

Hryhoruk N. A., Ph.D., associate professor of modern and contemporary history and history teaching methods, Ternopil National Pedagogical University Volodymyr Gnatyuk (Ukraine, Ternopil), n.hryhoruk@ukr.net

George Washington and beginning American revolution

Participating of George Washington is examined in the embryos of American revolution. The aim of the article is research of basic pre-conditions of fight for independence of the USA. The feature of American revolution is that she pursued national liberation aims. This revolution began as a fight – at first peaceful, and then armed – with the British colonial burden. Research examines the events of First Continental congress. Among the delegates of congress was and Washington that played an important role in American revolution. In a result an author draws conclusion, that congress made decision, that unavoidable had conducted to the break with the British metropolis, and a role of Washington is in war for independence, that was at the same time American revolution, it is possible to estimate very highly, considering that without guidance and inflexible firmness of Washington revolution would test failures almost undoubtedly. Research is base on drawing on the complex of scientific, structural-functional and historical.

Keywords: George Washington, revolution, USA, congress, independence.

* * *

УДК 1(091)(4/9)

Jafarli D.,

PhD student at the Institute of Oriental Studies a.n. acad. Z. Bunyadov National Academy of Sciences of Azerbaijan (Azerbaijan), matlabm@yandex.ru

THE RISE OF THE QURANIST MOVEMENT IN EGYPT (19TH TO 20TH CENTURIES): A HISTORICAL APPROACH

The socio-cultural transformations in the Middle East during the 19th and 20th centuries is closely associated with the emergence a number of religious and nationalistic movements in this particular region. The main research interest of the article is the factors and historical context leading to the emergence of the Quranist movement in the Muslim world and Egypt. To this end the author has mostly focused on the main ideas articulated by the most distinguished representatives of the movement while conducting comprehensive review of seminal books and other relevant scholarly articles. A close attention has also been paid to the common and distinctive features of the ideas spread by various tenets within the movement. While summarizing the findings, the author makes a particular emphasis on principal differences between the calls of the founding fathers of the movement for the return to pure Islam and the Qur'an and ideas of the Egyptian Quranists in the second half of the 20th century.

Keywords: The Quranists, return to the Qur'an, Egypt, Sunnah, hadith.

(стаття друкується мовою оригіналу)

Most Muslim countries were scenes of political and cultural transformations during the period coinciding with the late 19th and early 20th centuries. Such socio-economic conditions contributed to the emergence of various trends and movements pioneering the idea that «the true Islam» was only the Qur'an while downplaying the role of hadiths and Sunnah as sources of religious guidance. According to them, the earliest Muslims Islam succeeded because they only had accepted the Qur'an as their guidance and the regress in Muslim world could be traced back to the period when along with the Qur'an the hadith became a source of reference.

The main ideas that supported by this trend and reflected in a general conception of the Qur'an can be briefly summarized as follows. 1. Quran alone is the sole source of Islam and anything other than the Qur'an can be accepted as a source or an argument for the religion. 2. Particularly, to accept Sunnah as the main source of religion is fundamentally wrong. 3. Muslims are mistakenly thinking that some issues are in their religion and that religion should be cleared of such wrong ideas [12, p. 37–38]. The above-mentioned theses are more clearly reflected in an article that

appeared in the Egyptian journal «al-Manar», written by Dr. Muhammad Tawfiq Sidqi (died in 1920), who was one of the outstanding figures of the Quranist movement in Egypt in the 20th century. In the same article of the author titled «al-Islam huwa ul-Qur'an Wahdahu» («Islam is the Qur'an Alone»), the above-mentioned principles of the Qur'an had been explicitly stated, and Sidqi presented himself and his supporters as «*nehnū-Qur'āniyyūn*» (we are the Quranists) [12, p. 125].

A group of researchers have suggested that the Quranist movement was formed in the 19th century in India by Seyyid Ahmed Khan Hindi and then spread to Indo-China Peninsula, Egypt, Syria, Libya and other Muslim countries. Nevertheless, not all researchers agree on the idea source and the place of origin of this trend. Thus, according to some of them, this idea had emerged in Egypt, and to another group, in Iraq [14, p. 50].

