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ORIGINAL STUDY

Women in the Intellectual World of Rızaeddin Bin Fahreddin from Idyll-Ural Turks

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ABSTRACT

Rızaeddin Bin Fahreddin, one of the most important intellectuals of Russian Turks, produced many works in the fields of religion, literature, philosophy, and pedagogy. While he was still a student at the madrasah, his acquaintance with the reformist thought of Mercani, a reformist thinker from the Idyl Ural Turks, brought about a discussion and questioning in his world of ideas. According to him, the awakening of the Muslims of Russia from the sleep of heedlessness could only be possible through education. For this reason, he devoted his life to research in this way, tried to find out the reasons for the backwardness of Muslims, and felt it his duty to offer solutions to them. He was also aware of the Jadidist education system of Ismail Gaspıralı, one of the leading intellectual figures of Russian Turks. He followed the newspaper Tercüman published by Gaspıralıand had the opportunity to compare and improve his perspective on some issues such as language, education, school, and marriage. One of the issues that Rızaeddin Fahreddin emphasized is the issue of "women". His many works such as "Terbiyeli Bala 1889", "Terbiyeli Ana 1898", "Selime Yaki İffet 1889", "Terbiyeli Hatun 1899", "Aile 1901", "Meşhur Hatunlar 1903", "Esma Yaki Amel ve Ceza 1903" reflect his views on women. In our study, the method of document analysis, one of the qualitative research methods, was used, and in this framework, it was aimed to reveal the idea of "view of women", which was of great importance for that period, based on the works of *Selime Yaki İffet*, *Esma Yaki Amel ve Ceza*, *Aile*, *Meşhur Hatunlar* written by Rızaeddin Fahreddin.

Keywords: Rızaeddin Bin Fahreddin, Russian turks, Women, Education, Women in literature

Introduction

Although the issue of the place of women in social life and the rise of their status among the Russian Turks was first mentioned around the Idyll-Ural region, the first women's movement in political and social terms was realized with the activities of Ismail

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Gaspıralı(1851-1914), originally from Crimean Turks. The usul-i jadid (new method) movement he initiated in the field of education called for the education of male and female students within a certain program. Because the people, especially the backward people who had not reached the consciousness of being a nation and lived in superstitions, could only be saved through education. The realization of the reforms designed by Gaspıralıin this sense depended primarily on improving the social status of women, granting them the same rights as men, and making sure that they were educated. Ismail Gaspıralı's efforts concerning women's rights and their role in social life also resonated in literature, prompting many contemporary intellectuals to incorporate this theme into their works. Rızaeddin Fahreddin emerged as a prominent figure among these intellectuals (Mazgarova, 2010: 80).

Hanife Hanım, the wife of Hasan Bey Melikzade Zerdabi, one of the Azerbaijani Turks, and Şefika Hanım, the daughter of Ismail Gaspıralı, one of the Crimean Turks, initiated the first women's movements of the modernization movements as a symbol of modern life, equality between men and women and solidarity among the Russian Turks (Hablemitoğlu & Hablemitoğlu, 2004: 64). Many political-social issues such as the establishment of girls' schools, the publication of journals and newspapers for women, the opening of aid societies, and the representation of women in the political arena, albeit late, were realized through their initiatives. In the regions of Idyll Ural, Crimea and Inner Russia, girls were educated by the literate wives of imams in the rooms of their homes. Writing was not taught in order to avoid the risk of correspondence with men, and reading was based on memorization. In other words, there was no education system based on a properly organized curriculum and program.

The deliberate education system of the Russian administrators against the Turks disturbed especially the mullahs and clergymen of the ancientist mentality. They were in favor of the continuation of the existing system since the uneducated could easily be manipulated as they wished (Yazıcıoğlu, 2026: 698-699). The first reactions against these status quo mullahs came from intellectuals who supported innovative intellectual movements such as Abdunnasir Kursavi, Shahabettin Mercani, Abdulkayyum Nasiri, Hüseyin Feyizhani, Rızaeddin Fakhreddin from Idyl-Ural Turks; Ismail Gaspıralıfrom Crimean Turks; Abbaskulu Ağa Bakuhanov, Mirza Fetali Ahundzade, Hasan Bey Zerdabi, HacıSeyit Azim Shirvani from Azerbaijan Turks. Although there was a reaction from the public at first, this movement started to gain popularity among the people in time.

The Constitutional Monarchy that took place in Russia after 1905 created an opportunity of freedom for Russian Turks. After this time, the Russian administration granted freedom to Russian Turks in many matters such as book publishing, education and training, and social organization. However, this atmosphere was soon replaced by repression and violence. In the First Congress of Muslims of Russia held on August 15, 1905, there was no article on women. Only in one of the 23 articles added by the Bashkir Kurult Congress (Article 98), it was decided that "*opening prostitution houses for Muslims and prostituting their daughters should be strictly prohibited*." Later, many women's associations such as the "Baku Charitable Corporation" in Baku, the "Donation Charity" in Uralski, the "Muslims' Society" in Orenburg, the "Muslims' Society" in Ufa, the "Caucasian Muslim Ladies' Society" in Tbilisi, and the "Ladies' Society" in Buzavlik were opened. At the second congress of Muslims of Russia held in St. Petersburg on January 13-23, 1906, issues such as women's right to elect and be elected, equality of men and women before the law, and the presence of women in the election squares were among the articles discussed, and the acceptability of the article on the equality of men and women before the law was noted. In the same year, at the III. Congress of Muslims of Russia held in Nizhny Novgorod on August 16-21, 1906, equality between men and women was accepted without any discussion (Türkoğlu, 2025:

59-60). Among the resolutions adopted at the congress, especially Article 12, "*Education will be compulsory for all Muslim boys and girls*" and Article 17, "*Male and female teachers' schools will be opened in cities such as Kazan, Baku and Bakhchisaray*" paved the way for women to take more part in social and political life (Devlet, 1985: 101). For example, in *the book* "*Women's Reform*" written about the General Assembly of the Muslims' Society in Ufa, *a female teacher Hatice Hanım's speech in which she said, "Let the wealthy women strive as much as possible with their wealth and the wise women with their wisdom and the women with knowledge with their knowledge*!" (Hablemitoğlu & Hablemitoğlu, 2004: 113) is evidence that women started to act more consciously. Especially Idyl-Ural women played a more active role compared to other regions. The presence of more innovative-minded intellectuals in this region ensured that the women's issue was kept on the agenda more. For example, on April 10, 1905, at a meeting held in the building of the mufti's office in Ufa, Rızaeddin Fakhreddin's proposal included discussions on the mixed education of boys and girls, and if this was not possible, the opening of separate classes for female students, and the possibility of female teachers to teach in the absence of male teachers, and Rızaeddin Fakhreddin wrote a report on these issues and sent it to Gaspıralı's newspaper *Tercüman* (Fahreddin, 1905: 1). Rızaeddin Fakhreddin could not attend the I, II, III congresses of the Muslims of Russia held between 1905-1906, although he wanted to[1] but he closely followed the decisions. After these congresses, Russian Muslims could not hold meetings until 1914. On June 15, 1914, leading intellectuals of the period from many regions of Russia participated in the meeting held with the permission of the ministry; however, not a single female delegate attended. On May 1, 1917, 970 delegates, 112 of whom were women, attended the All-Russian Muslim Congress held in Moscow. This should be seen as a victory for enlightened women who had been struggling for years to change the view of women. In other words, the *types of women who avoided standing or sitting next to men, averted their eyes, were afraid of being overheard, and were crushed and shrunk under their chador were gone; in their place began the* struggle of *enlightened women who looked men in the eye, denounced bigotry and ignorance, demanded rights, responded to insults, and even took action to the extent of holding the doors of the congress and not letting men out* (Hablemitoğlu & Hablemitoğlu, 2004: 163).

The speeches made by some of the women delegates at the congress in the presidential council raised questions in the minds of those present. Especially the speeches of Şefika Hanım, daughter of Ismail Gaspıralı, on women's issues were very important. In her speech, Ms. Şefika drew attention to many important issues such as polygamy, the right to vote, the age of marriage, the right of women to divorce, and bride price.

