

PRACTICES TO PRESERVE THE UNITY IN THE MUSLIM COMMUNITY IN TATARSTAN

Rezeda Gilmutdinovna Galikhuzina
Kazan Federal University, Kremliovskaya str., Kazan, Russian Federation

ABSTRACT

The article is devoted to consideration of the practices and social institutions, created by Muslims in order to consolidate the Muslim community. At the initial stage of revival of Islam, Russian Muslims were influenced by imported ideas. In this context, the analysis of the work of the Muslim organizations on building organizational and managerial activities within the community for the achievement of balance and integrity is interesting. Using the institutional method, the structures are analyzed, designed to ensure the coordination of the Muslim organizations in the field of strengthening traditional Islam and localization of ideological differences. Analysis of documents helped to reveal the mechanisms of maintenance of unity in the Muslim community, to prevent radicalization of the Muslim youth. The study of local documents, worked out by the Muslim community is a roadmap, representing on behalf of the Russian Muslims the attitude of Islam towards the state and secular society. It is concluded that Russian Muslims created institutions, allowed to reconcile the interests inside the Muslim Ummah. Thus, the study of internal mechanisms of developing common norms, values, taking into account national specificities, shows the constructive activities to identify the different range of views and solution of problems, existing in the Muslim Ummah, which has practical importance.

Keywords: *Islam, Muslims, value conflicts, security.*

1.INTRODUCTION

Tatarstan is a part of Islamic civilization and as one of the major Muslim regions of the Russian Federation. It is no mere chance that the President of Tatarstan Rustam Minnikhanov is the President of the strategic vision Group "Russia – Islamic world."

Russian Muslims and the Muslim organizations are involved in consolidating of all-Russian civic identity, creating internal mechanisms for the conservation of the canonical unity and traditions of their ancestors. The article is based on the study of appeals and speeches of the leaders and representatives of the Spiritual administration of Muslims of Tatarstan (SAM RT hereinafter) and identifies the internal sources of the resolution and prevention of problems, caused by the destructive activities of the Muslim community .

The study demonstrated that the formation of a common system of values for the Tatars Muslims (following the Hanafi mathhab) resolves distorted interpretations and an understanding of the directions of development of Islam in the region is achieved. The establishment of unified requirements to the amount of necessary knowledge of pupils of Muslim schools, creates a unified educational space and opportunities for their professional and personal fulfillment. The provision of the parishes of professional and modern-minded imams, recognized by young Muslims, will weaken the interest to overseas pseudopreachers and reduce the risks of involvement in various religious groups. Elaboration of local documents orients as Muslims themselves and members of other religions to the true understanding of the peaceful nature of Islam and its relationship to modern socially important phenomena and problems. We believe that such practices can enhance the credibility of the Spiritual administration of Muslims of Tatarstan among the various categories of Muslims and influence the harmonization of relations in the Muslim community .

The search of the content of religious revival in Tatarstan has not escaped the perception of non-characteristic forms of Islam, the answer to which was the formulation of doctrinal principles for the existence of the Muslim community and qualitative changes in the management structure of Muslim life .

In the study, being essentially searching or investigating, the author seeks to systematize successful practices, generated by the Muslim community to further creation of the Bank of means for the resolution of potential or actually existing social contradictions within the community. The author will continue research in this area, in particular the study of technologies of resolution of disputable situations and the tensions between representatives of different religious ideas, where the valuable bases are in the basis of the contradictions .

The obtained results have practical value and can be used by authorities and public organizations in making decisions in the sphere of confessional relations in the Republic.

2.MATERIALS AND METHODS

In the article, as the methodology of the study institutional approach, analysis of documents, discourse analysis are applied. Application of the institutional method contributed to the study of the creation of Muslim social institutions affecting the status of Islam and building a dialogue within the Muslim community .

Analysis of documents – program statements of the leader of the Spiritual administration of Muslims of Tatarstan, local documents - contribute to the identification of technologies for maintaining stability in the Muslim Ummah, adaptation measures for different groups of Muslims to the changing socio-cultural environment. Discourse analysis of Islamic scholars as participants in Muslim life allows us to identify the key problems of functioning of the Muslims .