It would not be right to study the Quranist trend in isolation from the time of the idea movers of it and the dominant socio-political processes of the time. It is no coincidence that almost all researchers directly link the formation and development of this movement with that historical period and processes. On the whole, it should be noted that, despite of the common ideas on the motives for the emergence of the Quranist trend among European and Muslim scholars in many cases, but in many principal issues they are diametrically opposed. If we summarize the material we have examined, it can be concluded that ideas about this movement can be divided into three groups. In other words, European Orientalists, who viewed the Quranists as reformers of Islam; Muslims and Near Eastern scholars, who considered this trend as a part of the reformist movement created to eliminate the stagnation in the Muslim world, but who were of a low opinion about this trend who veered off the course because of not knowing religious principles well and ran to extremes; and the third, researchers and scholars of the Muslim countries, who generally defend the idea that this group, created by colonial states and missionary organizations and directed by them with the purpose of strengthening their positions in Muslim countries which are not related to the religion of Islam.

Despite the fundamental differences among them, all three groups of researchers see the lagging and decline in the Muslim world from the 18th to the 19th centuries, as the main reason for the formation of the Quranist movement. Almost all the researchers are referring to the alarming socio-political processes in the Muslim world on the eve of emergence of the Quranist movement. In the 19th century, when the Western countries pursued a great deal of development after the renaissance, the Islamic world seemed to be in the weak and backward position. This historical period also coincides with the time when Western colonialists launched extensive and all-round attacks against most Muslim countries. The growing hegemony of the West had created the wrong impression that the path of any development, progress in some Muslim societies passed from the gradual transformation into Western culture and civilization. Such ideas gained support in certain political, scientific circles, among the intellectuals and thinkers in Muslim societies, and in this regard, Seyyid Ahmed Khan in India and Mirza Mulkum Khan in Iran can be regarded as a vivid example of this kind of thinking. On the opposite front was another group ignoring the development of the

West focused on the preservation of the existing national and Islamic culture approached the issues from the excessive conservatism. Such thinkers were more popular among the simple masses. Besides, there was also a small group which being closely acquainted with Western culture and ideological trends created from it that had the Islamic thought and chose the third way. They regarded being neither yielded to the European culture nor totally deny the Western culture as a way out of crisis. The group of intellectuals, who did not restrict Western civilization to its colonial aspect, was also closely acquainted with the scientific progress in Europe and promoted the use of Western science and technology as a great success in keeping their religious and national values. At the same time, they tried to show that Islam and its main source, the Qur'an, contrary to its criticisms, does not hinder progress, it leads people to science, thinking, labor, freedom, human and women rights and encourages modern values such as the wisdom, science, freedom, spirit of initiative and democracy [14, p. 55–57]. In parallel, they tried to show that the world views that led Muslims to sluggishness, destiny, hopes, thrift and so forth wrong attitudes, elements that mixed with religion afterwards, made-up hadiths, *bid'ats* and superstitions are the works of the «so-called scholars», so the cause of everything that happened throughout the history are the Muslims, and it has nothing to do with the Qur'an and «true Islam». Among the prominent representatives of this trend, known as the «return to the Qur'an», are the names of Jamaladdin Afgani, Mohammed Abduh, Mohammad Rashid Reza and others [9, p. 71–73]. Many researchers describe the movement as a moderate *ihya* (revival) movement. The movement did not completely deny the Sunnah, but rather called for the correction of the hadiths. They were careful not to accept the authenticity of some of the other narrations carefully considering many of the narrations true. Another group opposite to them completely rejected the Sunnah [14, p. 55–57].