The decisions taken at the congress were an important movement against the ancientist mentality of the period. While important modern-minded clerics such as Rızaeddin Fakhreddin, Musa Carullah Bigiyef, Alimcan Barudi supported these decisions, especially the status quo mullahs and clerics wanted to prevent the decisions regarding women by evaluating the event from the Sharia line. In fact, the decisions taken were against the interests of these people. Otherwise, these bigoted and backward-minded clerics, who did not raise their voices on many important problems such as selling starving children to priests, forcing Turkish youth conscripted into the army to eat pork, not making a sound when hundreds of years of ancestral lands were occupied by the Russians, not doing anything while intellectuals were sent to jail, exiled or shot, not being given equal rights in education, being exploited economically, culturally and politically, and Muslims being

[1] The reason why he could not attend these congresses was that he worked as a civil servant in the muftiate and the mufti, who was under Russian supervision, did not favor these congresses.

tried in Russian courts instead of their own courts, should not be considered to be realistic in seeking women's rights under the name of Sharia. Rızaeddin Fakhreddin spent his life struggling against clerics with this mentality.

The situation we tried to explain above about the women's movement in Russian Turks is a brief evaluation in order to have an idea. Of course, many intellectuals such as Rızaeddin Fakhreddin made significant efforts to change the place of women in social life. Within the limits of our subject, we will try to answer the question of how the perception of "woman" was handled in Rızaeddin Fakhreddin's world of ideas.

Rızaeddin Bin Fakhreddin

Rızaeddin Bin Fakhreddin, one of the most important figures of the Russian Turks, who is described as "the pride of Turkishness, a master in theology, history, law and social sciences, one of the rare Turks"[2], was born on December 31, 1858 in the village of Yoldaş (Kiçüçat) in the Bügülme province of Tatarstan as the fifth child of his family. His mother, Mrs. Mevhübe (1821-1873), who was interested in reading and teaching, began to teach the children of the village to read and write and became Rızaeddin Fakhreddin's first teacher. This situation is of great importance in shaping his worldview. Rızaeddin Fakhreddin, who also took lessons from his father for only a period in winter, states in his own translation that he learned very important knowledge from Gilman Kerimi, Hüseyin Efendi Muhittin, Abdülkayyum Nasiri, Muhammad Bin Ubeydullah, Saitali ez-Zahir al-Wateri, whom he considered as masters besides his parents (Demirci, 2016a: 23). Since his family did not approve of the madrasa in his village, Rızaeddin was taken to Chistay by his brother-in-law, Gilman Kerimi, where he was stationed, and started his education at the madrasa there. After studying there for a year, he returned to his village, and since there was no one to take him to Chistay the next winter, he continued his education in the old-fashioned Lower Chelcheli madrasah. Regarding Rızaeddin Fahreddin, Ismail Turkoglu says*: "If he had continued his education in Chistay madrasah and completed his education, he would have had the right to attend Russian schools later. Rızaeddin Fahreddin must have suffered the pain of not being able to go to Russian schools and learn Russian well for a whole lifetime, so he had all his children educated in Russian schools*" (Türkoğlu, 2000: 26), revealing his perspective on the ancient-style education system. In fact, her mother's concerns regarding the learning of Russian, expressing fear that her "morals will deteriorate" (Kanlıdere, 2021: 107), were also influential. At that time, mullahs of the ancientist mentality who taught in madrasas were against Russian and accused those who studied in Russian schools or learned Russian of being infidels. Rızaeddin Fakhreddin's teacher at the madrasa (Abdulfettah Fettaheddin) warned him, "*None of us studied Russian, don't dream with unnecessary thoughts, you don't have my permission*" (Demirci, 2016a: 25), which was one of the reasons for his lack of knowledge in Russian. In this madrasah, he learned Arabic, Persian and Turkish with his own means. He expressed his inability to learn Russian with the following words: "*If I had learned Russian at that time and read the necessary books, I would have entered the path of knowledge much earlier. Because at that time I realized that it was absolutely necessary to know the Russian language for the future.*" (Türkoğlu, 2000: 45).

One of the two factors that influenced Rızaeddin Fakhreddin's intellectual development was the newspaper *Tercüman,* which Ismail Gaspıralıstarted to publish in 1883, and the

[2] Türk Yurdu (1913). vol. 3, no. 1.

other was the Middle Eastern reformers Cemaleddin Afgani, Kasım Emin, Rashid Rıza and the Tatar-Bashkir students influenced by these people (Kanlıdere, 2021: 108-109). Fakhreddin, who wrote a letter to İsmail Gaspıralıand asked for the *Tercüman* newspaper, met *Tercüman* when Gaspıralısent the 27th issue in 1883 and subscribed to the newspaper (Kanlıdere, 2021: 45). The fact that a student studying in a village madrasah was interested in the newspaper, wrote letters to reach it, subscribed to the newspaper, and read it over and over again was a very important act for that period. The topics covered in the *Tercüman* newspaper improved Rızaeddin Fakhreddin's perspective and gave him the opportunity to compare his ideas on some issues (such as language, religion, education, women, marriage). In fact, he also read *Al-Liva* and *Al-Muayyid* newspapers *brought from Istanbul*, but *Tercüman* focused more on the issues he was sensitive to. Later, he subscribed to many journals and newspapers published in Turkiye, Bulgaria, Cyprus, Bosnia, Egypt[3], America and Europe (Demirci, 2016a: 28). While Rızaeddin Fakhreddin was a student at the madrasah, in the summer of 1885, at the insistence of his father, he married Nurcemal Hanım, the daughter of Abdünnasir Tuhfetulla. Although it was customary to have a second wife at that time in the Idyl-Ural region, Rızaeddin Fakhreddin did not marry another woman and had six children, two girls and four boys.

One of the important figures who influenced Rızaeddin Fakhreddin with his ideas was Shahabettin Mercani (1818-1889), one of the most important religious, historical, and philosophical scholars of Russian Muslims. In fact, in the early days, Rızaeddin Fakhreddin did not care about Mercani's ideas and did not read his works because he grew up in the group opposing Mercani. However, after reading his work *Nâzure*, he realized that it coincided with his ideas and his attitude towards him changed. He said, "*The beliefs we had acquired until that day, our ideas and profession were completely shattered*!" (Türkoğlu, 2000: 51) and went to Kazan to meet with him secretly from his teacher. After meeting Mercani's reforms, he remained loyal to many of them. Mercani wanted madrasas to be within the program, Isha prayers to be performed in the regions close to the pole, Ramadan and religious holidays to be calculated precisely with scientific calculations, ijtihad to be used against dogmatic ideas of Islam, Russian learning and music should not be forbidden, and the name Tatar should be a name to be proud of, not ashamed (Türkoğlu, 2000: 51-52). Rızaeddin Fakhreddin's views were in line with all but one of these articles. He thought that it would be correct to use the Turkish name instead of the Tatar name and the Turkish instead of Tatar, and in this regard, he considered Ismail Gaspıralı's slogan of unity in language necessary.

Rızaeddin Fakhreddin traveled with his father to Ufa in 1887 and won the imam exam opened by the Orenburg Mufti's Office and officially started teaching at the Shilcheli madrasah. In 1888, Rızaeddin Fahreddin went to St. Petersburg and met Cemaleddin Efgani, who would influence his intellectual life. He was surprised that there were such scholars in the Islamic world. He asked Cemaleddin Efgani some questions he had prepared in advance and received sincere answers. These questions were taken from his house in Orenburg during a police raid in 1911 and never returned. However, he explained what he remembered in his later monograph on Efgani, Sheikh Jamaluddin. Rızaeddin Fakhreddin characterizes Cemaleddin Efgani as a mujtahid who awakened the Islamic world that was in a sleep of heedlessness. According to him, Efgani did not only report the problems but also prepared the prescription for the salvation of the Islamic world by revealing the

[3] Rızaeddin Fakhreddin was the chief editor of *Shura, the* longest-running journal of the Muslims living in the Idyl-Urals until the October Revolution of 1917, and he made many quotations and translations from the Cairo journal *al-Manar* and Egyptian reformist Islamists about the spread of the reformist understanding of Islam in Sh*ura.* For more information, see (Kanlıdere, 2021).

solutions. Those who followed this prescription soon overcame ignorance and embarked on the path of modernization. He thinks that the revolutions in Turkiye and Iran were realized thanks to this prescription (Türkoğlu, 2000: 63). In 1899, he started to work as an imam in the village of Ilbek with the degree of mudarris, and at the same time, he established the Ilbek madrasah and tried to teach his students to read and write quickly. In order to teach in an easy way, he prepared for the reform of schools and madrasas and tried to publish a book, but he could not get permission from the censorship committee. Rızaeddin Fakhreddin was aware of the usul-i jadid education system because he followed İsmail Gaspıralı's newspaper *Tercüman*. However, since he did not know how the system worked, he could not fully implement the usul-i jadid education system. In fact, issues such as the education system of the students within a program, the provision of a teacher for every thirty students, and the request for help from philanthropists in the education of orphans, and the establishment of madrasahs are exactly in line with Gaspıralı's education model.