3.RESULTS

In the Russian Federation in the republics with significant Muslim population, to which Tatarstan is related since the 90-s of the last century, by the efforts of the Muslims the revival of Islam takes place, after seventy years of the period of displacement of religion from all spheres of life. In the situation of the loss of traditions and the preservation of Islam at the level of ceremonialism among Russian Muslims, the interested to the countries of the Islamic world appeared, where Islam is preserved in the "true" form, which assisted to co-religionists. It was done in the financing of madrassas, established in the Republic, which promoted the religious ideology of the sponsors, in disseminating of religious literature, ignoring the specificity of Islam in Tatarstan. The stratum of Muslims has been formed, who assimilated to foreign ideas and tried to reconsider the choice of spiritual guidance, made by ancestors of Tatars – Muslims in the X century .

In 2000 years, there were new threats to the integrity of the Muslim community, which already has opposed to the expansion of various radical movements in Islam, to the involvement of Muslims in destructive groups, prevented radicalization in corrective institutions. In other words, the entrance of Islam to the religious life of the society has not escaped the occurrence of generation and valuable conflicts within the Muslim community. These events demonstrated that in the search for a religious identity, a number of Muslims were not aware of the value and vitality of local forms of Islam. The rejection of the traditions, which, according to Seyda Hussein Nasra, is the spiritual basis of Islamic civilization [1, 7-24], has generated a controversy among Muslims. However, in the confessional history of Muslim Tatars the cases are known when in the early XX century in the Muslim society, there was a dramatic confrontation, in the basis of which was the question of further development of Islam, the modernization of religious traditions, using the achievements of Western culture and Islamic values [2]. It

is obvious that ideological differences fail to overcome completely, but Tatar Muslims in the ideological struggle have come to the creation of educational establishments of a new type, preparing public and political elite, that is the conflict of values and interests had a constructive solution .

With the aim of promoting the traditional values of Islam (Hanafi mathhab), without assumption of the dissociation and prevention of radicalization of the Muslims, the Muslim organizations produce documents, aimed to bring to wide layers of the faithful the true meaning of Islam .

So, the event for the Russian Muslims had become the adoption in 2013 by the Muslim clergy of the Concept "Islam and Tatar world", aimed at "consolidation of the Tatar people on the basis of Islamic values" [3] and development in two years of "The Social doctrine of the Russian Muslims" [4]. These documents are the testimony of the cohesion and self-organization of Muslims and the instrument of shaping the public opinion about Islam. The main social effect from the elaboration of the local papers is in the possibility for any Muslim to relate his own ideas about various aspects of Islam with common for Russian Muslims norm of Islamic ethics and law, consistent with the interests of the Muslim community, society and the state, to get an idea about the regional peculiarities of application of certain standards of Islamic law (Muamalat) of Muslim Tatars .

In the structure of SAM RT the Ulema Council is created as a collegial advisory body, discussing theological questions. Carrying out methodological support, making authoritative judgments on matters of worship, the Council reaches the ordering of the liturgical practices, provides unification of religious life, within reasonable .

An important direction in the work of Muslim organizations is the prevention of the spread of ideology of violence, reducing the level of radicalization of various groups of the population. With this aim, the Spiritual administration of Muslims of Tatarstan is preparing materials for publication of books and pamphlets that warn about the dangers of sects and calling to the mathhab of Abu Hanifa. So among the last books we call the translation from Arabic of the book by Usama al-Sayyid Mahmud al-Azharl "An obvious truth in response to those who play with religion and are covered by it, to extremist currents (from Muslim brotherhood to ISIL) from the point of view of Islamic scholars". Remind that these organizations are recognized as terrorist organization and are banned in the Russian Federation.