It should be noted that some researchers do not deem correctly the connection of Jamaladdin Afghani and other intellectuals to the idea of contentment with the Quranism or the Qur'an. In this regard, they pay attention to Jamaladdin Afghani and the views of those people different from the Quranist movement or the oppositional group mentioned above. They try to study the ideas of Afghani, who occupies an important place in the thinking and political life of the 19th century Islamic world, in the context of his life and social-political activity. Afghani traveled to many Muslim countries to study the problems facing the Islamic world and spent a long time in India, where he got to know the activities of European missionaries. During his numerous travels Afghani had studied the roots of the deep crisis in Muslim countries and societies, met with political and public figures of the East and the West, read lectures, published books and journals, founded a party, and finally left many disciples. He saw the solution of all the problems in the return of Muslims to Islam and in the following of its teachings. In the same book Afghani grounded this view so: «Although the earliest Muslims were few in number, through following the life-giving teachings of Islam, they advanced from the Alps to the Chinese borders, subdued the Iranian and Greek kings, and, with their fine moral values, attracted hundreds of millions of non-Muslim to Islam» [14, p. 58–59].

Afghani noting that nations and peoples cannot live without the religion sees the cause for Muslims' lagging

behind and decline in withdrawing from the religion in resorting to *bid'at* and superstitions [1, p. 98–99].

Afghani, who considered it necessary to return to the pure state of Islam in early centuries, sought to unify the notion of «pure Islam» defended by his predecessors with the modern progress and new approaches [20, p. 122; 8, vol. X, p. 464–465]. He stated that Muslims should be based on wisdom and thinking, should reject *taqlid* (imitation) by doing *ijtihad*, and should make new commentaries on the Qur'an and *sahih* sunnah, indicating that it was necessary to be able to escape from the lagging [18, p. 161–162; 8, vol. X, p. 464–465]. Although Afghani did not write *tafsir* (interpretation) of the Qur'an himself, one can understand his position on Qur'an while considering his view expressed by his student Abduh. Afghani believed that to return to the Qur'an and to follow its teachings was the only solution for the fundamental problems of the Islamic world. We see that along with grounding on the Qur'an Afghani refers to the hadiths as well and this can be regarded as an example of the fact that while speaking about religious teachings Afghani does not regard the sunnah as useless and unnecessary. On the other hand, we have no negative attitude towards the sunnah in the views of Jamaladdin Afghani that we have encountered in other reformists [14, p. 62–63]. It should be noted that Afghani accused Seyyid Ahmed Khan, who was one of the pioneers of Hindu modernism and considered to be an ideological founder of the «Quranists» in India, in propagating naturalism and materialism among Muslims and also known that he wrote a rejection aiming to prove the groundlessness of his views [18, p. 161–162].

One of the prominent representatives of the moderate reformist movement, Mohammad Abduh, was born in 1849, in Egypt. He gets acquainted with Afghani while studying at Al-Azhar University in Cairo and this acquaintance changes his life. Abduh was arrested in 1882, in Egypt for his political activity and then was banished from the country. After staying for a year in Beirut, at the invitation of Seyyid Jamaladdin he leaves for Paris and there he publishes a magazine called «*Urvatul vusqa*». A year later he returned Beirut, where he published various books and was involved in religious activities. In 1889, he returned Egypt with a formal refusal providing not to be engaged in political activities and began his religious teaching. Abduh died in 1905, at the age of 57. His most important works available to us are as follows: «Al-Islām al-radd al-muntaqidiyya», «Islah ul-mahakim al-shariyya», «Tafsir al-manar», «Risalatul touhid», «Şerh Nəhcül-bəlağə» (Commentary on Nahjul-Balaga) [14, p. 65–66].

According to Abduh, the true Islam forbids following the basic principles of the faith blindfold, destroyed the concept of imitation, instead inviting the people to wisdom, lifted the curtain of ignorance and tried to awaken people. Although it is sometimes thought to be different from the traditional views Abduh, who based on the Qur'an, says that one should get rid of imitation in order to solve the problems of the time; Qur'an should be re-read and understood, in content does not seem to have been estranged from the traditions [21, p. 110–111].

People such as Mehmet Akif, Musa Carullah and Mohammed Iqbal, who were influenced by Abduh and Afghani, were closer to the scientific-cultural reformist line of Abduh than that of the political reformism of Afghani. Russian scholars, including the Tatar scholar Musa Carullah

(1949), who shared the same ideas with Abduh on both religious and political issues, contrasted with the *ulama* who represented the medrese style of classical teaching methods (old methodology), defended the new teaching system *usuli-jadid* (new method) affected by the Western education system [4, p. 211–213].

