

## **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**

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### **Abstract**

© Serials Publications. 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.

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### **Keywords**

Historiography of Muslims, History identification, Modernization, National culture, Traditionalism

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