



INVESTIGATION OF THE PROBLEM OF ARAB-MUSLIM CULTURE BY RUSSIAN INSTITUTES OF ISLAMIC STUDIES AND ISLAMIC SCHOLARS FROM THE END OF THE 19TH TO THE MIDDLE OF THE 20TH CENTURY

Mirdjalalova Ezoakhon Ramazon qizi,

PhD student

International Islamic academy of Uzbekistan

<https://orcid.org/0009-0000-1747-0066>

+998935668468

ezoza1993@mail.ru

Article history:	Abstract:
Received: 7 th January 2024 Accepted: 6 th March 2024	Islamic studies in Russia from the end of the 19 th to the middle of the 20 th century went through several stages of development. At the beginning of the century, before the 1917 revolution, Islam was the second largest religion in the Russian Empire. The authorities supported Muslim culture, including book publishing, printing, the Hajj and the education system ¹ . However, there were also conflicts, especially based on land relations between Muslims and Christians, as well as ideological disagreements. After the October Revolution and the establishment of Soviet power, the position of Islam and Islamic studies in Russia changed dramatically. Religious institutions were subject to repression; many mosques were closed or repurposed. At the same time, during the period of Soviet power, new approaches to the study of Islam were formed, including through the prism of Marxist-Leninist ideology. Since the end of the 20 th century, especially after the collapse of the Soviet Union, Islamic studies in Russia received a new impetus for development. Interest in the study of Islam as a religion and sociocultural phenomenon has increased, the number of publications and studies related to Islam and the Arab-Muslim world has increased, which makes this article relevant in addressing the issue of Russian source studies of this period.

Keywords: Islamic studies, development, Arab-Muslim world, culture.

The study of Russian Arab-Muslim culture among foreign researchers has two sides to discuss. The first side adheres to Western-centrism, while the other is more inclined towards the East. Both of these discourses are relevant in modern historiography, since in the scientific debate of the dilemma we can identify the truth of the hypotheses by comparing the available facts. In this work, issues of Russian Islamic studies on the subject of Arab-Muslim culture should have been included, if only because this country, the Russian Federation, was considered the most "eastern-western", essentially an independent civilization in the world. That is, in the territorial and ideological sense of the word, Russia was previously seen with two discourses of concepts about one thing. As American Islamic scholar Allen Frank once noted, despite the obvious opposition that divided the two latter schools during the Cold War, they have more in common than differences [18:7]. Due to the fact that the research topic covers the period from the end of the 19th to the 20th century inclusive, a relevant approach is appropriate here in considering the works of prominent minds and groups of Islamic studies related to this chronological period, based on the promising method, the method of system analysis and the method of updating the problem. The relevance of this topic is due, among other things, to those events that have changed relations throughout the world in the assessment of Russia and the West, and have consolidated Muslims. Today, the Western vector of development of post-Soviet Russia has been replaced by an anti-Western one. After the Pugachev uprising, Catherine II expanded the right to freedom of religion for Russian Muslims. The basis of her policy of tolerance can be seen in the Decree of Catherine II of June 30, 1773, which was called "On



Tolerance of All Religions”¹. In order to regulate relations with the population with a significant Muslim faith, in 1810 it led to the creation of a special bureaucratic structure, which later, in 1832, became the Department of Spiritual Affairs of Foreign Denominations of the Ministry of Internal Affairs [19: 202-226]. In the next century, during the first ten years after the revolution, the Soviet government treated Islam more tolerantly than other traditional religions. Many aspects of the USSR’s policy towards the Muslim population of the country were controversial, but one cannot ignore the fact that “Sovietization” contributed to the modernization of the entire society, the expansion of education and social guarantees, the beginning of the formation of civil consciousness and legal culture among Muslim peoples, some of which were still at the feudal stage of development. As a result, all these events contributed to laying the foundations of a unique Christian-Muslim Russian community [21].

The most significant scientific information about Arab-Muslim culture at the end of the 19th-20th centuries on the territory of Russia is concentrated in archival materials of the highest government institutions of the Russian Empire:

1. Legislative sources (imperial legislative acts, Decrees, Regulations, Manifestos, “Highest Orders”, draft legislative acts - rules for managing the spiritual life of Muslims)