As for the views of Abduh on Sunnah, some Ahle-Sunnah scholars accused him of opposing a part of the Sunnah. According to the following points, the scholars of this group thought that Abduh was against Sunnah. 1) He admitted neither the hadiths on matters of faith, nor a hadith on bewitch of the Prophet (pbuh). Because Abduh said about this hadith that even if we assume the hadith to be true, this is «*khabar al-wāhid*» (the «*report of one individual*»), and the «*khabar al-wāhid*» is not followed in faith. Here should be based on the *nas* of Qur'an and wisdom only. 2) Abduh's considerations about the arguments that the Satan did not touch the Virgin Mary and Jesus during the birth and that the Prophet's devil adopted the Islam, as a tale. 3) His rejection to accept the hadiths about the magic against the Prophet in such collection of hadiths as «*Sahih al-Bukhari*» and «*Sahih al-Muslim*». Thus, rejection of the hadith in these books, being the most reliable hadith collections, makes it easy other hadiths to be rejected as well. It can be concluded that none of the above-mentioned arguments can be considered as evidence that Abduh is contented with the Qur'an and that he completely rejects the Sunnah. All this should be regarded as ignoring some of the existing narrations [14, p. 65–66].

It should be noted that the supporters of the contemporary Quranist movement in their turn, accuse Jamaladdin Afghani and Mohammad Abduh for the reason that they do not ignore the hadiths and the Sunnah completely and believe that the failure of their reformist movement in the Islamic and Muslim thought is related to their attitude to the hadith and the Sunnah. Originally from Malaysia, Qassim Ahmed thinks that, despite the efforts of these reformists, the condition of the Muslim community has changed insignificantly and Muslims should thought why all this happened. While speaking about Mohammad Abduh he explains the underlying cause of his reformist movement so: «His main references are still the Qur'an and the hadith. I emphasized that this is the reason for the failure of this movement. The hadith and any other things must be judged on the basis of the Qur'an» [2, p. IX; 10ç p. 12–21].

In the second half of the 19th century, Rashid Riza, represented by Jamaladdin Afgani and Mohammed Abduh is one of the important figures of the Islamic reformist and renovation movement. However, Rashid Riza, known as Jamaladdin Afgani and Mohammad Abduh's student, unlike them had advanced the salafi thought to the forefront in this movement and therefore has been recognized as a neo-salafist [13, p. 106].

Murtaza Muteherri writes about it: «The main factor causing the Islamic movement that began by Seyyid Jamal, to lose its dynamism was that those who claimed for reforms after Jamal and Abduh were seriously inclined to Wahhabism and were tightened in the narrow mindset. They turned this movement into a form of salafiyya and they lowered the subjugation to the Salafi Sunnah to the level of being subjugated to bin Theymiyya that was bin Hanbali» [11, p. 5].

Commenting on ideological differences between Rashid Reza and Abduh, researcher M. Ozturk notes that «Abduh did not see any problem to think as Mowtazile in one

subject, as Salafi in another and as Ashari in the third one. However, Rashid Reza was closer to the line of *Henbelism*, representing the most conservative wing of the Sunni. This proximity drew him to an ideological service to the development of the Wahhabist movement by writing a work called «*Al-Wahhabiyyun val-Hijaz*» (Cairo, 1925–26) and to support the policy of Abdul Aziz bin Saud (1880–1953) the leader of the movement then [13, p. 81].

For more than thirty years he had published the «*Al-Manar*» magazine in Cairo, and had contributed to discussions about the legality of Sunnah in his articles published in many numbers of the magazine. Rashid Reza, the constitutor of the magazine, further roused up these debates and helped this kind of articles to be published in the magazine. In one of his articles Rashid Reza noted that in addition to the Qur'an, Sunnah is one of the sources for studying the religion, and our possession of the Qur'an does not mean that we do not need the Sunnah.

