

PLACE AND ROLE OF ISLAM IN REGIONS OF THE RUSSIAN FEDERATION, THE CAUCASSUS AND CENTRAL ASIA

2020.02.001. SERGEI FILATOV. MUSLIM COMMUNITY OF ST. PETERSBURG: TRADITIONS IN THE CONTEXT OF MODERN CHALLENGES // *Economic, Social, Political, Ethno-Confessional Problems of Afro-Asian Countries. Yearbook 2019. Institut vostokovedeniya RAN, Moscow, IOS RAS, 2019, P. 155–166.*

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Referring to the history of the issue, the author of the article notes that the majority of the Muslim population of St. Petersburg were Tatars since the very foundation of the city, enticed into the construction of the city by Peter I. Later, the Muslim population began to grow due to recruitment and to the 18th century the majority of Muslims of St. Petersburg were soldiers. A small group was merchants. Imam's functions were fulfilled by Tatars knowledgeable about Muslim religion. In the second half of the 19th century, there were more civilian Muslims than military ones. The predominant occupation of the Muslim population of St. Petersburg was small-scale trading and service.

With the growth of the Muslim community in the city, the question of mosque's construction came up in 1904, after a meeting with the Bukhar emir Seid Abdul-Ahad-Khan, Nikolai II allowed Muslims to get a plot of land in the capital for its construction. The mosque remained operating after the revolution until the summer of 1940. In the 1950s there were more than 40,000 Muslim believers in Leningrad and their numerous appeals led to the opening of a cathedral mosque for worship in 1956. In the second half of the 1980s, Leningrad had a small (compared to Moscow and other major cities in Russia) Muslim diaspora predominantly with Tatar population. Their high level of education was noted. The influx of migrants poured into this diaspora and adapted to urban life, as Tatars were more concerned with maintenance of their national rather than religious identity. Islam was treated as an element of national culture.

In the times of perestroika and after it, the city's Muslim community experienced violent turmoil. Imam Khatib Mahmudov, well known in the Soviet times, intensified his activities. He headed the al-Fatah community and created the city's first al-Fatah madrasah. Khatib Mahmudov cooperated with the Muslim Spiritual Authority of the Russian Federation. Since 2015, the community of the MSA of the Russian Federation in St. Petersburg was headed by Damir Mukhetdin, imam mukhtasib of St. Petersburg and Leningrad region. Changes also took place in the Cathedral Mosque of St. Petersburg. In 1994, Jagofar Panchееv (since 1978 imam khatib of the Cathedral Mosque of the city) broke with the Central Muslim Spiritual Authority of Russia and declared himself mufti and chairman of the centralized religious organization Muslim Spiritual Authority of St. Petersburg and the North-West Region of Russia (MSA of St. Petersburg). Jagofar Panchееv, with the support of the authorities, managed to build the second mosque in the city on Moscow Avenue. Most believers, who like a traditional historical mosque, go to the MSA of St. Petersburg. In 2012, Jagofar

Pancheev died and Ravil Pancheev his eldest son became the new mufti.

The alternative mukhtasibat (administrative unit of the Muslim Spiritual Authority) was headed by Damir Mukhetdin and his deputy Damir Husainov. Damir Mukhetdin lives in Moscow and regularly comes to St. Petersburg for service. Husainov lives in St. Petersburg and constantly runs the community.

After receiving higher spiritual education in Russia or abroad, the imams of St. Petersburg receive higher secular education at the Moscow State University or St. Petersburg State University and become certified Orientalists, director of the Hermitage M.B. Piotrovskiy (Program "Special in-depth study of the history and culture of Islam") usually undertakes leadership of their education.

Among clergy and activists of Mukhtasibat there is a hermeneutic attitude towards sacred texts. Insight of the Prophet's statements requires careful study of the conditions in which the Prophet's statement emerged, to whom, and for what it was said. Such an approach leads Mukhtasibat intellectuals to deny the xenophobic and cruel interpretation of the Quran, to replace it with more humane understanding. Damir Husainov is sure that the hermeneutic approach better reveals the essence of Islam, he also notes the secular nature of the Tatarian-Bashkir culture in St. Petersburg. The imam for St. Petersburg Tatars remains not a spiritual leader, but one of the preservers of the Tatars national traditions. Now the obsession of Tatars with culture and secular higher education is growing, and with religious education – not. The community grows considerably due to the influx of people of new nationalities for the Ummah of St. Petersburg – Russians, citizens of the Caucasus, Tajiks and Uzbeks. So "Tatarian" it can be called only nominally and in the sense that it continues Tatarian traditions and it is led by Tatars.

