

PREFACE

TIAS, the Islamic Area Studies Center at the University of Tokyo, was established in 2006 to undertake an empirical and comparative study of the dynamic relationship between modern thought and politics, with a focus on post-18th century Central Eurasia and the Middle East. Of the two research groups comprising this IAS Center, Research Group 1, “Islam and Politics in Central Eurasia,” focuses on relatively new areas of Islamic research such as Central Asia, Caucasia, and the Volga-Urals region, as well as Xinjiang in China. The *Central Eurasian Research Series* constitutes one of the main projects of Research Group 1.

The series aims to introduce source materials invaluable to the further development of Central Eurasian studies, which has made great progress since the mid-1980s when *glasnost* was introduced in the Soviet Union.¹ We believe that among other things, it is important to make newly obtained rare sources available and known to all researchers in Central Eurasian studies. In this respect the series succeeds the aims of the *Central Asian Research Series* that was published by the preceding Islamic Area Studies Project (1997-2002). In the earlier series we published various manuscripts of Muslim intellectuals of the early 20th century, documents regarding Ismail Bey Gasprinskii’s World Muslim Congress project, as well as the index of the journal *Āyina* (1913-15).²

¹ For example see *Dudoignon, Stéphane A. & Komatsu Hisao* (eds.). *Research Trends in Modern Central Eurasian Studies (18th-20th Centuries): A Selective and Critical Bibliography of Works Published between 1985 and 2000, Part 1-2*, Tokyo: The Toyo Bunko, 2003-2006.

² *Central Asian Research Series*:

No.1: *Чокаев, Мустафа*. Отрывки из воспоминаний о 1917 г. (ред. *Исхаков С.М.*). Токио-Москва: IASP-Российская Академия Наук, 2001. 64 с.

No.2: *Исхак-хан тура ибн Джунайдаллах Хаджа*. Мизан аз-Заман (ред. *Коматицу Х. и Бабаджанов Б.*). Ташкент-Токио: Институт Востоковедения Академии Наук Республика Узбекистана-IASP, 2001. 20+36 с.

The first issue of our new series introduces a unique Jadidist journal called *Haqiqat*, which saw only two issues published in Tashkent in 1922. At first glance it seems odd that a journal with the motto “There is neither religion without society nor society without religion” appeared in Turkestan under the official policy of atheism upheld by the Soviet authorities. However, political circumstances of those critical years following the October Revolution compelled the Bolsheviks to arrange a temporary compromise with Islam and with the Muslim intellectuals in the former Czarist colony. By assisting the Jadid intellectuals in expressing their views, Muslim Communists were able to advance some of their own objectives, which included enlightening the Muslim people.

In his detailed introduction, Dr. Bakhtiyar Babadjanov presents a summary of every article published in the two issues of the *Haqiqat*, and analyzes the articles in the religious context of Islamic reformism. Almost all of the articles revolve around the main issues discussed by pre-Revolution Jadids: the reasons for stagnation and decline in Islamic civilization, which at one time enjoyed a golden age; the recovery of pure Islam through the elimination of any *bid'a* and superstitions prevailing in Muslim society; the miserable condition of Muslim education in old-fashioned *madrasas* and *maktabs*; the immediate need for modern education, technology and sciences; reform in the administration of *waqf* (endowment) properties, and so on. In fact the article “We and Education” is attributed to Munavvar-qari Abdurashidkhanov (1878-1931), a famous Jadidist leader in Tashkent. Some of the articles reflect hope and expectation for the new regime, while others maintain wary and skeptical attitudes toward the Soviet authorities.

In one of the articles, an ex-Ottoman educator named Sati'-bek (Sati Bey 1880-1968) makes a Jadidist argument and condemns the fatalistic attitudes that prevailed among Muslims at the time. This critique brings to mind a short comment on Central Asian Muslims made by a young Japanese diplomat, NISHI Tokujiro (1847-1912), in the 1880s. After working some years as a *chargé d'affaires* at the Japanese embassy in St. Petersburg, he undertook an extensive journey in 1880 through Russian Turkestan with permission from the

No.3: Новая Страница из Жизни А.З. Валиди (Составление Рината Н. Шугабдинова, Перевод Абдулкадиром Захидий). Токио: IASP, 2001. 38+24 с.

No.4: *Hakan Kırımlı ve İsmail Türkoğlu* (haz). İsmail Bey Gaspıralı ve Dünya Müslümanları Kongresi. Tokyo: IASP, 2002. 85 p.

No.5: *Shimada Shizuo* (ed.). An Index of *Āyina*. Tokyo: IASP, 2002. 101 p.

No.6: *Мухаммад Иунус Х'аджа б. Мухаммад Амин Х'аджа (Та'иб)*. Тухфа-йи Та'иб (ред. Бабаджанов Б., Вахидов Ш.Х. и Коматцу Х.). Ташкент-Токио: IASP, 2002. 12+32 с.

Governor-General of Turkestan, K.P. von Kaufman. In four months NISHI traveled through the Kazakh Steppes, Tashkent, Samarkand, Shahrisabz, Bukhara, the Ferghana Valley, and Vernyi (Almaty). In Karshi he was allowed to meet Bukharan Amir Muzaffar. In his official report submitted to the Japanese Foreign Minister INOUE Kaoru, NISHI noted several impressions about the Central Asian peoples.

In one passage, he says: “Central Asian Muslims are so devout that everything is supposed to be conducted in accordance with religious commandments. Any deviation from them is strictly avoided and forbidden. Therefore they can never reform once-settled institutions. Even if their outdated institutions do not meet the needs of modernity and result in unfavorable conditions, they submit themselves to their plight by attributing everything to the will of Allah. It is very difficult for them to be receptive to European civilization. If they fail to create a new learning adaptable to contemporary conditions, they cannot achieve independence and will be destined to obey other peoples.”³ Sati‘-bek’s condemnation of fatalism is just such an attempt to create “a new learning adaptable to contemporary conditions” that NISHI hoped to see more than forty years ago.

In the *Haqiqat* we find two works of the great Uzbek poet Cholpan (1897-1938). The first is a shortened translation of the article “Upheavals in the Visions of Education among the Local [Muslim] People in Turkestan” first published in 1910 by the Russian Orientalist and missionary N. P. Ostroumov (1846-1930), and the second is a poem, *Kishan* [shackles],⁴ that ends in the following couplet:

The marks of black shackles are still visible in your hands
However there is no hope for you to be liberated totally from shackles

Cholpan was much aggrieved by the aspects of colonialism that remained unchanged from the Czarist period. However his melancholy prediction came true not only for the journal, but also for the most of the Muslim intellectuals including himself.

As noted by Dr. Bakhtiyar Babadjanov (pp. 9-10), very few scholars up to now have turned their attention to Jadidism of after the 1917 Revolution. Furthermore, while in most cases Jadidist thoughts have been studied from

³ 西徳二郎「西書記官中亜細亞旅行報告書」『日本外交文書』14, 1951年, 478頁。

⁴ This poem is not found in *Чулпон*. Асарлар: Уч жилдлик, О. Шарафтодинов тахрири остида, Ж. 1, Тошкент: Фафур Ғулум номидаги Адабиёт ва санъат нашриёти, 1994.

literary and historical points of view, religious contexts and meanings have remained almost untouched until now. I believe that this publication addresses these lacunae in the intellectual history of modern Central Asia.

Finally I wish to express my gratitude to Dr. HAMAMOTO Mami (NIHU Research Fellow at TIAS) and Ms SHIMIZU Yuriko (Chuo University) for editing the text and preparing the first issue of our new *Central Eurasian Research Series*.

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