Although he considered the hadiths of the prophet as revelation, pointed with various arguments, including the fact that the «*khabar al-wāhid*» could be admissible, he did not accept its legality in the absolute sense. («*Al-Manar*», 342–348) On the other hand, Reza divided the hadiths of the Prophet into two groups, the practical and qauli (in words). He believed that the practical hadiths of the Prophet were time-wide and spatial, and that the transmitted hadiths were beyond such attributes. According to him, although it is possible to take use of the narrated (transmitted via numerous chains of narrators) Sunnah, it is not correct to accept it as a contention. That is why his companions did not put these hadiths into writing, even avoided such works. Based on these ideas (i.e. the Prophet's words had not been recorded in written form, or even the prohibition of it by the Prophet and that the followers were not inclined to write it) Reza came to the conclusion that the Prophet's narrative Sunnah had not been a contention. He then criticized many hadiths in the hadith collections that were considered *authentic* and did not accept some of them. Rashid Reza was also harsh against the Israeli and penetrated hadiths. He pointed out that many of the companions were still popular as the nonconformist people disbelief, and that the rule of «equity of the companions» was referred not to all the followers but many of them.

Rashid Reza, who criticized many of the *tafsirs* before that time, did not only take a sharp position on the issue of Israelis, especially in those where dominated the narrations, on the other hand, he blamed some *tafsirists* like Fakhraddin Razi, for transmitting information under the *tafsir* bearing no relation to the Qur'an. At the same time, he had been criticized for some contrary views to traditional thinking too. For instance, he had been subjected to serious criticism because he called the sending of the Prophet Jesus, and many narrations concerning the controversial issues, such as the Dajjal and the Inshiqua al-Qamar, ungrounded and his inconsistent mind in the possibility of miracles, in particular, his insistence that the Prophet had no miracles and finally, he did not adopt the idea that growth in the rate of interest was not forbidden [13, p. 106].

A doctor by speciality, Muhammad Tawfiq Sidqi (died in 1920), in his article titled «*Al-Islam huva al-Quran vahdahu*» (Islam is the Qur'an alone) published in «*al-Manar*» magazine constituted by Rashid Revza, for the first time in Egypt openly expressed the idea of contentment

with the Quran alone. He argued in this article that Islam is the Qur'an alone and that religious judgments should be justified by referring to the Qur'anic text only. Namely in this article, for the first time Sidqi used the phrase «*Nahnu Quraniyyun*» about himself and for those who agree with it (We are the Quranists). This person, who was a student of Rashid Reza (died in 1935), with his article published in the Al-Manar magazine had been involved in the scandal that lasted for four years [12, p. 195]. He tried to regain «the true Islam» by breaking the shackles of the emulation and to return its original sources [15, p. 1–40]. According to him, Muslims have never been bounded to imitate the Sunnah of the Prophet and should only be contented with obedience to the Qur'an [15, vol. 21, p. 515–517].

Like those in the Indian peninsula, sharing the same views, Sidqi also wanted to prove that the important deeds of Islam, in particular the importance of prayer, should be gained only from the Qur'an without referencing to the Sunnah.

In the second half of the 20th century, the formation of a new global political system after the Second World War and the period of scientific–technical revolutions provided a new form and content to the Quranist tendencies. As we mentioned above, the Quranism, which was directly influenced by these global processes, had sharpened the cleft between traditional religious institutions and this, ultimately, led to marginalization in the Muslim world, especially to finding supports in Western countries. One of such Quranists was Rashad Khalifa (died in 1990). Khalifa, who was born in Egypt and living in America, made harsh statements in his works, specifically in the preface of the book «Qur'an, Hadith and Islam» called the hadith and the Sunnah as satanic bid'ats having nothing to do with the Prophet (pbuh). According to the author, the hadiths and Sunnah are based on assumptions, but the Qur'an contains all the points up to the smallest issues. Khalifa had come to the conclusion that the Qur'an is the only source that Muslims should refer [5, p. 4–58].