2. Office documentation [5:138-178] (reports, circulars on Islam, conclusions, certificates, memos, reports, etc.) During the period of the brutal dominance of communist ideology and militant atheism, scientific Islamic studies in the USSR, primarily in the capital of the former Russian Empire, Petrograd (from 1924 to 1991 - Leningrad), where the Academy of Sciences was founded and scientific oriental studies was born, was able to preserve the work developed by Russian orientologists of the past respectful attitude towards Muslim peoples, their history and culture and a strong interest in the written monuments of the East as the basis of scientific research. In this regard, mention should be made of such names as Academician V.V. Bartold (1869-1930), academician I.Yu. Krachkovsky (1883-1951), prof. A.E.Schmidt (1871-1939), prof. I.P. Petrushevsky (1898-1977) and others. The traditions of academic Islamic studies were continued by P.A. Gryaznevich (1929-1997), E.E. Bertels (1890-1957) and A.B. Khalidov (1929-2001), etc. The above authors carried out their activities in various manifestations of Arab-Muslim culture, which can include: history, literature, art, philosophy, spiritual values, etc. Although, in general, the negative attitude of the party authorities towards religion as an ideological competitor did not contribute to the development of scientific religious studies, including Islamic studies[2:6].

The last but not the least of the major Soviet orientologists in Moscow and Leningrad who specifically deal with the problems of Islam in Russia in the 20th century were Academician V.V. Bartold and Professor I.P. Petrushevsky. Academician Barthold limited himself to an empirical presentation of information about the beliefs and rituals of pre-Islamic Arabia, as is done to this day in special studies and textbooks. Not seeing the epistemological aspect of the problem of the emergence of religion as one of the ways a person understands the world around him and his relationship to it, V.V. Bartold could not see in the emergence of Islam a natural and logical stage in the evolution of the religious form of consciousness of the communal tribal society of Arabia. This society has already developed the main elements necessary for the formation of a new structure of religious consciousness. It was the presence of such a genetic connection that made possible such a rapid spread of the new religion among the pagan population of Arabia [2:87-90]. Then came a 40-year break. Undoubtedly, the research vacuum on this topic has gradually filled over the past 40 years. The role of pioneers here was played by Moscow Maghrebists. L.G. Landa published a book, the leitmotif of which was the recognition of the neglect of the role of Arab-Muslim culture in the history of pre-Petrine, imperial and Soviet Russia. At the same time, A.V. turned to the study of the political history of the post-Soviet Islamic boom. Malashenko and A.A. Ignatenko, who previously dealt with the Arab Middle East and North Africa of the 20th century. These and other Moscow Arabists first introduced Russian scholars to the problems and achievements of Western Islamic studies. Malashenko A.V. managed for the first time to collect and analyze Islamic periodicals and small-circulation publications of Muslim political parties, and Ignatenko A.A. – introduce Arabic-language electronic sources of Islamic Internet sites into scientific circulation. Ignatenko A.A. became the first to analyze in detail the Islamic rhetoric of radical parties and movements.

While noting the high professionalism and good knowledge of general Islamic realities of the Arabists mentioned above, one cannot ignore the mistakes of their work. Firstly, they all do not fully have enough knowledge of local specifics. There are no links to archives or field research. The least original is Landa's review work, which is essentially compilative in nature. [9:95-226]. However, here also should be mentioned that where the work, there is an error. If we stop and look in more detail at the historiography of Russia in Arab-Muslim historiography, we should highlight the work of the Bashkir historian and representative of the Russian Islamic intelligentsia Murad Ramzi “Talfik al-akhbar wa talkih al-asar fi vakai Kazan wa Bulgar wa mulu kat-tatar” (Reporting information and the increase of legends about Kazan, the Bulgars and Tatar kings), published in Orenburg in 1908 in Arabic. In his work, Murad Ramzi used advanced

¹ «О терпимости всех вероисповеданий»



techniques and methods of working with primary sources, principles of research structure, adopted by him from Russian and Western European scientists. His book is supplied with drawings, diagrams, tables and plans of historical places. Murad Ramzi uses statistical data and clarifies the role of the economic factor in the policies of the Russian government. All this allowed the author to reasonably criticize tendentious approaches to covering the history of Russian Muslims and Islam.

It's time to give an example from a work in which the author's thoughts are expressed in poetic form:

Study the stories of those who live in eternity,
Hope for something that will console you from adversity.
You will learn that the greatest of them drank the bitterness of troubles
And the misfortunes from which so many perished hearts.
* * *

When a person gains knowledge about people of past,
He will imagine that he has lived forever.
But consider that he lived only the end of his last,
If he retains only the best of memories [13:8].

The peculiar form of interpretation of data in the work entails a particular demand in the study of the creative heritage of Murad Ramzi. We can safely say that "Talfik al-akhbar" is considered a full-fledged historiographical source, in which one can see a complete picture of the formation of Arab-Muslim culture in Russia before the 20th century.