In 1890, he received a letter of invitation from the Orenburg Mufti's Office. Rızaeddin Fakhreddin went to the mufti's office, met with the mufti, and accepted the position of qadi (Islamic judge / Sharia judge) offered to him. Rızaeddin Fakhreddin worked here for twenty years as a qadi between 1891-1906, 1918-1923, and thirteen years as a mufti between 1923-1936, totaling thirty-three years. After taking office, he first organized the library of the mufti and created the mufti archive. While organizing the archive, he accessed many important documents. He used these documents for the books he would write later (Demirci, 2016a: 34).

In 1892, he participated in the meeting of the Neşr-i Maarif Society in Ufa and engaged in activities related to education. He attended the second secret meeting in January 1897 with the aim of reforming schools and improving Tatar language and literature. This meeting paved the way for the spread of usul-i jadid, especially in Inner Russia. The third meeting of the society was held on January 6, 1898, and the fourth meeting was held in Ufa, to which he also attended. In particular, the decisions taken at the fourth meeting focused on spreading knowledge and wisdom to the illiterate Tatar people. A program was prepared for elementary and secondary schools, and it was decided to write textbooks for language, history, and geography courses. Especially the article on language was adopted with the aim of instilling a national consciousness: "*We Muslims living in Russia are all of Turkish descent. Our language is also Turkish, but since our speech and writing in the Turkic language is weakening and diversifying day by day, it is an obligation to protect and reform, that is, to preserve and protect it*. . ." This article points to unity in language (Türkoğlu, 2000: 115).

Russia's defeat in the Russo-Japanese War of 1904-1905 increased internal turmoil and led to the strengthening of the revolutionary group demanding labor and freedom. Unable to withstand the increasing pressure, Tsar Nicholas II issued a "Manifesto" on October 17, 1905, introducing freedom of speech, press and assembly for every nation living in Russia, and promising that the Russian parliament, the Duma, would become a more comprehensive institution and elections would be held (Devlet, 1985: 76).

The fact that the Mufti of Orenburg Muhammadyar Sultanov did not support and prevented the political movements of Muslim reformist intellectuals caused him to be criticized in the eyes of intellectuals. Rızaeddin Fakhreddin was also affected by this situation and resigned from his post on May 20, 1906 and moved to Orenburg. His active life in Orenburg Muftiate helped him spread his fame among the Muslims of Russia and gained respect in the society.

Taking advantage of the 1905 Russian Revolution, the brothers Shakir and Zakir Remiyev obtained permission from the Governor of Orenburg to publish a Tatar-language newspaper. The editor-in-chief of this newspaper, which was to be published under the name

Vakit, was Fatih Kerimi. Launched on February 21, 1906, the newspaper soon gathered important writers of the period around it. Many writers such as Rızaeddin Fakhreddin, Zeki Velidi, Galimcan İbrahimov, Yusuf Akçura, Musa Carullah Bigi, Hadi Sadi, Hadi Atlasi sent their articles to the newspaper. Rızaeddin Fakhreddin managed to attract attention especially with his articles on history and education. On December 13, 1907, the Remiyev brothers received permission from the governor's office to publish a journal. The journal was published under the name *Shura* and Rızaeddin Fakhreddin was the editor-in-chief. The journal was published for 10 years and published 239 issues. The editorial policy of the journal, the first issue of which was published on January 10, 1908, was described as "it will be a council of consultation about making the nation knowledgeable and skillful" (Fahreddin, 1908: 1). With his articles in this journal, Rızaeddin Fakhreddin addressed the backwardness problems of not only the Idyl-Ural Muslims but also the Muslims of Russia in general and put forward solutions. Rızaeddin Fakhreddin tried to create a questioning in the people with the issues of language, education and religion that he tried to express in the journal. The article titled "We are not Tatars, we are Turks" published in the 23rd issue of *Shura* journal in 1910 was published under the signature of Türkoğlu. This article was stated by İsmail Türkoğlu to be by Rızaeddin Fakhreddin (Türkoğlu, 2000: 230). In the article, the national consciousness of Turkishness was tried to be given, and it was explained that the name Tatar was given to the people living in Idil-Ural by the Russians. Rızaeddin Fakhreddin tried to create a consensus by opening this issue to discussion. *Vakit* newspaper and *Shura* journal were closed down after the February Revolution of 1917. Rızaeddin Fakhreddin was elected as a qadi and deputy mufti in the vote for the Ministry of Religion at the Turko-Tatar National Assembly in Ufa. In 1918, at the insistence of his friend Mufti Alimzhan Barudi, he returned to Ufa and resumed his post, from which he had been absent for twelve years. However, after the Bolsheviks seized the National Will on April 25, 1918, things did not go well in the muftiate.

In 1920, the artificial famine created by the Soviets hit the Idyl-Ural Muslims, and Rızaeddin Fakhreddin was also affected. During this period, Rızaeddin Fakhreddin fell ill. At the same time, Fakhreddin considered resigning from the post of mufti, but was elected to the post of mufti by the votes of the Muslim population. It was difficult for him to serve as a mufti under the auspices of the communist government. He participated in the Muslim congress organized in Mecca, where he was elected as vice president. Fakhreddin, who visited Istanbul during this period, was imprisoned by the British for six-seven days and five days on his way to and from Cairo by ship. However, he was pleased with the interest shown to him by the Turkish people. Before leaving Istanbul, he sent a telegram of thanks to Mustafa Kemal (Demirci, 2016a: 59). After the 1920s, the communist administration, which made its ideological stance - repression and violence - more and more visible, started to terrorize the people with starvation starting from 1929, just like in 1921-1922. Rızaeddin Fakhreddin was able to say everything openly in his meeting with the head of Religious Affairs of Soviet Russia, Smnduvic, on May 8, 1930, and stated that the traces of Islam in Russia were wanted to be erased. In 1931, Rızaeddin Fakhreddin was summoned to Moscow and the Bolshevik administration tried to force him to sign a document. In this document, it was written that the Bolsheviks did not put any pressure on the religion and freedom of Muslims. Although he was threatened with death, he did not sign the document and showed his courageous attitude to the Bolsheviks. His determination led to the opening of many mosques closed by the Bolsheviks and the liberation of imprisoned imams (Demirci, 2016a: 61). Especially in times of hunger and famine in 1933-1934, Rızaeddin Fakhreddin and his family experienced great hardship. Fakhreddin, who could not even afford to feed his family, was forced to sell his works and important sources in his library. During this period, he was often sent food from a

person named Gıymaleddin Cemaleddin, one of the first Tatars to emigrate to Finland. In the letter he sent to Gıymaleddin Cemaleddin about the happiness he experienced at that time, he wrote: "*The tea, sugar, rice and flour given by you were like a kadir night and a feast for us.*" (Türkoğlu, 2000: 283) His words are very important in terms of showing how the Soviets condemned people to hunger.

Rızaeddin Fakhreddin fell ill in February 1936, was hospitalized for nearly two months and passed away on April 12, 1936. Upon his will, he was buried in the Ufa Muslim Cemetery on April 15, 1936 next to his sons who died when they were young. Although his death was not widely publicized in the press, many necrologies have been written about him in many countries of the world, including Türkiye. Immediately after his death, first his elder son Abdurrahman was arrested and shot in 1937, then his younger son Abdulahat was arrested and shot in 1938. After Stalin's death, the accusation of treason against his sons was lifted and their dignity was restored. Rızaeddin Fahreddin's wife Nurcemal Hanım died in Kazan in 1946. Among his other children, Said died in 1946, Abdürreşit in 1953, Zeynep in 1985 and Esma in 1993 (Demirci, 2016a: 69).