One of the most prominent representatives of Quranists in the modern era in Egypt is Ahmed Subhy Mansour. Subhy Mansour, a teacher at Al-Azhar University, was dismissed from the University in 1980 as he opposed traditional Islamic thought. Subhy Mansour, who then moved to America and contacted with Rashad Khalifa, is now known as the leader of the Quranists in Egypt [7, p. 199]. Subhy Mansour, who works mainly through the Internet, describes the concept of «Ahl al-Qur'an» on the website as follows:

«Ahl al-Qur'an» is the name of an organization uniting around everyone who believes in it: «The Quran is the only source of Islam and Islamic Sharia. In the Qur'an, nothing was missing from the Muslims' needs. The Qur'an was sent to explain everything, because the Qur'an is the law of Allah, and the last Prophet Muhammad was his messenger» [3].

Like Rashad al-Khalifa, Subhy Mansour considers the Qur'an the only complete and perfect source of the Sharia that explains itself and covers everything that human beings need. According to him, the Prophet had not given any explanations and only fulfilled the Quranic verdicts, and the Qur'an is just the Prophet's (pbuh) Sunnah [13, p. 23–27].

There is deep divergence of opinions in a number of issues among the different formations of the Quranist movement and other Muslims, as well as the Quranists themselves. The tafsirs and views of Subhy Mansour, Binnur, al-Mahdavi,

Shahrūr, Sharif Hadi, Ahl al-Zikr, Muslim Hanif differ greatly that there is no point in connecting them except the Qur'an. For example, Dr. Subhy Mansour emphasizes in particular such issues as the free ijtihad and deep thinking in Qur'an, Ahl al-Zikr – the tafsir based on arithmetic and abjad and Saleh Binnur – on inspiration and Dr. Shahrūr – on linguistic sources. There is deep controversy in tafsir of the verses and interpretation of the fiqh. The divergence of opinions among the Quranists is so deep that even some of the Quranists regard it as confusion [17, p. 67]. Thus, the Quranists who claim to have a clear explanation of each point in the Qur'an have come to different conclusions in terms of the form of prayer and number of prayers. For example, Subhy Mansour based on verse 38 of the Surah (chapter of the Quran) «al-An'am» (We have not missed anything in the Book (Qur'an), explaining that there was no need to talk about prayer in detail in the Qur'an, grounded it so: «If Muslims had problems in such matters, then God would have explained these moments in detail» [19, p. 52].

Unlike Subhy Mansour, a big group of the Quranists, including Abdullah Chakralawi tried to prove the idea of explaining of prayer in details in the Qur'an. Muhammad Tawfiq Sidqi, another prominent representative of the Quranists, had different ideas on the prayer. Sidqi, who by referring to verses 101–104 of the Surah «an-Nisa» tried to justify that there was no need to apply to the Sunnah in addition to the Qur'an to determine the details of the prayer, stated that the number of important prayers in particular cases was two. The author emphasized that if the Prophet (pbuh) performed the daily prayers more than twice it was a merit in God's sight, and that to perform more prayers was the Muslims' own will [16, p. 206]. Daniel Brown also notes that the Quranists cannot even solve a simple matter like the prayer by referring to the holy book only and arrive at contradictory conclusions.

Muslim scholars and researchers also blame the Quranists for the directing people to wrong side in the interpretation of the divine book and religious verdicts instead of the deep sense recommended in the Qur'an, and making the Qur'an, which has to guide the people's thoughts, dependent on human sense. They believe that not to use the Sunnah in the interpretation of the Qur'an, basing on rationality rather than true explaining of the verses, and the attempts to adduce evidence to their subjective opinions from the Qur'an to be an ungrounded approach. They stated that such approach will further aggravate the disagreements between the Muslims and instead of uniting them around the Qur'an, even will destroy the performance of basic rituals.

Conclusion. Thus, the activity of the Quranists that emerged as part of the reformist movements aimed at the liberation of the Muslim world from stagnation and recession, further deepened the divergence of the opinions and widened the split in the Islamic world.