The only purposeful structure where a large-scale program for the study of Islam as a religion was adopted and the main directions of research were determined was the Leningrad branch (now the St. Petersburg branch) of the Institute of Oriental Studies of the USSR Academy of Sciences. Already in May 1980, an intersectoral group of Islamic studies was formed at the Institute under the leadership of S.M. Prozorov.

Arab-Muslim culture in Russian Islamic studies was considered to a greater extent as a philosophy corresponding to it. After all, Muslim philosophy can be considered as a more comprehensive and objective concept. If philosophy is the activity of human thought, then human activity is the sphere of culture. There is no need to succumb to the temptation of quibble, but to limit ourselves to the characteristics and scientific validity of source studies in the field of the Arab-Muslim world by Russian Islamic scholars of the 19th-20th centuries. These studies, in turn, in most cases are of a compilative nature. That is, the following works of this period in Russian Islamic studies do not have a fundamental basis in which Arab-Muslim culture is considered as such. Later works should be considered as an anthology manual in which there are special articles and translations collected for the first time under one cover. This is a later period, which essentially does not cover the periodicals under consideration. Accordingly, here we can say with confidence that the historiography of Arab-Muslim culture in modern times has been a new topic for study, which had not previously been examined in detail in the format of one monograph or book. It so happened historically that Soviet scientists came to the consideration of Arab-Muslim topics in a cumulative way, recognizing the features of Muslim, Arab, and then Arab-Muslim culture. Soviet Islamic historiography de facto studied this topic in essays, monographs, articles, dissertations in a very chaotic form. However, moving into the newest period of history, this pattern takes on a different form, in which one can see an already systematized Arab-Muslim culture in the Russian Federation [7:623].

It is noteworthy that in the arsenal of Russian Islamic studies there are the following works of a source study nature, which examine Arab-Muslim culture from different angles. This argument can be given by a fact from the collection of Bolshakov O.G.: During this time, many books appeared devoted to various aspects of Arab culture of the Middle Ages - Muslim ideology and Arab architecture, philosophy and poetry, ... - generalizing works and scrupulous monographs on specific issues, but in all studies of a historical and cultural nature, Arab culture is blurred into the broad concept of Muslim culture. What is noteworthy here is the fact that the Arab-Muslim concept of scientists of these centuries had no idea about the syncretism of cultural unities. And thus there were works that included the historiography of Arab-Muslim culture: Ignatenko A.A. [4], Novoseltsev A.P. [12], Filshinsky I.M. [16], Prozorov S.V. [14], Bartold V.V. [1], Frolova E.A. [17], Markova L.A. [10] etc.

Among the above authors, the work of Doctor of Philosophy Lyudmilla Artemyevna Makarova, who in the work "Science. History and historiography in the 19th-20th centuries" fully covers the problems of Arab-Muslim culture in more than one century. It is noteworthy that the author considers the idea of the book to have arisen as a result of reflections on the transformations in the non-Marxist historiography of science that occurred in the middle of the 20th century. as a result of the crisis of the positivist methodology of science. The climax of the crisis can be considered the beginning of the 60s, and its most striking manifestation in the historiography of science is the book by T. Kuhn "The Structure of Scientific Revolutions" [8] and the discussion that arose on its basis. Just as during the fundamental revolutions in the field of natural science, philosophical problems come to the fore and natural scientists to a certain



extent become philosophers, so in the crisis situation of the 60s, philosophical questions also acquired paramount importance in the historiography of science. The monograph examines the ways in which historians interpret the social aspects of science, as well as the nature of the development of science from the point of view of such properties of this development as progression, cumulativeness, continuity, and revolutionism. A modern formulation of the problems of sociality in the historiography of science is given in connection with the study of revolutionary situations, creative processes, the personality of the scientist, the relationship between science and society, science and culture.

Thus, we have to admit that the widespread dissemination of Arab-Muslim culture played a huge role in the enlightenment of the peoples of Russia. And the original scientists and thinkers formed on local soil could compete with many eminent representatives of the Muslim scientific elite throughout Russia.

The coverage of the problem of Arab-Muslim culture by Russian institutions and Islamic scholars in the late 19th and early 20th centuries was important for studying this topic and expanding scientific knowledge about the Muslim population of Russia. It should also be added that the identified historiographical work in Russia during this period had an ideological vacuum in relation to Arab-Muslim culture. The sources identified above indicate that the dominant communist ideology, being supported by the leadership of the Soviet Union and the forces associated with it, was directly related to the course of action in terms of both culture and religion. This allowed for a better understanding of the history and culture of the Muslim community in Russia, as well as its interaction with other religious and ethnic groups.