İsmail Türkoğlu states that Rızaeddin Fakhreddin did not write anything about the oppression and persecution of the communist period. He bases the reason for this on the words of Rızaeddin Fakhreddin himself, quoted from Ravil Emirhanov's article:

> "It is not possible to write or even think about this era. If Allah wills it, we will write after we enter heaven. There will be plenty of paper, good inks and pens. There will be enough light, you won't have to sit in the dark, you won't have to sell your most necessary possessions to pay taxes. If God willed, the provisions of the ÇEKA and GPU would not be enforced!" (Türkoğlu, 2000: 286)

The above sentences are of great importance in terms of expressing the fear and trauma created by the Soviets on the people. In fact, these words of Rızaeddin Fahreddin can be said to be the cry and shout of a people who were deprived of their right to live, denied the opportunity to think and condemned to darkness.

Works of Rizaeddin Bin Fakhreddin[4]

Rızaeddin Fakhreddin, who can be called the Ahmet Mithat of Tatar literature, published hundreds of articles and reviews on historical, literary and social issues in newspapers and journals such as *Vakit, Shura*, *Islam Majellesi.* Fakhreddin is notable not only for his texts concerning Islamic reforms but also for his work on Tatar history (Mazgarova, 2010: 5). In addition, he was one of the competent and well-equipped penmen of Idyl-Ural Muslims with nearly twenty biographical books, nearly 180 articles in periodicals, 147 books under 50 titles, and 100 volumes of manuscripts (Demirci, 2016a: 72). In his corpus *Asar*, he included biographies of nearly 1500 people. We believe that it is not correct to make a definite judgment about the number of his works.

Religious Works:

1. Et-Tahrīr al-Musaffa Kazan, 1888.
2. Kitâb al-I'tibâr, Kazan 1888.
3. Said 1897.

[4] Rızaeddin Fakhreddin's works are given in the works of İsmail Türkoğlu, *Rızaeddin Fahreddin, one of the pioneers of innovation among the Turks of Russia;* Ömer Hakan Özalp, *Rızâeddîn Bin Fahreddîn, A Scholar Between Kazan and Istanbul;* Metin Demirci, *The Voice of Idyl-Ural Rızaeddin Fahreddin.* We benefited from these works to a great extent while indicating his works.

4. Tanzimat, 1898
5. Masjids, 1899.
6. Qur'an and Tabaat, 1900.
7. Kurultay (Council), 1905.
8. Menâsıb-ıDînіyye, 1908.
9. Muhammad Alayhissalam, 1909.
10. From İlm-i Hadith to Kütüb-i Sitte and its Authors, 1910.
11. The Matter of Rahmet-i İlahiye, 1910.
12. Ibn al-Tamiyya, 1911.
13. On Islamic Fiqh and the Faqihs, 1911.
14. Ibadet-i Nisvan, 1912.
15. The Issue of Form in Islamic Sharia.
16. Dinî ve İçtimaî Meseleler, 1914.
17. Islam
18. Commentary on Jami al-Kalīm, 1916.
19. Al-Balagh al-Mubin and its Commentary 1918.
20. Companion
21. On Our Court-i Shar'iyya, Mufti and Kadılar.
22. Nesting.

Works on Education and Family:

1. Kitab al-Tasrif, 1887.
2. Et-Tuhfet al Enisiye, 1887.
3. Kitab al-Itibar, 1887.
4. Hediyyet al Lehfan fi-ma Yehtaju Ileyhi'l Benati wa'n Nisvan, 1888.
5. Kitab-ıMukaddime, 1888.
6. Intisar, 1889
7. Well-mannered Bala, 1889.
8. Opinion, 1897
9. Well-mannered Mother, 1898.
10. Well-mannered Ancestor, 1898.
11. Selime Yaki Ifftet, 1899.
12. Well-mannered Lady, 1899.
13. The Manners of Discipleship, 1899.
14. Family, 1901.
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Women in Rızaeddin Fakhreddin's world of ideas

Women in the work of Selime Yaki Iffet

Rızaeddin Fakhreddin's first literary work *Selime Yaki Iffet (1899*) was published in Kazan. In this work, the author reveals important issues such as girls, women's education, marriage. The main heroine of the work is Selime. The author presents the character of Selime as an ideal Muslim woman. Selime is a well-dressed and cultured woman who speaks Persian, French, English, Arabic and Russian at an intermediate level. During a cruise on a ship, Selime's speaking Persian does not escape the eyes of Tatar Shakirt, the other protagonist of the work, and a sense of admiration arises for her. Tatar Shakirt dreams of being in the same conversation environment with her but thinks about how to speak with her. He realizes that if they were to speak Arabic, it would be incomplete; if they were to speak Russian, it would not be enough and at this point he begins to understand the flaws of the madrasa education system. He realized that Selime was a Muslim from the way she immediately wrapped her shawl around her head when he approached her. Their conversation begins when Selime sends him a letter of introduction. Shakirt gets to know Selime better from this point on and his interest in her grows:

> "Selime Tutaş was as timid as she was modest, as elegant as she was knowledgeable. She was soft like butter, sincere and mild like a nightingale's singing, and her voice gave me peace like the tan wind. Her affectionate gaze, her mihriban words were like lightning striking with electric wires, affecting my entire being. Oh my Lord, how charming and lovely she was." (Fahreddin, 2016a: 248)

Selime was Iranian and her father was one of the leading figures and merchants of Iran. They set out from Tehran to travel the world, traveled through the Caucasus to Petersburg, then passed through Moscow and arrived in Kazan. When Shakirt boarded this ship leaving Kazan, he saw Selime and fell in love with her knowledge, upbringing and beauty. The narrator is Shakirt himself, and while presenting the character of Selime to the reader, he also makes comparisons with Muslim women in his homeland through Shakirt. Upon the death of her father, Selime took over the business of trade and increased her income better than before. Her schooling is of great importance in this. Shakirt criticizes her situation by making a comparison saying "*The wives of our Kazan's rich people used to cry in disgust when their men died and then go to their young husbands laughing*" (Fahreddin, 2016a: 250). In the face of Selime's knowledge, Shakirt worries about his own upbringing and inadequacy in terms of decency, devotion and skill. "*I thought I was nothing compared to Selime Tutaş, and I was not wrong in such a calculation*" (Fahreddin, 2016a: 251). In fact, the reason why Shakirt falls in love with Selime is not because of her beauty, but because she is knowledgeable, skillful and well-mannered. At this point, Shakirt's discourse should be seen as a remarkable point.

> "... To tell the truth, she was not that beautiful. But the perfection that Allahu Teala bestows on one person among thousands of people, what is called charm, was perfect

in Selime Tutaş. Oh my God, how charming and lovely she was." (Fahreddin, 2016a: 251)

As it can be understood from the above sentences, Rızaeddin Fakhreddin portrays women's adornment and beauty as knowledge and skill. Considering the mentality of the period in which the work was written, it should not be seen as a coincidence that such an important character type is given. While creating the character of Selime, Rızaeddin Fakhreddin gives the message that Muslim women and girls should study. A woman who reads, develops the business inherited from her father, speaks many languages, travels to see and learn the world better, and does not compromise her manners when talking to men is not a type of character used to be seen in that geography. Rızaeddin Fakhreddin believed that such girls and women would be formed in the society with the Jadidist education style. In this regard, he was a full supporter of Gaspıralı's ideas.

This time Rızaeddin Fakhreddin presents a Muslim Turkish girl in order to inform the reader about the strict and rigid madrasa-style education system of the period. He criticizes the education system through this girl. During a trip to Samara, Selime and Shakirt enter a shop where they drink koumiss and meet a fifteen-year-old Muslim Turkish girl named Fahrunnisa Banu (Fahriye). Selime's questions are a warning to the society in terms of showing the shortcomings of the madrasa-style education of Muslim girls:

Selime: Do you know any handicraft?

Fahriye: I used to sew my own clothes. When I came to this city, I learned how to tie hollows from the hodja's woman.

Selime: Did you learn to read and write?

Fahriye: I went to class for four winters and got to know heftiyek, the syllable. Then we came here, I couldn't go to class because I had too much housework, I don't know how to write, but I have a sister named Zeynep. She can read and write!

Selime: Has Zeynep studied more and longer than you?

Fahriye: No, she studied for two winters.

Selime: How did Zeynep know in two winters what you didn't know in four winters?