In developing internal mechanisms to prevent the involvement of the Muslims in extremist activities, the Muslim clergy can use foreign experience. So, for example, deserves the attention and study of the possibilities of the application of joint work of law enforcement and educational institutions of Norway. Since mid-1997, the country has a program "Exit", participants of which are employees of the police and the parents whose children were involved in radical groups, and subjected to religious recruitment of terrorists [5]

The Muslim community is working with Muslims who are serving the sentence in correctional institutions. According to Magnus Ranstorp, attention to families of prisoners, the emergence of new useful social ties "contributes to the destruction of the loyal relationship of the individual to groups that are configured radically, and the focus on social initiatives, in contrast to the initiatives of religious propaganda gives a more lasting result, which prevents the return of people to violence as a means of solving problems"[6,18]. The establishment of a system of religious education in penal institutions, individual educational conversations of prisoners with respected imams, elimination of distribution channels for literature of extremist content, the suppression of attempts to recruit new supporters of radical Islam is part of the daily practice of correctional institutions of Tatarstan. The consolidation of the results of the deradicalization process, which was started in places of deprivation of liberty, who have already served their sentence, is of great importance. Within ten years there is a Non-profit center for the reintegration of prisoners, designed to carry out the rehabilitation of former prisoners, including Muslims.

Taking into account that the practical extension of the influence of Islam must have deep theoretical foundations, the training of specialists in the sphere of Islam takes place, who will be able to lead the development of dogmatic Islam and its interpretation as a set of moral and ethic norms.

The establishments of vocational religious education, madrassas, have introduced the academic discipline "Religious of Islam" in excess of 32 hours for initial and basic training and 34 hours for advanced training [7, 23, 56, 98]. Such initiatives are intended to convey to future imams understanding that "upgraded" "pure" Islam, breaking from mashabiki traditions, disparagingly referring to the ethnic component and not recognizing the system of customs and rituals [8, 63] is destructive in its nature.

At the same time, according to the former Mufti of Tatarstan G. Iskhakov "training of attendants of religion "familiar with the spiritual and religious heritage of our nation, its history, customs and traditions, is not an easy task" [9, 21.] The ideas of Youssef Wahid, who develops the problem of the global phenomenon of Muslim education, are interesting in this case. He notes that Muslim education is characterized by freedom of judgment, not overcoming the borderlines of ethical teachings of Islam and universal values, cosmopolitanism, meaning a departure from the framework, set by the state, educational Jihad [10, 2-13.]

Muslim organizations initiated the formation of a sustainable system of Islamic education. The need, for harmonization of the educational process is long overdue, as "in the result of the first madrassas activity, a layer of young imams appeared, whose education was based on total (statutory) Islamic principles, divorced from the Tatar religious thought, which led to different interpretations in the field of dogmatics, fiqh, rituals and ethics [11,1878].

Understanding of the need to create adaptation strategies of individuals, trained in foreign Islamic educational institutions takes place, who frequently have non-traditional for Russian Muslims views on the history, current status, and future of Islam, which leads to the demarcation of the Russian Islamic community. Among the significant events of the year was the laying of the foundation of the building of the Bulgarian Islamic Academy, which will allow, without having to travel outside of Russia, to get all levels of education.

In order to improve the protection of informational space, the preventive activities in the media and the Internet are held. The formation at the regional level of Internet sites, publishing educational and scientific literature to seize the initiative from the ideology of violence in discussing the concerns of young people are initiated. The reconstruction of the national school of Muslim theology means an appeal to the theological and religious–philosophical works of progressive Tatar Muslim religious leaders and educators. In this regard, in 1990 the country had established the Center of Islamic culture "Iman", which is actively engaged in publishing and translation activities. Muslims have the possibility to use the writings of prominent Russian theoreticians of Islam, the works of G. Bayazitov, Baroudi, M. Ramsay, I. Kazembek, J. D. Koblov, Sablukov, Katanov, I. Krachkovsky, P. Tsvetkov, N. Ostroumov and others are preparing to be published. [12,43]. The gap in theological literature, adapted to local realities, is filled by "The Publishing house "Huzur" – "Peace" and Resource center of Islamic studies. Thus, the conditions for the development of the domestic tradition of Muslim theology, for training the competitive graduates, addressed to the needs of Russian society, are created.

4.DISCUSSION

As a result of conducted research we can draw the following conclusions. The activities of Muslim institutions allowed the Muslims to restore spiritual and moral guidance in matters of doctrine and worship, that had been lost, and to mitigate the effects of spiritual disorientation, in which the Muslims had been, while taking the first steps in the course of a religious identity.