Substantial differences both in ideological and political areas had emerged between the movements calling to Qur'an covering the period from the late 19th to the first half of the 20th century, and the Quranism trends at the subsequent periods. The reformists calling to return the Qur'an did nothing more differing from the traditional Islamic outlook, even though they called for the purification of the Islamic religion from the unreliable hadiths and the rooted bid'ats. Although they were critical in regard the hadith, did not reject the Sunnah totally, but rather supported the hadiths to

be corrected. Unlike them the Quranists, just being content with the Qur'an, on the whole, are against the referencing to Sunnah as a source. They see the Qur'an as the sole source for religious rulings and do not accept the use of *tafsir* in the interpretation of the Qur'an and the credibility of all the reliable hadith collections in the religion remains undecided for them. The main difference between them and the traditional religious thought is that the Quranists has a tendency to positivist scientific methods, to relate many terms in the Qur'an, including jinn, angel, etc., with science and try to relate their interpretation within the framework of accepted scientific methods. Modern followers of the Quranists have attempted to do changes in some basic attributes of religion, namely women's praying without head kerchiefs, women to be imams to men during prayer and so on. Some branches of the Quranists have even claimed that Muslims should be praying in the face of Jerusalem, not by Mecca. All these circumstances led to the accusation of the Quranists by their opponents to be a Western project, used as a tool by majority of despotic Muslim rulers and abandoning religion.

References

1. Afgani, Cemaleddin-Abduh, Muhammed, el-Urvetü'l-Vüska, trn. Ibrahim Aydın, Istanbul, Bir Yayıncılık, 1987.
2. Ahmad, K. (1997). Hadith: A Re-Evaluation. Tucson, AZ: Monotheist Productions International; 1997.
3. Ahl-alquran.com (2007). About Us. 23.07. 2007 from: <http://www.ahl-alquran.com/English/aboutus.php>.
4. Akyol, Kanlıdere, Türkiye Diyânet Vakfı İslâm Ansiklopedisi, c.X, İstanbul, 1994.
5. Boynukalın Mehmet, Dini hükümlerin kaynağını Kur'an ile sınırlandırma eğiliminin fıkıh usulunun kaynak anlayışı açısından değerlendirilmesi (İSAM), İstanbul, 2010.
6. Brown, Daniel, Rethinking tradition in modern islamic thought, New York, 1996.
7. Düzenli Muhittin. Hadise yönelik rasyonalist yaklaşımlar Ehl-i Kur'an örneği // Ondokuz Mayıs Üniversitesi İlahiyat Fakültesi Dergisi, sayı: 33, 2012.
8. Karaman Hayreddin. «Efgâni» maddesi, Türkiye Diyânet Vakfı İslâm Ansiklopedisi, c.X, İstanbul, 1994.
9. Mertoglu, Suat, Doğrudan Doğruya Kur'an'dan Alıp İlhamı: Kurana Dönüşten Kur'an İslamına, Divan: Disiplinlerarası Çalışmalar Dergisi, XV/28, İstanbul, 2010.
10. Musa, Aisha Y. The Qur'anists, Religion Compass 4/1, 2010.
11. Mutaharri Morteza, Barrasi-ye ecmali az nahzatha-ye eslami dar sad sale-ye akhir, Tehran, 1390.
12. Öztürk Mustafa, Çağdaş İslam düşüncesi ve Kurancılık, Ankara Okulu Yayınları, Ankara, 2013.
13. Öztürk, Mustafa, Neo-Seleflilik ve Kur'an –Reşid Rıza'nın Kur'an ve Yorum Anlayışı Üzerine–, Ç. Ü. İlahiyat Fakültesi Dergisi, Cilt 4, Sayı 2, Temmuz–Aralık 2004.
14. Roushanzamir, Mohammad Ebrahim, Jarayan shenasi-ye quranbasandegi, Tehran, Soxan, 1390 sh.
15. Sibai Mustafa, İslam Hukukunda Sünnet / trn Edip Gönenç. İstanbul: Evs Yayınları, 1981.
16. Sidqi, Toufiq, Al-Manar, Al-Islam huva al-Quran vahdahu, 1906/206.
17. Sini, Sayid Abdullah, Quraniyyun ya monkeran-e sunnah, Tehran, Marifat-e kalami, 1389/4.
18. Sönmez, Mustafa. «İslam Modernizminin Doğuşu ve İki Önemli Temsilcisi». Atatürk Üniversitesi İlahiyat Fakültesi Dergisi. 18, 2002.
19. Subhi Mansur, Ahmad, Al-Quran kafa masdaran lil tashri al-islam, Beyrut, Muasisatul intishrai al-arabi, 2005.
20. Türköne, Mümtazer, Cemaleddin Afgani, Ankara, Türkiye Diyânet Vakfı Yayınları, 1994.
21. Çalışkan, H. Merve «Abduh and his place in classical Islam modernism» Conservative Thinking, No.47, 2012, Ankara.