Fahriye: We used to study in the village, there was no new schooling then. Maybe it doesn't exist in villages today either. But Zeynep studied with the new system after she came to this city. That is why she has learned to read and write. She also knows the surahs of taharah and prayer. I myself learned to pray from Zeynep this winter. (Fahreddin, 2016a: 255-256)

Rızaeddin Fakhreddin supported the usul-i jadid education style initiated by Gaspıralıin 1884 and desired a planned and programmed education in schools. Selime's detailed questions to Fahriye reveal the problematic aspects of the old system of education. Selime was surprised by the children who went to school for four years and did not learn how to read and write. The education provided by the mullahs in the village madrassas is not very useful for children. During the period in which the work was written, the number of new-style schools began to increase. Rızaeddin Fakhreddin deals with the issue of usul-i jadid again in the 13th chapter of the work under the title "usul-i jadid ". When Shakirt was studying in Kazan, he visited Hasan Agay, one of his father's friends, who was very kind to him. Hasan Agay defends the old-fashioned education system, which is why he disagrees with Shakirt. However, Hasan Agay's visit to the city of Orenburg, where he saw children being educated in the new system, changed his thoughts, and he realized his mistake. He

was surprised that girls were studying in schools, learning many skills such as sewing, embroidery, and he said to those who were against this system and the previous system, "*You will not waste the lives of your children from now on. There are many benefits for children, teachers, and journeymen in such a system, why do some people deny it?*" (Fahreddin, 2016a: 259). Hasan Aga is a character created for those who are against usul-i jadid. Previously, he himself does not accept the new system and declares his opposition to the new system by saying "*Our Sharia commands to study knowledge, there is no old method or new method in the Qur'an and hadiths*!" (Fahreddin, 2016a: 259). Such mullahs are not rare in society. Rızaeddin Fakhreddin invited the mullahs in favor of the old system to innovate through Hasan Agay, who realized his mistake. The issue of girls' education is very important in the new system. Because after a while, girls who study will not only be useful to society but will also take care of the upbringing of their children and play a leading role in the construction of a new civilization.

In the 19th chapter of the work, Selime's questions such as "How do Muslims educate their wives and daughters and how are they able to read and write?" clearly reveal the mentality of the period and the perspective of women:

> "In our country (in Russia in general), Ahl-i Islam, in proportion to their material wealth, feed and drink their wives well, often give the precautions in the house to their elders and send them well dressed to the banquet assemblies. When the women present at the assembly see each other's clothes and return, they talk about the clothes of the rich women as if they were lecturing on geography, and they spend months bickering with each other without being able to determine how much the real stones hung around their necks, the pearls strung on their hearts, the gold, silver, and diamonds were worth. They make every effort to boast and gain honor with their clothing and equipment, to make a name for themselves in this world, and to make their belongings look superior to each other; it is not a shame if an official comes and seals their workplace, but there is no greater shame than going to a banquet with clothes that are not sewn for oneself; if the clothes are not enough, one cannot even go to a brother's banquet. Even if her father or a servant is about to die, the banquet is still held. . . Even if they educate their daughters for a while, they say that our daughter is not going to be an imam or a mullah, so they quickly stop studying, and those who educate them are often old women who have resigned from the service of speaking, who have never seen usul-i talim and usul-i tambiyah even in their dreams and do not know their names even if they have heard them. Their skills in writing are very inferior to their reading. Because, as we have said, the people who teach them are unskilled and unskillful, and they cannot write themselves, so how is it possible to teach them to others!. . . Even so, in order to cover up their own shortcomings, they publish words such as saying that Sharia forbids teaching writing to girls. If girls can write, they will write letters to boys." (Fahreddin, 2016a: 274-275)

Selime's assessment of the issue echoes the thoughts of Rızaeddin Fakhreddin. He says that women's service is not only cooking at home, dressing up and going to banquets and festivals, and that they should not be confined within four walls. He also states that it is essential to take care of the upbringing of children and educate them in the best way possible. For this, mothers with knowledge and wisdom are needed since intelligent, knowledgeable and skillful mothers will be able to educate their children well. In addition, mothers who took care of the upbringing of their daughters during the Islamic era raised famous women in places such as Baghdad, Cordoba, Granada, Egypt, Medina, and Mecca. Again, in the Islamic nation, it is the women who are highly valued and revered. The

blessed saying “Paradise is under the feet of mothers!” is proof of this. According to Selime, “*a woman who is deprived of knowledge and upbringing is no different in the eyes of Islam from a piece of clothing in a department store, even if she is adorned with gold, diamonds, silk, coral and atlas*!” (Fahreddin, 2016a: 278)

In *Selime Yaki Iffet,* the author presents Selime’s nanny as an educated and intelligent woman who speaks many languages. At the end of the work, an event that can be called new for that period takes place. Selime’s proposal of marriage to Tatar Shakirt should be seen as a result of her self-confidence and the environment of knowledge and wisdom she grew up in. In addition, with such an idea, Rızaeddin Fakhreddin conveys the message to the society that girls should make their own decision about the person they want to marry after being well educated. The type of woman who should be in Rızaeddin Fakhreddin’s world of ideas is given as Selime in this work. Selime is a character who embodies the greatest virtues and virtues of Muslim women: chastity, ingenuity, skill, and manners. For this reason, Rızaeddin Fakhreddin gave another title of the work as “Chastity”.

Women in the work of Esma Yaki Amel ve Ceza

In this work, Rızaeddin Fakhreddin presents Esma as the ideal woman type. Esma is presented as a girl who is intelligent, honest, interested in reading, self-developing, and possesses knowledge and ingenuity. Rızaeddin Fakhreddin actually includes many female characters in his work; however, he tries to explain his ideas about women especially through Esma.

Esma is a girl raised very well in the family. She is educated by her father Abbas Molla. He goes to Hajj, and soon news of his death comes from there. Her mother Aisha Abıstay starts to take care of her education, but a year later she also loses her mother. Esma, who is orphaned at the age of ten, is taken in by Yusuf Babay, one of her father’s old friends. Soon after, an evil woman named Hamide, claiming to be Esma’s distant relative, takes her in and soon after writes a letter to Yusuf Babay informing him that she has fallen ill and then died. Hamide is not Esma’s relative and will use her for her own purposes, make her beg, and after a while sell her to a prostitution house. Hamide fraudulently sells Esma to a man named Zeynüş, who first gets rich and then pays dearly for it. Esma starts begging and after a while she is hospitalized due to a broken leg. Esma’s ability to read and write and her help in writing letters to the nurses attracted the attention of those in the hospital. Esma is taken in by a woman and her name is changed to Zeynep because she thinks she might be a problem later. After a while, the woman marries someone and gives Zeynep to one of the newly opened girls’ orphanages of the period. Zeynep starts to receive education here, graduates well and passes the exam and enters Salih Bay’s orphanage as a teacher. Here she is approached for marriage by two suitors, one rich and the other a teacher. Zeynep chooses the teacher. This teacher is Ali Efendi, who once studied under Yusuf Babay, one of her father’s old friends. As they give each other gifts, they remember each other. Zeynep’s second good fortune is that her father, whom she thought was dead, turns up at the same orphanage. This person is Yunus. Her father, Abbas Molla, was taken captive by the Haramis during the Hajj pilgrimage, managed to escape thanks to his intelligence, and changed his name to Yunus, thinking that something would happen to him. The reunion of the father and the daughter is presented to the reader as the reward for the good deeds, that is, the good deeds that correspond to the title of the work.

Rızaeddin Fakhreddin turns Esma’s ordeal in a good direction thanks to her struggles and intelligence. Esma’s good upbringing in her family protected her from evil. In the hospital, her ability to read and write changed her bad fortune in an instant. Esma’s mother Ayşe

Abıstay is also important here. Ayşe Abıstay is an ingenious, skillful, intelligent, pious, and courageous woman. Ayşe Abıstay guides Mullah Abbas, whom she marries first, saves him one by one from his bad habits and encourages him to read pamphlets. Aisha Abıstay's deliberate inclusion by the author reveals the idea that some women can contribute to the development of their husbands. Ayşe Abıstay's stoicism even after receiving the news of her husband's death and her regular attention to her daughter Esma's education show her as a strong character.