Mukhetdin's followers are associated with the Coordination Council of Muslims of St. Petersburg and Leningrad Region,

headed by an entrepreneur Shamil Mugattarov, who protects the interests of Muslim communities in courts and officials' offices.

The author notes that currently there are two officially recognized Islamic organizations in St.Petersburg - the Mukhtasibat of St. Petersburg and Leningrad Region, which is a member of the Council of Muftis and headed by Damir Mukhetdin and the independent Spiritual Administration of Muslims of St. Petersburg and North-West Russia, headed by Ravil Pancheev. Both organizations are run by representatives of the Tatar community. D. Mukhetdin's organization is characterized by greater intelligence, solidarity, and a tendency towards critical view of the creedal tradition. Pancheev's organization attracts much more believers, because it owns a huge and beautiful historical mosque, and relations with believers are dominated by a formalist approach. Deadly enmity is firmly established between the leadership and activists of both organizations. Pancheev's followers accuse Mukhetdin's ones of extremism, Wahhabism, terrorism and associations with the crime. Mukhetdin's followers accuse Pancheev's ones of immoral behavior, theft, indifference to the fate of the Ummah and associations with the crime.

Relations between these two Muslim organizations and the authorities developed variously. During the period of the governorship of Valentina Matvienko, the authorities had the same relation to both movements, under governor Georgy Poltavchenko, the authorities focused more on Pancheev. The new governor, Alexander Beglov, didn't show any policy towards Muslims.

Ravil Pancheev protects his independence from other Islamic centers and does not consider it possible to submit his muftiyat to any centralized organization.

Mukhetdin and Husainov consider themselves direct adherers of the jadids of the early 20th century, and following them they return to the principium of Islam. The jadids' ideas

now are continued by adherents of EuroIslam, which is rapidly developing and has more followers.

For the past 30 years, St. Petersburg Muslim community has faced the phenomenon of migration, when many other nationalities side with the Muslim community of the city and change its face. There is no reliable data on the number of ethnic groups that profess Islam, but Muslim leaders themselves say about 1–1.5 million ethnic Muslims living in St. Petersburg.

Examining the ethnic composition of the modern Muslim community of St. Petersburg, the author notes that the first new ethnic group which declared itself in the St. Petersburg Ummah was Russians, not from the Caucasus or Central Asia. Their main influx accrued to perestroika and the 1990s. Most Russian Muslims are intellectual God-seekers. Some have joined the Mukhetdin community and are the most active part of the faithful. Imams say that the community of Russian Muslims can be expected to do anything, as they are constantly gone too far in their sacred search. Officially recognized imams seek to stay away from the Russian Muslim community. They fear that the Russians will be accused of extremism, then those who cooperated with them will be punished.

Azerbaijani is an influential group among other Muslim ethnic groups. However, in religious life, they are unnoted. The Azerbaijani community is consolidated but little religious. On several occasions, the Azerbaijani attempted to organize an official Shiite community with their imam and mosque building, but it failed due to their insufficient activity.

Among the North Caucasus peoples, earlier than others, the problems of establishing their community were completely solved by the relatively small Ingush. The Ingushetia government concerned about settling the legal status of the community and registered it in the Mufti Council, and Ingush munity of the Mufti Council, headed by Damir Mukhetdin, now rents premises from Inentrepreneurs bought a large building for sacred services and events on Vasilyevsky Island. The author notes the paradox of

the situation, as the first "Tatar" comgush. The imam of the Ingush community Magomed Hadziev, chairman of the organization "Zikr," has been in charge of the mosque since 2007. He has spiritual and two higher secular education - economic and oriental ones (did the masters with M.B. Piotrovsky). Magomed Hadziev is irreconcilable with Salafites.

The author writes that now in St. Petersburg only three ethnic groups - Tatars, Azerbaijani-Shiites and Ingush completely solved their religious-ethnic problems. Representatives of other peoples in the North Caucasus and Central Asia are trying to seek solutions to their religious problems. The huge majority of these people moved to the city recently, are engaged in physically demanding job, their life is not arranged, many do not know Russian well and are poorly educated.