Further development of Islam in Russia depends on the ability to convey the true values of Islam. The Muslim clergy, forming a layer of highly educated Muslim youth, increasing the level of religious literacy among the laity, will change the repose of the place and role of Islam in society, and the attitude of the secular part of society to Muslims .

Popularization of the ideas of tolerant and moderate Islam is possible only through learning the true values of the faith on the basis of traditions of the Russian theological school and the training of qualified personnel. Particular importance in ensuring religious security is given to Islamic education, which on different levels, provides generation of Muslims, acting in the interests of the individual, the family, the state and society.

Thus, the process of spiritual self-determination of Muslim Tatars has gone through various stages, from the search of the content of the religious revival, that has not escaped the perception of not characteristic forms of Islam, the quantitative increase of the objects of the Muslim infrastructure (mosques, madrasas), to development of doctrinal principles of the existence of the Muslim community and qualitative changes in the management structure of Muslim life.

5. CONCLUSION

Today Muslims, creating social institutions and speaking about their activities on public, aim to increase their credibility in society and to support emerging initiatives. The development of the theological and legal foundations of religious revival defines the ritual system of Muslim Tatars, which in a certain way creates ideological boundaries .

The work is underway to improve the quality of religious education. A positive innovation is the support of young professionals – imams and teachers of madrasas. A point of view on a system of distribution of graduates of Muslim educational institutions is created.

Measures for prevention of extremism in the Muslim world, the emergence of sects and the prevention of radicalism among youth are held. Mechanisms for studying and promoting the heritage of the local Muslim community are identified . It is necessary to promote in the information space and to popularize the successful practices that help to deradicalise Muslims .

A CONFLICT OF INTEREST

The author confirms that the submitted data does not contain conflict of interests.

ACKNOWLEDGEMENTS

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

REFERENCES

1. Nasr S. H., 2012. *Islamic pedagogy States: An Interview // Islam and Science. 10 (1), pp. 7-24.*
2. Lazzarini E. J., 1982. *Ethnicity and the Uses of History: The Case of The Volga Tatars and Jadidism, in: Central Asiatic Survey vol. 1, no. 2/3 (November 1982 - January 1983), S. 61-69;* Lazzarini E. J.,1988. *Ismail Bey Gasprinski (Gasprali). The Discourse of Modernism and the Russians, in: the Tatars of the Crimea. Their Struggle for Survival, ed. Edward Allworth, Durham/London, S. 149-169.*

3. *The concept "Islam and Tatar world" [Electronic resource] // Website of SAM RT. Mode of access: <http://http://dumrt.ru/ru/concept/>. (16.06.2016.)*
4. *The social doctrine of the Russian Muslims. <http://islam-today.ru/socialnaa-doktrina-rossijskih-musulman/> (accessed 16.06.2016.)*
5. *Engebretsen Smith T. J. Islamic Radicalization in Norway: Preventative Actions // International Institute for Counter-Terrorism, Spring 2015. URL: <http://www.ict.org.il/Article/1339/Islamic-Radicalization-in-Norway>.*
6. *Ranstorp M. Preventing Violent Radicalization and Terrorism: The Case of Indonesia. Stockholm, 2009. P. 18.*
7. *Educational standards of vocational religious education in the direction of training "Islamic science and education" (qualification (degree) for males, "The Imam hatyb, a teacher of basics of Islam" for women "Professor of the foundations of Islam"). – Kazan, 2014. -108 s.*
8. *Mukhametshin R. M., 2006. Islam in Tatarstan. Moscow: Logos. 103 p.*
9. *The report of the Chairman of SAM RT, Mufti Gusman Hazrat Iskhakov at the II Congress of Muslims of Tatarstan, 2002. 2 Feb. 86 p.*
10. *Waghid Y. 2011. Conception of Islamic Education. Pedagogical Framings. New York. Berlin, Peter Lang, p 142.*
11. *Galikhuzina R., 2015. Muslim education in Tatarstan as the factor of common civil identity of Russian development // The Social Sciences, Medwell Journals. – PP. 1877-1880.*
12. *Rakhimov D., Khusnutdinov R., 2007. The collection of materials of the first festival of Muslim youth of the Volga region. Kazan: Iman..66 p.*