When Esma is given to Yusuf Babay as a result of the loss of her mother, the author again offers the reader the opportunity to make a comparison. Yusuf Babay's daughter was given to Hikmet Haji, a very wealthy man representing the ancientist mentality of the period. However, Haji sent her back to her father's house two years later in order to marry a richer woman. Rızaeddin Fakhreddin tries to show that the woman does not have the right to divorce, that the man can throw her out whenever he wants and that this is wrong. Yusuf Babay's daughter appears as a weak character.

In his work, Rızaeddin Fakhreddin presents to the reader women who are uneducated and ineffective against the ideal female type. Hikmet Haji, who appears as a representative of the old and ancient mentality, is already married to three wives, except for the ones he divorced, and is on the market for a fourth. This shows that being married to more than one wife is considered normal. In addition, there is no information about the education of the women who go as wives. Because women who are educated, who can perceive the world well and who are forward-thinking will not accept this situation. Hikmet Haji's idea of giving one of his own daughters to Abbas Molla as a wife again stems from his view of women as a commodity. Abbas Molla's preference for Aisha Abıstay, the daughter of Suleyman Hazret, over Hikmet Haji's daughter, shows the importance he attached to education, intellect, will, effort, ingenuity, and skill. Rızaeddin Fakhreddin emphasizes that the virtues a woman should have are much more important than wealth. Towards the end of the work, the author punishes Hikmet Hacıfor his actions. Hikmet Hacı, who spent his life buying women for his pleasure and enjoyment, confesses his sins and receives the punishment for his bad deeds as death.

In the work, Hamide is the epitome of a woman who thinks that she can live life as she wants by marrying a rich husband. Although she does not love him, her marriage to HacıHikmet just for his wealth and her eventual fall into misery is presented as a lesson to the reader. Hamide's sentences about her life, "*If only I had married a poor person, maybe I would not have fallen into this day…I lived like a dog, I will die like a dog. Take an example from my situation*!" (Demirci, 2016b: 425-426) are a message to those who think like this in terms of showing her regret.

Another point Rızaeddin Fakhreddin tries to draw attention to in his work is the education centers where children who have lost their parents can stay and study. These charitable societies for orphaned boys and girls take care of both their upbringing and education. Girls who study here will not fall into the hands of ill-tempered women like Hamide but will improve themselves and serve their nation. In the training center where Esma stays, the girls are all in the same uniform, with separate religious and skill instructors. There are three Russian instructors for Arabic and Persian, and clerks who keep books in the office. Here, the girls read the Qur'an in tajweed and were able to understand its meaning. They learned sewing and embroidery, could sew their own clothes, cooked their own meals, knew how to raise their children, and learned sanitary and hygienic sciences. Rızaeddin Fakhreddin described the students studying here as the "mothers of the nation" who had been coming for many centuries in the Islamic nation. Rızaeddin Fakhreddin's interest in this subject is to give the idea of the proliferation of such training centers. The planned

and programmed education carried out in this training center expresses the understanding of usul-i jadid.

In the twenty-third chapter of the work, in the section titled "What will happen to this teacher?", Rızaeddin Fakhreddin discusses the duty given to mothers for the upbringing of children. Here, the conversation with the reader is important in terms of emphasizing Rızaeddin Fakhreddin's idea of how important women are for a nation:

> "Do you know who has the duty of giving children a good upbringing? First of all, the duty of giving the upbringing is undoubtedly the duty of mothers or women who have replaced mothers. Now it becomes clear what kind of a great person the person who will educate the nation should be and what kind of qualities he should possess. According to the opinion of the scholars of upbringing, the family is like a small state. It is the duty of the woman, who is the head of the family, to take care of the rules within a family; to take care of the transactions with neighbors and sibling clans, to supervise income and expenses, to educate children and ensure that they behave in a moral way, to assign appropriate services to the members of the family, and to stop the quarrel in a way that will satisfy the party when a dispute arises between them." (Fahreddin, 2016b: 443)

Esma is the protagonist of *Esma Yaki Amel ve Ceza.* Although Esma has started to receive good upbringing from an early age, she begs for a while due to the loss of her parents. However, the turning point in her life was the finishing school. If Esma had not been admitted to this institution, she would have become like other ill-tempered women. The author did not allow this situation and showed the reader the importance of planned and programmed education and upbringing through Esma. The education given by illiterate mothers who cannot educate themselves will be incomplete because it will not be within a plan and program. The author gives Esma two options in this regard: either she will improve herself in a good way, study and develop good services for herself and her nation, or she will wait for a husband at home to become the third or fourth wife of an old and rich Bashkir. The author made Esma choose the first option and presented her to the society as a good-natured, compassionate, skillful, sensible, in other words, "mother of the nation", in other words, "ground fairies".

In this work, Rızaeddin Fakhreddin focuses on Esma, the type of woman he wishes to see in Muslim Turkish society. The author, who is well aware of the role of women in the development of a nation to civilization, explains this through Esma. As a result of Esma's being a good person with knowledge and ingenuity, the author rewards her, marries her to the person she loves and brings her together with her father. In other words, as the author's last sentence in the work, Esma is rewarded according to her deeds, in accordance with the idea that "*people are punished according to their deeds, whether they are good or bad*" (Fahreddin, 2016b: 471).

"Woman" in the work of Aile Sinesinde Kadın ve Erkek

This non-literary work, in which Rızaeddin Fakhreddin expressed his ideas on "women", was published in Orenburg in 1901. The work, which was published eight times on various dates, deals with the leading women and family problems of the period (Demirci, 2016b: 89). This work, written in didactic style, was translated into Ottoman Turkish by a writer named Kaya Nuri in Istanbul in 1925.[5] Since the work was considered important, it was

[5] See Fahreddin, R. (2022). *Aile Sinesinde Kadın ve Erkek* (prepared by Ümit Akın). Akademisyen Kitapevi, pp. 158

translated from Tatar into Ottoman Turkish at that time. In this work, in which the perspective on women is perhaps the most clearly described, Rızaeddin Fakhreddin sees woman as a main character who plays a leading role in the establishment of the family and the progress of the nation.

The work titled *Aile Sinesinde Kadın ve Erkek* includes twenty-three chapters as "A Few Words", "Medhal", "Family and Woman", "Woman and Nurture", "Child Nurture and Woman", "Good Nurture and Bad Nurture", "Beauty and Woman", "The Woman to Marry", "Küfüvluk", "Age Consensus", "Wedding", "Zifâf- İzdivâc and Muhabbet", "All Women's Duties", "The Duties of Men", "Talaq and Mutual Protection", "Taadüd-i Zevcât", "The Duties of Father and Mother", "The Duties of Parents in Marriage", "Child Upbringing", "Husn-i Muâşeret", "Family - Religion - World", "Family and Love", "Servants - Babysitters - Neighbors - Friends and Visiting". As can be understood from the titles, the subject of "woman" is one that Rızaeddin Fakhreddin emphasizes. In the work, which is written in an informative and exhortative style, the duties assigned to woman on the path of progress are discussed. Sometimes the woman appears as a captain who manages the rudder of the ship, and sometimes as "the *main colors of the family and the headmistresses of the household, who are at the disposal of the head*" (Fahreddin, 2022: 17).

In the section titled "Woman and Manners", Rızaeddin Fakhreddin states that people cannot be educated in morality and manners by anyone other than women. He also says that the upbringing and knowledge that women give to children can spread and take root among tribes, clans, and nations:

> "People are subject to no one but women in terms of morals and upbringing. There may be people who have been educated in great schools and by high-minded people. But such people not only live with the upbringing they received from their mothers, but also keep this upbringing until the end of their lives. For this reason, one of the respected philosophers said: "Men will always be what women want them to be. If you need great and virtuous men, teach greatness and virtue to women!" This is a true saying worthy of being written in gold! For a well-mannered woman can educate her father and mother, her man and child, [and] in short, all her family members, friends, and relatives, even her servants, and please them with her good morals, and she herself will live a happy life. But if he leaves them untrained, he will ruin their lives and deprive them of the blessings of this world and the hereafter, such as girlhood and motherhood. No matter how rich a person is and how high his position, if he does not have a well-behaved woman, he is unlucky. For fortune consists in living comfortably in the family. A person who is not comfortable in the family can never be comfortable outside the family.
>
> If the education and knowledge is spread among women, the first aim of ours, which is good manners and good morals, will be transmitted to children and will quickly spread among the tribe, tribe and nation and take root in a short period of time." (Fahreddin, 2022: 19)

Rızaeddin Fakhreddin says that violence, beatings, and insults should never be used in the upbringing of children. According to him, education starts first in the family, in the behavior of the family because children internalize what they see at a young age and apply it in their lives after a while. For example, he gives the example of a father who drinks and drives, and how right it is for him to tell his child not to drink (Fahreddin, 2022: 23).