REFERENCES:

1. Бартольд В.В. Культура мусульманства. «Леном». М.1998.
2. Бартольд В.В. Сочинения в 9 томах. Том VI. Изд. "Наука". Главная редакция восточной литературы. М., 1966. С.6.
3. Большаков О.Г. Очерки истории арабской культуры (V-XV вв)/ «Наука». – М.-1982. С.10.
4. Игнатенко А.А. В поисках счастья. Общественно-политические воззрения арабо-исламских философов средневековья. — М.: Мысль, 1989. — 255 с. ISBN 5-01-002154-4
5. Императорская Россия и мусульманский мир/ Сост. Арапов Д.Ю. С. 138-178.
6. История арабо-мусульманской философии: Учебник и антология// под ред. Смирнова А.В. – М.-2020. С.623.
7. История арабо-мусульманской философии: Учебник и антология// под ред. Смирнова А.В. – М.-2020. С.623.
8. К у н Г. Структура научных революций. М.. 1977.
9. Ланда Р.Г. Ислам в истории России. С. 95, 97, 133, 134,211,225-226
10. Маркова Л.А. Наука. История и историография в XIX-XX века. / «Наука». – М.-1987.
11. Научная библиотека диссертаций и авторефератов disserCat. <http://www.dissercat.com/content/islamskii-faktor-v-obshchestvenno-politicheskoi-zhizni-sovremennoi-rossii#ixzz48XAzB55I>
12. Новосельцев А. П. Христианство, ислам и иудаизм в странах Восточной Европы и Кавказа в Средние века // Вопросы истории. — 1989. — № 9. — С. 20–35.
13. Перевод выполнен Насыровой Н.Р. по Мурад Рамзи. Талфик ал ахбар ва талких ал-асар фи вакаи Казан ва булгар ва мулук ат-татар. Оренбург: 1908 г. С.8.
14. Прозоров С.М. Ислам. Историографические очерки. М.-1991.
15. Сам термин «фактор» (Большая советская энциклопедия) означает движущую силу какого-либо процесса, определяющего его характер или отдельные черты. «Исламский фактор» - это социально значимая деятельность субъектов ислама при условии, что они оказывают влияние на общество.
16. Фильштинский И. М. Очерк арабо-мусульманской культуры VII—XII вв. — М.: Издательство Академии наук СССР, 1971. — 258 с.
17. Фролова Е.А. Арабская философия: прошлое и настоящее. М.: Языки славянской культуры, 2010.
18. Frank A.J. Muslim Religious institutions in imperial Russia. The Islamic world of Novotuzensk district and the Kazakh inner horde, 1780-1910. Leiden-Boston-Koln, 2001 P.7.
19. Vladimir O. B. Islam in the Russian Empire// The Cambridge history of Russia. Camb., 2006. Vol. II. P. 202-226.
20. <https://ru.wikipedia.org/wiki/%D0%91%D0%BE%D0%BB%D1%8C%D1%88%D0%B0%D0%BA%D0%BE%D0%B2,%D0%9E%D0%BB%D0%B5%D0%B3%D0%93%D0%B5%D0%BE%D1%80%D0%B3%D0%B8%D0%B5%D0%B2%D0%B8%D1%87>
21. <https://ru.wikipedia.org/wiki/%D0%98%D0%B3%D0%BD%D0%B0%D1%82%D0%B5%D0%BD%D0%BA%D0%BE,%D0%90%D0%BB%D0%B5%D0%BA%D1%81%D0%B0%D0%BD%D0%B4%D1%80%D0%90>



[%D0%BB%D0%B5%D0%BA%D1%81%D0%B0%D0%BD%D0%B4%D1%80%D0%BE%D0%B2%D0%B8%D1%87](https://ru.wikipedia.org/wiki/%D0%9F%D1%80%D0%BE%D0%B7%D0%BE%D1%80%D0%BE%D0%B2,%D0%A1%D1%82%D0%B0%D0%BD%D0%B8%D1%81%D0%BB%D0%B0%D0%B2_%D0%9C%D0%B8%D1%85%D0%B0%D0%B9%D0%BB%D0%BE%D0%B2%D0%B8%D1%87)

22. https://ru.wikipedia.org/wiki/%D0%9F%D1%80%D0%BE%D0%B7%D0%BE%D1%80%D0%BE%D0%B2,%D0%A1%D1%82%D0%B0%D0%BD%D0%B8%D1%81%D0%BB%D0%B0%D0%B2_%D0%9C%D0%B8%D1%85%D0%B0%D0%B9%D0%BB%D0%BE%D0%B2%D0%B8%D1%87