*Джафарлі Д., дисертант, Інститут Сходознавства
ім. акад. З. М. Буніятова Національної Академії Наук
Азербайджану (Азербайджан), matlabm@yandex.ru*

Активізація руху кораністів в Єгипті в XIX–XX століттях: історичний підхід

Період суспільно-культурної трансформації на Близькому Сході в кінці XIX – початку XX століть тісно пов'язаний і асоціюється із зародженням безлічі релігійних та ідеологічних течій в регіоні. Об'єктом дослідження цієї статті є аналіз історичних умов і факторів, що обумовили процес зародження в Єгипті в зазначений період, руху кораністів (ар. куранійїун). З цією метою автор залучив до роботи первинні джерела і відповідну наукову літературу і широко досліджував ідеї найвідоміших представників руху. Також особлива увага приділяється подібності і розбіжності аспектів ідей, які розповсюджуються різними течіями, в загальному контексті і руслі руху. Підсумовуючи наукові результати дослідження, автор особливо акцентує увагу на існуванні принципових відмінностей між закликами засновників руху кораністів в Єгипті XIX століття звернутися до Корану з метою вирішення проблем мусульманського світу і ідеями, поширеними єгипетськими кораністами в XX столітті.

Ключові слова: куранійїун, повернення до Корану, Єгипет, Сунна, хадіс.

* * *

УДК 94:316.323(81)«2003/2011»

Мальований О. О.,
кандидат історичних наук, доцент, Національний
педагогічний університет ім. М. П. Драгоманова
(Україна, Київ), kattystaranchuk@gmail.com

Старанчук К. В.,
магістрантка факультету історичної освіти,
Національний педагогічний університет
ім. М. П. Драгоманова (Україна, Київ),
kattystaranchuk@gmail.com

СОЦІАЛЬНО-ЕКОНОМІЧНІ РЕФОРМИ В БРАЗИЛІЇ В РОКИ ПРЕЗИДЕНТСТВА ЛУЛІ ДА СІЛВИ (2003–2011 РР.)

Аналізується історичний досвід соціально-економічних реформ в Бразилії за президентства очільника найвпливовішої лівої партії країни «Робітничої партії» – Луїзі Інасіу Лулі да Сілва 2003–2011 рр. Висвітлюються особливості та механізми пошуку шляхів реформування соціально-економічної політики Бразилії з метою забезпечення економічного зростання та вирішення ключових соціальних проблем країни.

Ключові слова: соціально-економічні реформи, соціальна політика, соціальна нерівність, бідність, економічне зростання.

На сьогодні Бразилія – країна-гігант за своїми людським і природним ресурсами, рівнем і темпами розвитку економіки, науки і техніки, за роллю в регіональних і світових справах є помітним гравцем в сучасному світі. Разом з тим, Бразилія, незважаючи на потужний економічний потенціал є країною, яка значно відстає від світових лідерів розвитку через актуалізацію ризиків соціально-економічного розвитку, характерних, в першу чергу, для країн, що розвиваються, в тому числі голод, безробіття, високий рівень корупції, низький рівень життя, відставання в технологічному розвитку і т.д.

У зв'язку з цим проблематика механізму вирішення нагальних соціальних проблем та пошуку адекватних шляхів підключення і адаптації країни до світового ринку в умовах глобальної економіки, досягнення внутрішньої стабільності є одним із актуальним напрямків історичних та економічних досліджень.

Завдання сформульованої теми дослідження полягає у тому, щоб проаналізувати особливості соціальної політики президента Лулі да Сілви (2003–2011 рр.),