Another striking title in the book is "Knowledge and Woman". Knowledge is a virtue that women must have. A woman who is skillful, skilled, and well-mannered will raise her children in the same way. According to Rızaeddin Fakhreddin, the most important

service such as child upbringing is the duty of mothers. Because no matter how much knowledge and wisdom fathers have, they cannot spare much time for children because they work. Therefore, women who will be mothers must study “the sciences of maternity and womanhood”. According to him, these sciences are “to know and collect the sciences of family administration” (Fahreddin, 2022: 33). While Rızaeddin Fakhreddin portrays woman as the commander of the family, he also states that she should never lose respect for her husband. On the one hand, she should take care of her children, and on the other, she should please her husband.

In Rızaeddin Fakhreddin’s view, the love between man and woman should be equal for both. If it is not equal, it may cause problems later. Especially in Russian Muslims, women see wealth in the abundance of men’s property and possessions. This point of view is extremely wrong. The wealth of a man who leaves woman and children at home and destroys his wealth in drunken orgies, night orgies and prostitution houses will only bring misery and unhappiness to the woman. Therefore, both men and women should be careful about marriage. Men can also be deceived by the beauty of women and make mistakes. Men who are deceived by artificial beauty regret it after a while and divorce their women, making their lives miserable. Therefore, women should always act with their minds. This issue is explained in Rızaeddin Fakhreddin’s article titled “Beauty and Woman” as follows:

> "One of the things desired in women is beauty. Beauty is of two kinds: One is outward beauty and the other is inward beauty. The desired beauty is subtle beauty. “Idea = intellect”. Just as the sun illuminates the world with its light, “idea” illuminates the human mind, develops the mind, and directs it to the right paths. While outward beauty is fleeting and fades every moment, inward beauty is an eternal bliss that always increases. Wisdom - no matter who has it - elevates its owner to the greatest heights. A wise person’s conversation is pleasant and brings joy to the hearts and consolation to the souls in the assembly where he is present. For this reason, a woman should always try to nurture her intellect. When a person from among the Ulema-i kibâr wanted to get married, he was shown two sisters by his friends: “One of them has a defect in her eyes but is intelligent, the other is not as intelligent as the first but is very beautiful. Let us take whichever one you want.” “I will take the smart one"... Natural beauty consists of having a healthy body, charm, a clean heart, simple and clean clothes, a sound mind, and obedience. If a person has “natural beauty” on top of “spiritual beauty”, of course she will be a light upon a light. But is it possible to find such women? Just as gold and other precious metals are buried under the earth, there are such well-behaved women under the curtain in places unknown to us.” (Fahreddin, 35-36)

In Russian Muslims, the issue of marrying off girls at an age that could be called child marriage was the subject of literary works. Rızaeddin Fakhreddin addressed this issue in his opinion piece titled “Age Consensus”. According to him, there is a measure for everything, and there will be absolutely no benefit from marriages before or after their time. Twenty to forty for boys and eighteen to thirty for girls is a reasonable age for marriage. Although these ages are stated as such, a maximum difference of ten years between a boy and a girl is acceptable. If some old men marry a young girl because of their wealth, it means that they buy her with their money. Although such marriages are not a problem in the eyes of the law, they are a crime in the eyes of morality. The author warns the society about this issue as follows:

> An eighteen-year-old woman who is equal to a fifty-year-old man will have to bear the burden of many children and an old man who will be useless after ten years.

> Moreover, according to the experience of the subjects, the children of healthy and strong people are usually healthy, while the children of weak and old people are sickly and frail. If the children of a fifty-year-old old man and an eighteen and twenty-year-old woman are born sickly and weak, the woman will have to bear one trouble after another, and she will not be spared from trouble as long as she lives in the world (Fahreddin, 41-42).

Another issue that Rızaeddin Fakhreddin emphasizes on women is their right to divorce. According to him, just as it is a right to marry, it should also be considered a right to divorce a man or a woman if he or she has gone astray or has fallen into error in terms of decency and morality. However, men's tatlik (divorce in the form of abandonment) of woman without giving any reason or in order to marry another woman leaves women in a difficult situation and leads them to begging and bad ways. In this regard, Rızaeddin Fakhreddin reminds men who say "*I cannot love my woman, so I have the idea of divorcing her*" of Hadrat Umar's duty towards women by saying, "*If you cannot love her, is there no fidelity to the covenant and respect[t]*?" (Fahreddin, 52). Therefore, divorce should also be done within the framework of the procedures brought by the Sharia and women should not be victimized because the children of victimized women will not be healthy individuals in the face of life.

In 1901, Rızaeddin Fakhreddin addressed the issue of taadd al-u zevcat, which is questioned even today. Rızaeddin Fakhreddin, who served as a mufti in the religious administration of the Muslims of Russia, was very remarkable in his statements on this issue. He did not look favorably on the issue of taaddüt-ü zevcat, which means being married to more than one wife, and he did not care that those around him were married to more than one wife, he completed his life with one wife and set an example in this regard. His father was also monogamous. He gave the necessary answer to those who thought that the Shari'ah allowed them to do so, and to those who took refuge behind this justification, and to those who cited the Prophet as an example in this regard:

> "I used to hear some of our scholars say: "This is what the Shari'ah says." But when I wrote this treatise, a learned friend of ours, who presented himself as a Hungarian, said in Turkish during the conversation: "Our Europeans are not yet familiar with true Islam. They think that Islam enjoins the marriage of two wives. However, it is not true. Because Islam does not command it, but only permits it!" There is a big difference between "commands" and "permits". It is known that our prophet also took several wives at one time. But the reasons for the Prophet taking many women are great. Because he was fully committed to conveying the Sharia to the people in his own life. And since some of the Sharia laws were only for women, it would have been a matter of survival to teach them in the presence of men. Since there were no printing presses at that time, books were not published, and manuscripts were not available. Education and training were carried out conventionally through the dissemination of doctrines mouth to mouth. Since it was easy for women to teach their own needs completely and to communicate other needs through women, it was of great benefit for the dissemination of the Sharia to the women in the marriage of commitment. This is because married women were always present in the presence of the Prophet. That is why our Prophet had more than one wife. Apart from Hadrat 'A'isha, all of them were seyyiba and most of them were old women. Furthermore, being an "Amu'l believer" was an honorable status to be envied by everyone among

the Ashâb-i kirâm and the Arabs. “Most of Hadrat ’Ummahâtu’l believer’[6] were married with the intention of attaining such an honor, and some of them were in halvet. Since they lived contentedly for their own happiness, it is reported that there was no wajib in kasm between our Prophet and them. “Ummehâtu’l Müminin” are the women, most of whom are women who have been abandoned by their men in battles or who have become maleficent, or who have left their men during migrations, and who have a reputation among the Arabs for being of Sharif descent. It is necessary to honor their memory and comfort their longing. Since there is no consolation as worthy of a great member as being “Amu’l believer”, they have achieved the membership of “Amu’l believer”. Furthermore, the people of Islam were weak. When the women from the respected tribes of the Arabs and the tribes that were hostile to Ahl al-Islam were included in the group of “Ummah al-Mu’minin”, they became friends of the tribes of Islam and became acquainted with the religion of Islam. It is understood from these that the fact that the Prophet’s women were several was due to political reasons. Although we have deviated a little from our intention, we have been compelled to write these sentences. This is because it is customary to mention the wives-i-tâhirât[7] as well when talking about taaddüd-ü zevjât. Let us come to the main purpose: It cannot be denied that taadüt-ü zevjât exists in every tribe and nation in a legitimate manner. But the Shari’ah (Islamic law) permits it for reasons of necessity and for the sake of order and regularity. In other words, if there is no child, or if the woman suffers from an incurable disease or debauchery, or if there is such a necessity, then it is permissible to have a wife. Is it permissible to take a woman on top of an innocent woman when there is no such necessity and one fears to act justly? The unjustified multiplication of wives leads to perpetual quarrels within the family, to a loss of affection between man and woman, and to an eternal lack of affection between parents and children and between siblings. And as a result of these kinds of mutual situations, the spirit of the “family” is corrupted. The result of a nation composed of families whose morals and spirit are corrupted is grave.” (Fahreddin, 2022: 53-54)

Women in the work of Meşhur Hatunlar

This voluminous work, dedicated by Rızaeddin Fakhreddin to his daughter Zaynab, was published in 1903 at the Orenburg Kerimov printing house. In this work, Rızaeddin Fakhreddin gave biographies of important women who left their mark on the Islamic world. In the work, starting from the Prophet Adam to the Prophet Muhammad and up to the time he lived, he includes women who left important traces and works. The work contains information about five hundred and forty-nine women in total, from female companions, wives of the prophet, muhaddithis, edibles, poets, writers, and state administrators. The author also gives 28 sources he utilized in the work and states that he benefited from many newspapers, journals and books.