According to the survey, conducted by the author of the article, 15-25% of people from the north Caucasus and 10-20% from Central Asia remain for permanent residence in St. Petersburg. The rest, having earned a certain amount of money, return to their homeland.

Most of them do not have an opportunity to choose a mosque, and they go to the nearest one. If not to the nearest, then - to the central, the largest, beautiful and ancient. In areas of compact migrant residence sometimes there emerge small Muslim communities which are headed by immigrants from the same production environment including those with very radical views. Information about the detection of Islamic extremists by law enforcement agencies periodically appears in the media. Consulates of Central Asian states, representative bodies of North Caucasus republics and communities of migrants seek to divert all suspicions from themselves in associations with radicals. Therefore, all these communities and representatives, except Ingush, recognize only Ravil Pancheev's muftiyat and cooperate with it. In order to impede the activities of radicals, it was decided to appoint representatives of their spiritual departments (mainly secular people), to cooperate closely with

communities. The greatest activity of this kind is shown by Daghestan, and they achieved the greatest successes.

The Daghestan muftiyat since 2006 has its official representative Isagaji Osmanov in St. Petersburg, who in return closely cooperates with the authorities of the Republic of Daghestan. I. Osmanov runs the Islamic organization of Daghestan "Ishan," which exists under the Daghestan cultural center of St. Petersburg and bends to the muftiyat headed by R. Pancheev. I. Osmanov was appointed Pancheev's assistant. Members of "Ishan" gather for prayer in the Daghestan Cultural Center. Since 2017 in this unofficial mosque has been serving imam Ramazan Daud-Gajiev (in St. Petersburg he – Avar – is the only imam from Daghestan, but there are also Daghestan-imams in Vyborg and Gatchina). R. Daud-Ghajiev graduated from the Daghestan Islamic University (DIU) named after Sheikh Muhammad-Arif in Makhachkala and wants to continue his education at the Faculty of Oriental Studies in St. Petersburg University of M.B. Piotrovskiy. I. Osmanov and R. Daud- Ghajiev note the emerging obsession with to higher education of Daghestani and the beginning of the process of appearance of Daghestani intellectuals in St. Petersburg.

The largest and most active Islamic community from Central Asia is the Tajik community. The Tajiks are more conservative than the Tatars or Daghestani. They are fervently abiding to the appearance of believers, consider their imams better educated in theological disciplines and more pious. In the late 2010s, the Tajik community was allocated a warehouse on the Senna market, which was converted into a mosque. A Tajik imam Abdurahim served in it, who got education at home. He is the official assistant of R. Pancheev.

Believing Muslims of other Central Asian peoples do not have their permanent imams in the city. They are included in religious life organized by representatives of Tatars, Ingush, Daghestani, Tajiks.

In conclusion, the author concludes that there is a complex intertwining of religious movements and national interests in St. Petersburg Ummah. In St. Petersburg and other major cities of Russia, the Tatar-Bashkir Muslim subculture is joined not only by the North Caucasus subculture, but also by the Central Asian subculture as a result of migration. At the moment, an integral religious culture is being formed.

Author of the abstract – Elena Dmitrieva

2020.02.002. AYTEK KOICHUEV. ABOUT PREVENTIVE MEASURES OF RELIGIOUS EXTREMISM IN KARACHAYEVO-CIRCASSIA // *Islam i islamovedenie v sovremennoi Rossii (Book of Reports of Russian National Islamic Studies Forum "Islam and Islamic studies in Modern Russia," 27–28 September 2019). Makhachkala, 2019. P. 326–333.*

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The author of the article notes that growth of radicalism and separatism in Post-Soviet Russia was a consequence of weakening of government institutions, and destabilization of economic and socio-political situation in the former Soviet republics and became the result of activity of foreign intelligence agencies which placed emphasis on religious and ethnic factors, with the purpose of uniting the potential of national separatism and religious radicalism. The author gives as an example difficult public and political processes which began in the North Caucasus region of the Russian Federation which then developed into a full-scale war in the territory of the Chechen republic. According to the author, the sources of this tragedy and also surge in religious extremism and