the white easy veil shrouding the head, leaving open a face. Mardzhani, having visited during the hajj the house of Munif-pashi in Istanbul, it was struck, having seen not only a gilded table, chairs but also a marble statue of the woman. Concerning these elements of the European Life Fakhretdin in the comment only briefly noticed: We heard that now and similar things are widespread in Kazan (BELORUSOV, 1909).

However, the sphere of the public rights of Muslims, their family relations not so easily came under the influence of modernization. KATANOV (1900) in a cycle of articles *View of the Muslim People of the Woman* considers the matter in the especially traditional framework. His publications about customs of Arabs, Turks, Persians and Kazan Tatars do not contain also a hint on any positive changes in the position of Muslim women. Paradise of the woman under the husband's heels, the woman in every possible way has to please the husband because she can escape only through it; the woman who does not have the husband and provided to herself goes straight to the death; the husband - the owner over the wife, etc. - treats the Turkish-Persian look (PRICKER, 1979).

The Kazan-Tatar looks like though more softly, but also quite traditional: a husband's duty is to teach and direct his wife. Nevertheless, Europeanization Kazan Tatars life was accompanied by the known liberation of customs. Daily communication with the Russian population, trips abroad promoted bigger relaxedness and criticality in relation to impenitent customs (FUCHS, 1991: KORD, NOUSHIRAVANI, BAHADORI & JAHANTIGH, 2017).

The fact that the first grows of women's emancipation in the Muslim environment had rather exclusive character, not only expert evaluations of specialists in Islamic studies, but also fierce disputes and discussions on a women's issue on pages of a Muslim seal and also at the I All-Russian Muslim congress demonstrate (ASMA, 2002).

Development of a secular education system became the defining factor of the women's Muslim movement. In the new schools that widely extended at the end of XIX - the beginning of the 20th century, the new generation of Muslims aspiring to the more active social and political role was brought up. The madrasah of Bubi in the village of Izh-Bobyra, the Sarapul County of the Vyatka province became one of the outstanding centers of female education. Thanks to efforts of educators, Gabdulla and Gubaydulla Bubi and their sister Mukhlisa this madrasah turned into the similarity of the teacher's institute training both teachers and educators. After closing of madrasah with the authorities, Mukhlisa continued teaching activity in Troitsk; subsequently, in 1917, she was elected the member of CSAM and the qadi. Graduates of madrasah promoted the wide circulation of the ideas of education and release of women from prejudices and tough canons of the traditional way.

The most brightly growing social and political role of women was reflected in literary activity. Important issues of life of Muslim society were brought up in poetic works and journalism of Russian Muslims Books by the poet and teacher Mrs. Biktimirova from Yaubash of Ryazan province, perhaps, were the first in this number of works published by a typographical method. The works she devoted to the role of a Muslim woman in a family and to methods of education of children: Encouragement of girls, Beautiful trustee, Communication ethics. Later, in the process of development of Tatar periodicals the number of publications of Muslims considerably increased. It is

remarkable that as the publisher of Communication ethics the outstanding educator, the qadi and future mufti R. Fakhretdin acted. As a result, the book by Biktimirova included manuals and Fakhretdin's councils (MIKHAYLOVA & KORSHUNOVA, 2005).

Relying on the analysis of the Koran and Sunnah, Fakhretdin tried to present the updated ideal of a Muslim woman - educated and highly moral person in society. Publishing biographies of the famous women had to become an example for imitation. In works of this series and also works *Well-mannered mother, the well-mannered wife, etc.* the wonderful educator, first of all, pays attention to the female education which is the key to the progressive development of all society. Along with it Fakhretdin in the book *Well-mannered Woman* gave praise the Russian maidens doing gymnastics and medicine. It is obvious those progressive religious reformers. treated problems of development of women's education with great attention. M. Bubi in the articles emphasized the special role of a woman in preserving national and religious traditions.

Forming of social and political consciousness of Russian Muslims took place under the influence of east and European educational literature. At the same time the general revolutionary situation in Russia, influence of a number of social movements affected. The Russian feminists had an unconditional impact on the movement of Muslims. The organizations created in days of the First Russian revolution drew attention of Muslim activists, mainly representatives of groups of the liberal and democratic direction.

Having begun with women's benevolent societies in days of the First Russian revolution, having passed through societies of help to wounded in the years of the first world war, the movement for emancipation of Muslims fully declared itself in 1917. It became all-Russian - with the program and national bodies.

It is obvious that increase of activity of women both in European, and in Asian countries was connected not so much with reproduction of traditionalist Islamic requirements, but with updating of women's rights. An attempt to develop the modernist project, which, without denying achievements of democracy and civil society, put forward a new value system, was made, keeping at the same time elements of traditional identity.