In the introduction of the book, Rızaeddin Fakhreddin introduces them to the Muslims of Russia by stating that “it is a book in which the biographies of women who are famous in Islamic works and among Muslims, who have served our nation with their wealth, whose lives and efforts are described”. The reason for writing the work is “to give morale to the Muslims who lived in their time and were under the influence of Western civilization

[6] It is used for the wives of the Prophet. It means the mothers of the believers.
[7] The chaste, pure, honorable wives of the Prophet. The mothers of the believers.

and despaired with the feeling of backwardness, and to express to people who think that women should be confined within four walls and isolated from society that their thoughts are wrong by giving brief biographies of women who have become scholars and experts in various fields among Muslim women" (Acarlıoğlu, 2020: 32). The work was translated into Turkish by Ahmet Acarlıoğlu and published by Samer Publications in 2020.

In his work *Meşhur Hatunlar*, Rızaeddin Fakhreddin included Muslim women who left their mark not only in one region of the Islamic world but also in many regions from Hejaz to the Middle East, India, Ottoman lands and Andalusia. For example, he provides extensive and detailed information about Tizkâr Pay Hatun, the daughter of Malik Zahir Bibres, one of the sultans of Egypt. He states that she built a school for women in Cairo in 674, where a very modern education was provided according to the conditions of the time. However, he says that this school was closed down after a while for some reason. He compares the situation of women in his own country:

> "She was the daughter of Melik Zahir Bibres, one of the Sultans of Egypt. She built a school for women in Cairo in 674, eight years after the death of her father. It was named "Ribat al-Baghdâdîye" and given to the administration of Bint al-Baghdâdiyya. This hangah was devoted only to dhikr and worship. It may have been a Dar al-Fünûn, where all kinds of religious and spiritual sciences were taught. Women who had been stoned by their husbands and had stayed for a long time or were in a state of iddat were also admitted and educated. They learned a great deal about the skills and sciences of the world and the hereafter. The administration was very systematic and the rules for students, teachers and servants were astonishing. Everyone in the house of learning was supervised by a sheikh. These sheikhs were required to be knowledgeable, of good morals and capable of teaching and managing. In addition to private lectures, he also gave public lectures, and at certain times he was preached to by preachers in the pulpits. But such a useful house of education was closed down in 806 for some reason and never reopened. (A lesson for us! Even though we did not have a preacher for women, places of debauchery multiplied. Although we did not have a house of education, we have grown to open houses of debauchery in all known cities. Woe to us!. . .). Tizkâr Pay Hatun, on the other hand, was a woman whose father was a patron of scholars." (Fahreddin, 2020: 133)

In the four works of Rızaeddin Fakhreddin, who wrote many religious, historical, and literary works, the issue of "woman" has an important place. In fact, although there are a few more of his works such as "Terbiyeli Ana (Well-mannered Mother)" and "Terbiyeli Hatun (Well-mannered Khatun)" in which he included the subject of women, we believe that the works mentioned above are sufficient to limit our subject. In both literary and intellectual works of Rızaeddin Fakhreddin, woman is the important and main character of the family. Supporting Gaspıralı's ideas on women, Rızaeddin Fakhreddin compares woman to a captain who manages a ship. Although the ship is taken over by the male head of the family, it is the responsibility of the woman to manage it. According to him, women serve as a bridge for the progress of society and civilization. The education of children begins in the family before school, and it is the mother who is responsible for this task. A mother who reads, knows, and improves herself will educate her children in the same way and guide them to receive a good education. In this way, the new generation that grows up will serve both their family and their homeland and nation. Therefore, it is essential for women in the society to be educated and to be smart, intelligent, and conscious.

Another striking aspect of women in Rızaeddin Fakhreddin's world of ideas is their role in establishing and protecting the home. The women he highlights in his works try to protect their husbands from the harmful habits of the period - gambling, drinking, prostitution.

He calls them to goodness, truthfulness, and honesty. According to him, the man is as responsible for a happy family as the woman.

The issues Rızaeddin Fakhreddin tried to address on women's law are expressed more clearly in his intellectual works. In Aile Sinesinde Kadın ve Erkek, the rights and laws of women are given with the jurisprudential ideas of the period in addition to the rules of Sharia. The fact that Rızaeddin Fakhreddin held important positions such as qadi and mufti made it easier for his decisions to be accepted by the public. The lack of the right to divorce a woman whose husband was sent into exile or because of severe incompatibility created many problems. Again, problems such as marriage with more than one wife and marriages being performed only through religious marriage also passed through his critical filter. For some of the decisions taken, Gaspıralıwrote a special letter of thanks to him in Tercüman newspaper.

> "It was the Orenburg Spiritual Administration that listened to the plight of the helpless and abandoned Muslims who were not given the separation papers and followed the path of mercy and compassion. The administration and especially the virtuous Mufti Muhammadyar Mirza and Qadi Rezaeddin Fahreddinov deserve to be thanked for this initiative, which was most important in the circumstances and time." (Ismail, 1903: 1)

Conclusion

The subject of women occupies an important place in the works of Rızaeddin Fakhreddin, one of the important intellectuals of Russian Muslims. In his two literary and two intellectual works, the issue of women, which we tried to analyze, is dealt with in many respects. Important issues such as the education of girls and women, women's duties in establishing a family, equality between men and women, women's important duties in raising children, women's right to divorce, the issue of marriage, and polygamous marriage were tried to be explained through his works. Rızaeddin Fakhreddin states that women should study for the development of society and the progress of civilization. He adopts the usul-i jadid education approach for education. Therefore, in his works, he tries to show the problems to the public by comparing old-style education and new-style education. He points out the importance of educated and skillful mothers in raising children. Therefore, he invites girls to education.

In *Selime Yaki Iffet*, the author gives messages about good morals, honor, knowledge, manners, skills, religion, and the idea that a woman can choose the man she marries. This was a new and different idea for Tatar society at that time. The message that a woman can be more knowledgeable than a man if she reads is also clearly shown.

In *Esma Yaki Amel ve Ceza*, the author reflects the backward mentality of the period and expresses what he wants to say through his heroes. Against wealth, ancientist mentality, polygamous marriage, ill-tempered women, he presents peace and happiness, Jadidist view, monogamous marriage, reason, will, decency, ingenuity and education. People with bad thoughts and bad manners are punished in the work, while the good are rewarded. Rızaeddin Fakhreddin also called the Tatar people to goodness, decency, and education.

Aile Sinesinde Kadın ve Erkek is an important work written by Rızaeddin Fakhreddin in didactic style. In this work, the duties of women and men are discussed one by one, and important issues such as women's rights and laws, education, and child upbringing are also explained. The translation of this book into Turkish during the Ottoman period is another important aspect of this work.

Rızaeddin Fakhreddin's last work on women, *Meşhur Hatunlar,* deals with women who did important work and left their mark in the Islamic world. The biographies of five hundred and forty-nine women are described in the work, which covers a wide geographical area. With this work, Rızaeddin Fakhreddin tries to show a movement, an example to the women in the Islamic world who are sleeping in the sleep of heedlessness.

In conclusion, Rızaeddin Fakhreddin called for educating society on the subject of women by creating a high social status for women.

Conflict of interest

The authors have no relevant financial or non-financial interests to disclose.

Data availability

No datasets were generated or analyzed during the current study.

Author contribution

All stages of this single-authored study were prepared by Ümit Akın.

AI usage statement

The author provides that artificial intelligence (AI) tools were not used at any stage of this study.

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