

ISCKMC 2020**International Scientific Congress «KNOWLEDGE, MAN AND CIVILIZATION»****ISLAMIC UMMA IN THE ASIAN PART OF RUSSIA:
HISTORICAL VIEW**

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Abstract

This article is devoted to the study of the history of the development of the Islamic Ummah in the Asian part of Russia. The relevance of addressing this topic is since today the Islamic world is rapidly developing, which affects the processes of integration and communication of citizens of various faiths. The self-determination of a modern person is closely connected with socio-cultural and religious identity. Studies of the development of the Muslim Ummah necessarily involve an appeal to the historical and cultural aspects of its implementation. This article is based on the study of sources containing historical facts indicating the presence of the Islamic Ummah in the Asian part of Russia. Parallels are drawn between the information received about the Islamic Ummah and the historical events taking place in Russia. This research strategy leads to the achievement of a holistic understanding of the historical process of the spread of the Islamic Ummah and its development in connection with objective events and processes. The general trends of Islamization were identified in an appeal to the complex processes of development of the Ummah in the Asian part of Russia. The article shows that the distribution of Islam in the Asian part of Russia is proved by the uneven nature of the course of this process and the conditionality of social, political circumstances, and geographical features.

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Keywords: History of Russia, Islamic Ummah, Islamization, religious practices

1. Introduction

This article is devoted to the study of the history of the development of the Islamic Ummah in the Asian part of Russia. The relevance of addressing this topic is because today the Islamic world is rapidly developing, which affects the processes of integration and communication of citizens of various faiths. The self-determination of a modern person is closely connected with socio-cultural and religious identity. Religion influences the formation of the value system of citizens. Consequently, the study of the phenomenon of the Muslim Ummah makes it possible to reveal the potential of Islam in the reproduction and preservation of the value system of society. In Russia, Islam unites many dozens of peoples. The development of the Islamic Ummah of the North Caucasus is the object of many historical studies (Akaev, 2014; Kisriev, 2007; Kurbanov, 2013). However, the study of the spread of the Islamic Ummah in the Asian part of Russia requires the attention of researchers. Studies of religious practices necessarily involve an appeal to the historical and cultural aspects of their implementation.

2. Problem Statement

This study is due to the need for a holistic view of the history of the Islamic Ummah in the Asian part of Russia. The study of the history of the Islamic Ummah is necessary to identify the objective conditions and trends in the development of the Ummah in the Asian part of Russia.

3. Research Questions

- i. The investigation of the history of the Islamic Ummah involves the study of the following issues:
- ii. What are the conditions and trends in the development of the Muslim Ummah in the Asian part of Russia in the Middle Ages?
- iii. How did the Islamic Umma develop in the Asian part of Russia in the 15–19th centuries?
- iv. What are the conditions and trends in the development of the Muslim Ummah in the Asian part of Russia in connection with historical events in the 20th century?

4. Purpose of the Study

The article is devoted to the study of the historical perspective of the Muslim Ummah development in the Asian part of Russia.

5. Research Methods

This article is based on the study of sources containing historical facts testifying to the presence of the Islamic Ummah in the Asian part of Russia. Parallels are drawn between the information received about the Islamic Ummah and historical events taking place in Russia. This research strategy leads to the achievement of a holistic understanding of the historical process of the spread of the Islamic Ummah and its development in connection with objective events and processes.

6. Findings

In the era of the High Middle Ages, Muslims appeared in Russia. Complexities of the process of Islamization determined the appeal to the integrated processes of development of the Ummah of Siberia and the Far East. The archetypal choice of society explains the uneven distribution of Islam in Russia. Bukharaev (2014) considered that in the Asian part of Russia, the process of shifting society towards Islam proceeded very chaotically and was imposed by many political circumstances. The population of Siberia differed from the population of Western Europe, Central Asia, Russia, and the Volga region in those rich free citizens, professional merchant corporations, and artisan corporations were in small numbers. Only a small part of the local population could afford money circulation using imported coins with Islamic symbols and Arabic graphemes. Siberian coins were controversial (Adamov et al., 2008).