4. DISCUSSIONS

The modernization, which covered all Muslim world in the 19th century, set for Tatar society the tasks of the emancipation of women, problems of their situation in a family and society. Despite paramount relevance of public and legal reforms modernization, according to researchers, was originally shown in clothes of Russian Muslims, their domestic arrangement, leisure, etc. Only by the end of 19th - the beginning of the 20th century significant changes in their spiritual way and social standing are noted. Domestic orientalists, also as publicists and responsible officials pay attention to the impact of religious reform

and distribution of elements of secular culture. The ideas of women's emancipation in the Muslim environment developed in the context of modernization of all welfare way of Muslim society. In the process of Europeanization of living conditions and the formation of secular education changes concerned also a public legal status and spiritual culture of Muslims. Most brightly, these trends covered regions of a civilization border zone (MARDZHANI, 2003).

5. CONCLUSION

The women's Muslim movement gaining strength at the beginning of the 20th century was artificially interrupted during the Soviet period. The state standardization of sociocultural life excluded religious mentality from spiritual, public life, pushing aside it on the periphery of internal emigration. Only at the end of the 20th century because of the liberation of social and political conditions, on a wave of religious revival opportunities for further development of the women's Muslim movement appeared. The beginning of the 21st century in Russia and around the world was marked by the growth of Muslim activity. Not only mosques under construction, forming of communities and societies, the increased interest in Islam from youth testify to it, media, but the amplifying role of Muslim female in all social and public and cultural spheres.

Religious beliefs for Muslims in modern secular society often are the result of the conscious choice; the right of following to which often should be asserted in the public sphere. Such a statement of a problem is relevant also for Post-Soviet society where the women's Muslim movements began to play a more and more noticeable role in public life gradually. Everyday life demands from Muslims to be engaged in active educational work, to take part in the education of new generation to eliminate widespread stereotypes about the position of a woman in Islam.

The Union of Muslims of Tatarstan public organization which is officially created at the first congress of Muslim women of Tatarstan at the initiative of the Spiritual Administration of Muslims of RT became the peculiar new edition of a congress of Muslim female of Russia of 1917. At the I congress of the union of Muslims of Tatarstan the charter, the appeal to the state and public organizations were adopted, the structure of presidium is created and the managerial structure of the organization is defined. FAZLIEV, IBRAGIMOV, GALEEVA & SATTAROVA (2018) were elected the chairperson of the union. The purpose of the created organization is activation of women in public, social and cultural life of society, strengthening of moral principles of society, increase in a role of motherhood, education level, education of younger generation, strengthening and increase in a role of the family in all spheres of public life.

The frame of the modern movement is youth, students of secular and religious educational institutions. For work with youth, the Azan club was organized. At the heart of its activity is a problem of the revival of spiritual traditions. At the same time, innovations were shown: the only national School of brides in the Russian Federation was open. For strengthening of women health classes in swimming in the pool are organized with an opportunity to visit the fitness center, classes in oriental dances the Center of the family of Hanum for the lonely and divorced people for the creation of strong families was, etc. also organized. Professional matchmakers, psychologists, conduct work in the Center. The Service of preserving family and family values Talakka kader is organized.

Here successfully the charitable department that, organizing visits to orphanages, seeks to help graduates of orphanages at revenues to study, with employment, the organization of leisure works. Every week at New Century radio stations there is a Tormysh of an Elifbasa broadcast. The union of Muslims of Tatarstan prepares transfers about the moral education of youth, about women's issues, about family values, etc. In 2007, the national Muslim fashion according to Islamic canons began to develop. A competition of talented designers of fashionable clothes under the motto The Muslim in Modern Society in the Hermitage Kazan center in the Kremlin was for the first time held. Also, competitions of female spiritual beauty The Muslim of year - 2006 with the assistance of Spiritual Administration of Muslims of Republic of Tatarstan and Fund of development of Islamic culture, science and education were for the first time organized.

The purposes of tenders are the development of women's social movement, promotion of moral values, a healthy lifestyle, training in the harmonious family relations, promoting of an image of a Muslim as a chaste, purposeful woman. The 3-day forum of Muslim women of Russia Women in the 21st century: family and society, organized by the Union of Muslim women of Tatarstan of Muslim, Executive committee of the World Congress of Tatars, the Union of Muslims of Tatarstan, Joint Stock Company Kalfak, Women of Tatarstan took place in 2007 in Kazan. The forum was dated for the 90 anniversary of the I Congress of Muslims of Russia. Development of uniform views of the role of a woman in a family and society was the purpose of a forum. About 100 participants took part from all over of Russia and more than 300 guests from abroad.

The academic and research conference the Muslim in modern society which took place in the Republic of Tatarstan became a noticeable event of public life. The organizer of a forum was Spiritual Administration of Muslims of RT with the assistance of Fund of support of Islamic culture, science and education. Such issues as a role of a woman in Islam, Islamic feminism and activism, the family and marriage relations, a role of media, history of women's movement of Tatars, etc. were discussed at the conference. The modern women's Muslim movement in Tatarstan actively represented modernist traditions of the pre-revolutionary period gradually become a more and more significant phenomenon of public life. Its ideological, organizational trends connected with problems of preserving and

development of national, religious consciousness, creation of a tolerant society, in general, reflect the general political, economic, international, interfaith country situation, and the republic.

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