Variable natural and climatic factors influenced the processes of Muslim migration to North Asia. According to paleontological and ethnological principles, human existence and development depend on the natural habitat. Changes in nature lead to a transformation in the way of life of a person and society, covering the features of the worldview. Concerning the initial stage of the spread of Islam, several points of view have been formed. For example, Valeev (1993) believes that Islam came to the Asian region of Russia in the 10th century from the Volga region, Central Asia, and the Arab countries. The popularity of this hypothesis has increased since Islam became evident in the artifacts of that period.

However, the process of Islamization is not instantaneous. The borders of the territories where Islamization took place are changing. This fact draws attention to the historical view of the Islamization of Bartold. Bartold (1963) notes that in the X century the spread of Islam in the Northeast coincides with the borders of the Samanid state, which the Turks converted to Islam and became the Samanid abbots. However, there is some evidence for this connection. In the 10th century, the Persian traveler Abu Dulaf visited the lands of the Yenisei Kyrgyz and wrote about Gyryz-Khagkanand and the complex on Uibat. A tombstone (kayak) with an inscription in Farsi on the bank of the Khemchik River in the Republic of Tuva was found in 1194. In addition, a coin of 1320 from the city of Ezda was found on the Idzhim River (Kyzlasov, 1963).

The ancient scroll "Sachara" contains information about the burial places of Avila saints and the history of the Islamization of Siberia. Their first publisher was Katanov. Katanov (1904) translated the handwritten manuscripts and united them under one title "Sheikh Bahouddin shaikhlarning Garbiy Sibirdagi Dina Zhasoratlari". This title, translated from English, means "About the disciples of Sheikh Bagauddin about religious wars with the non-Slavic people from Western Siberia". The texts describe the campaign of 1394–1395. This data is consistent with other sources and circumstantial evidence but has not been conclusively proven. In these texts, there is a sacred number consisting of 366 sheikhs and 1700 warriors. However, this contradicts the indication of the Quran (1963), according to which there is no compulsion in religion.

That war was the only religious war in the history of Russia. This war proved the truth but forced the introduction into the religion leading to many deaths and losses. The traces of these events were reflected in legends that were similar to the legends of Central Asia. According to the legends, the name

of Bagauddin was closely connected with the developed culture of reverence and a two-day visit to his grave in Bukhara and was equal to Hadj (Kabdulvakhitov, 2014).

In the XV-XVI centuries, several new governments arrived, in which rulers invented the system that provided a certain monolithic character. Natural economic conditions influenced the rite components. It was difficult to do as-salat (five timed prayer) and as-saum (fast) in a local climate, which is characterized by an established way of farming in the conditions of a short summer and long winter nights. The contemporary of Kuchuma, Seifi Chelebi, mentioned this circumstance (Sultanov, 2003–2004).

Miller (1750) wrote that in those days many people were forced to be circumcised by Mohammed's law. If they did not do it voluntarily, those people who refused, lost their lives.

Sobolev (1994) wasn't right in the statement that the border of Siberia Khanate spread north to Ob bay, so this is not confirmed by any of the sources.

The beginning of the XVIII century marked the following. As the Russian Orthodox Church intensified its oppression of Muslims, its missionary activity was broadened. For example, Muslims were allowed building mosques not less than 500 sazhen away from an Orthodox church. All participants that brought Metropolitan Filofey to force people to turn to Christianity increased the confrontation. There was evidence that there were statements like this: Muslims come to newly christened people and under orders on behalf of their leader, Sabanak, burnt churches, killed priests and junior deacons, dropped crosses down (Ogryzko, 1941; Puzanov, 2013).

Nomads traveled to fortresses and settlements for trade and exchange. When the nomads got used for a sedentary lifestyle, they increased the Ummah. It was established that among the tradesmen found in the journal of the Zelensky Indictment Court were retired military Tatars (Andreyev, 1998).

The foreigners have treated the first yasak, then as pagans. Missionary expeditions were carried out; new laws were passed stimulating them to convert to Christianity, limiting Muslims' rights. These actions created disagreements. After the work of "Ekaterina's commission", Islam was avowed as an "endurable" religion. Imams gained the support of the authorities, as they were included in the Table of Ranks. In 1782, the tsarina ratified the "Model project of the mosque for Siberia" and was ordered to build them in the fortresses on the Orenburg and Siberia lines. An order was signed in 1788 to appoint an official board, namely Orenburg Mohamed Spiritual Assembly (OMSA). Siberia was also under its jurisdiction but the number of Muslims there was going down due to immigration from 1718 to 1795. The quantity of Russians was increased by 2.4 times (Kabuzan & Troitskiy, 1962).

Only a few people like Abdrahmanov went to participate in the Great Patriotic War in 1812. Merchants-Muslims of Siberia were giving money to support warriors (Mukhetdinov, 2007).

From the 1820-s, Siberians were able to perform Hadj, which before was «postponed». Contacts of the believers were active, including Sufis. They began to get literature and ritual goods from Central Asia, Near East, and India. By changing their own attitude, the authorities were able to control the life of the followers of "Mohamed's confession". In 1822, the statutes were important for the government and people since they stated that it is impossible to create hostility, but it is necessary to build a mutually beneficial system for the coexistence of people of different ideologies, including from the position of law.

In those days, it became possible to separate rational and irrational disbelief, and theoretical and practical atheism in real life in Asian parts of the country.

According to the Statutes, the rules of the execution of punishment were instituted. That is why “remote and not very distant places” were formed where settlements were full of convicts. Sometimes they sent exiles to join law-abiding coreligionists for “reforming” (Dulzon, 1956). Followers of Shiism and other mazhabs, as a rule, convicts, stuck to the rules of the local curacy.

It was complicated for subjects of the law to compromise. According to Semenov-Tyan-Shanskii, Siberian authorities were making a big mistake by forcing Kyrgyz people to convert to Islam. They hadn't lost their ancient shaman beliefs yet and had little knowledge about the lessons of Mohamed, however, the authorities were providing sultans of the Kyrgyz people and settlements with Tatar mullahs from Kazan (Semyonov-Tyan-Shansky, 1946).

In 1868, the Kazakhs of the Siberian frontier were excluded from OMSK for political reasons. In this regard, the restriction of religious freedom and the restriction of the clergy can be interpreted as persecution of Muslims and religious intolerance. This circumstance created problems in the field of interaction of Russian Muslims with neighboring Muslim countries of East and South.

The environment influenced the trends and the nature of integration, while the legislation was a limiter of the norms of the use of adat and Sharia. Meanwhile, the government and the Russian Orthodox Church sought to convert Islamic Muslims and pagans; therefore, they created the Altay sacred mission. Moreover, the bigger Kazakhs' society was becoming on Altay, the more intensive Christianity became. Tatars from Kazan, Bashkiria, and Caucasians were exiled. However, after serving their sentence, in 1822, they remained in the Yenisei and Irkutsk provinces, the Trans-Baikal, Yakut, and Amur regions. Because of migration, new congregations were formed. As a result, they had representatives from the Hanafi, Mazhab, and Shiite groups (Kirillov, 2007).

In the post-reform period, the region was becoming attractive with possibilities of personal prosperity. A portion of migrants began to work as wageworkers, agriculturists, and beekeepers. However, there was a return migration too, namely from the east. For example, at the beginning of the XX century, there were more than ten Muslim families from Eastern Siberia and The Far East in Tomsk. There was a new proletarian sector of Muslims forming in Sudjensk and Anjersk Kopi (Blinov, 1982).

The socio-political activity of Muslims in the Asian part, and in the Russian Empire is connected with the Manifesto written on 17.10.1905. It proclaimed freedom of unions and religion. Because of this, the Muslim elite began to participate in the political life of the country. Charitable, cultural, and economic societies have emerged. The emergence of such societies has also been associated with djidadizm (Shakurov, 2007).

Ibragimov from Siberian Bukhara became the all-Russian leader in 1904–1906. He joined the organization, held a conference of mullahs, and was a co-author of the program «Ittifak Al-Muslimin» Party which consisted mainly of cadets. Mus-Faction of the State Duma was based on this Party (Shakurov, 2007).

The Asian part of Russia became a place of accommodation for refugees and captives, including Turkish men, who were allowed going to the mosque on Fridays (Sibgatullina, 2008).

Regulations of the Soviet Power lasted until the spring of 1918, later in the summer, Asian parts of Russia were involved in Civil War, which separated Muslims into different political camps. Some of them demanded National-cultural autonomy; they were ready to fight against the Bolsheviks. The government was for the “united and undividable Russia”; their answer was that the problem would be solved by Constituent Assembly. Despite their appeal, most Siberians denied the idea of gazavat.

The political orientation could change. For example, Bashkir units initially fought on the side of ataman Dutov. Later they fought on the side of Kolchak. At the beginning of 1919, they chose the side of the Red Army. The initiative of the reconfiguration belonged to Balidi. The followers of Kurbangaliev remained with the government of Kolchak. During the Siberian Army retreat, many people from Bashkiria were included in the “Horse Guards of Mohamed” (Kuznetsov, 2009). Families of merchants and their clerks, intellectuals, and Ministers of religion were retreating too, for example, 500 mullahs were evacuated through Omsk. In Zabaikal, some Muslims supported ataman G. Semenov. After his defeat, they had to migrate. As a result, a new Bashkir-Tatar group was created in China and Japan. For a long time, people of this group were hoping for revenge (Yunusova, 2003).

The first half of the 1920s for the Bolshevik Party and the Soviet authorities was marked by a cautious policy in opening the organization to the original descendants of Muslims and Muslim believers. This fact was reflected in the names of local communistic organizations and power structures like “Muslim” kindergartens, orphanages, schools, clubs, and technical schools. Despite their name, they were not religious.

Some of the followers of Islam remained to be an Absolute truth for their believers, but authorities were drawing attention that there were persons among them, especially the old generation, who did not think there should have been a division into classes and war between classes. For weaken control over the mindset of Soviet organizations, former and present ministers of Islam were expelled and later their children were expelled too.

During the time of the Patriotic War, the power realized that old politics did not break the courage, even though NKVD Agencies still were detecting “ex-mullahs”. In addition, Muslims showed examples of patriotism: Heroes of the Soviet Union included the secretary of the Karban mosque community A. Neatbakov, J. Eleusov from Gornyi Altay, a resident of Omsk I. Dautov, a resident of the Far East V. Gainutdinov, a resident of Tomsk F. Kamaldinov and others. Full Cavaliers of the Order of Glory became A. Mayamirov, M. Muhomedzyanov, and H. Yakin, who was saying his prayers before being attacked. Not only do they have hope in Allah but also those Siberians in the Turkestan battalion or the Idel-Ural battalion who got into the Wehrmacht: A. Seitov, Sh. Nigmatillin, E. Chenbaev, and others. S. Anikin from the Vagaisk district in the Tyumen region was a fellow fighter of M. Djalil. S. Anikin showed patriotism in such difficult conditions. Others went there because of their beliefs. One of them was F. Yagudeev. From October 1941, he was assigned to active troops SS (eingastz commando SS). Mullah, who graduates from the special schools, worked in “Muslim” subdivisions created by Hitlerites. They were publishing newspapers, of which one of them was “Gazavat” (Goldberg & Petrushin, 2011).

Imam M. Sadykov from Novosibirsk signed a petition of representatives of the Muslim Ministry to believers about the Nazi aggression (Odintsov, 1995). He claimed that faith in the great Allah under the spiritual protection of the great Prophet Muhammad would lead the people to victory. The conditions of

the war required a change in attitudes to faith and its institutionalization in Russia. The Russian authorities have decided to change their domestic policy in the field of religion. Regarding the development of the Ummah, the year 1943 is significant when the first community was registered in Novosibirsk. Based on the general tendencies, the number of religious people decreased. In the Novosibirsk mosques from 1959 to 1985. This number dropped by 50 %. The number of Muslims requiring the mosque to perform the ceremony of name-giving and the ceremony of Nikah was three times less (Lamin, 2009)

Activation of migration in the 1960s changed the structure of the Ummah. At that time, the development of natural resources and the construction of new industrial and agricultural complexes were carried out. These processes led to the redistribution of labor resources, which was accompanied by the processes of planned and initiative migration. Integration and assimilation processes have changed the alignment of ethnic groups, townspeople, and villagers. The problem of the correlation of traditions became acute those days. All Muslims gained bigger meaning for aboriginal Siberians did not celebrate Prophet Muhammed's birthday. It left a mark in culture, for example, in the way they were preparing regale and reading the Curran in memory of this holiday "Мәүлид бәйрәме хөрмәтенә уздырыла торган дини мәҗлес" [A religious feast held in honor of Mawlid] (Bayazitova, 2010).

The abolition of restrictions on rights has led to complex processes. For example, the desire for spiritual and social stability has led atheists to the ancestral religion, including Islam, or new confessions. On the other hand, the number of registered communities and groups of believers has increased. Some of them came here because of migration, which took the form of forced migration, external migration, external labor, illegal and internal migration. These were people who grew up in "Muslim" territories: a) from neighboring regions, b) from the former republics of the Soviet Union, and c) other subjects of the Russian Federation (Yarkov, 2013). As a result, large groups of migrants began to form, changing the ethnic landscape of their self-esteem, as some of them ended up in areas of Siberia and the Far East, where secular values dominate over religious ones.

The main methods of action of these people are a rush, psychological pressure, and accusation of evasion (Yarkov, 2015). They claim a special role in the communication of Muslims with Allah.

The expansion of knowledge went on without a critical attitude to the literature sent for foreign missionaries. Some people did not consider the historical division of the Ummah into madhhabs and the presence of local peculiarities. According to the program of the Hizb Ut-Tahrir al-Islam party banned in Russia at that time, "a Muslim is not free in his opinion". The way of self-organization (cells, nicknames, oath) characterized the "Hizbah", but their professions, social systems, and range of activities contradicted the Salafist directions. Their audio cassettes and videos, and later Internet messages, consisting of calls for the immediate creation of a caliphate, the actions of the authorities and co-religionists against extremism were perceived as a "war against Islam." Violence defended by them reduced boundaries of responsibility allowing terrorism "for the sake of Allah". This was not ethical or dogmatically acceptable.

Believers were using concepts of traditional Islam and Wahabism, but they were not always classified as right, which led to the breakage of the Ummah. The lack of dialogue has become one of the reasons for the crisis of the Muslim Ummah. Meanwhile, the main feature of modern cultural society is a

dialogue between secular authorities and religious associations. Since the 2000s, the Muslim Ummah of the Asian part of Russia has practically ceased to receive financial assistance from abroad for ritual needs and the construction of mosques. Muslims hoped for the inner potential of the Ummah, and its support by businessmen but these ideas were wrong (Yarkov, 2015).

7. Conclusion

The general trends of Islamization were identified in the appeal to the complex processes of the development of the Ummah in the Asian part of Russia. The article shows that the uneven spread of Islam in the Asian part of Russia is proved by the uneven nature of the course of this process and the conditionality of social, political circumstances, and geographical features.

The current state of the Muslim Ummah in the Asian part of Russia is largely due to the tragic events that occurred in the twentieth century. Representatives of the Muslim Ummah should raise the level of education, critical thinking, and media education to counter the threats and dangers that arise in our time.

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