

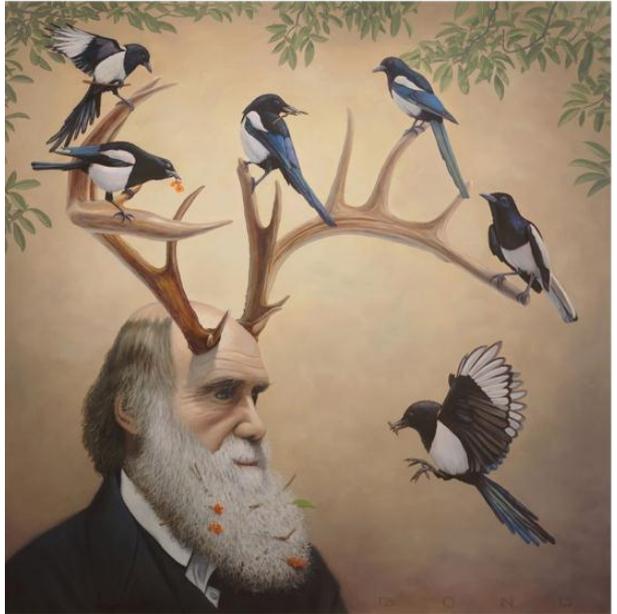
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# Muftis of European Russia and Siberia in the late XVIII-early XXI centuries

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## Abstract

The purpose of the article is to understand the mechanisms of the formation of the Muslim elite at the level of the Mufti Institute in the conditions of the growing importance of the Islamic factor in Russia via the methods of institutional analysis, problem and comparative history. As a result, the Russian Muftis both in the Imperial and in the modern period sought not only to secure this position for a lifetime, but also to transfer it

by inheritance. In conclusion, in the post-Soviet period, we see that the post of Mufti can again provide economic capital.

**Keywords:** Pierre, Bourdieu, Islam, religious, capital.

## Muftis de la Rusia europea y Siberia finales del siglo XVIII-principios del XXI

### Resumen

El propósito del artículo es comprender los mecanismos de la formación de la élite musulmana a nivel del Instituto Mufti en las condiciones de la creciente importancia del factor islámico en Rusia a través de los métodos de análisis institucional, problema e historia comparada. Como resultado, los Muftis rusos tanto en el Imperio como en el período moderno buscaron no solo asegurar esta posición para toda la vida sino también transferirla por herencia. En conclusión, en el período post-soviético, vemos que el puesto de Mufti puede nuevamente proporcionar capital económico.

**Palabras clave:** Pierre, Bourdieu, Islam, religioso, capital.

### 1. INTRODUCTION

#### *1.1. Relevance of a problem*

The study of the history of the Muslim Ummah of Russia is one of the key problems in modern Russian historical science. Moreover, not only Russian, but also in world science, there is a stable research interest in the stated topic. At a time when the flow of Muslim migrants to Europe is increasing and has already reached millions of people, the European scientists are trying to identify the best ways to form a tolerant Islamic community within the Christian world. For

Russia, the experience of coexistence of Christian and Islamic societies within one state is not new and has centuries-old traditions and institutions (ARAÚJO, HENRIQUES & MARTINI, 2018; BABAEIPOUR, SAHEBOZAMANI, MOHAMMADIPOUR & VAKILIAN, 2018).

The head of the Islamic community in Russia in Imperial, Soviet and post-Soviet is the Mufti. Before the collapse of the USSR Mufti of European Russia and the USSR was the only one. In the 1990s, the clergy of most regions of Russia held elections of their own Muftis. Nowadays the presence of more than 70 Muftiyats seriously undermines the unity of the Russian Ummah, complicates the dialogue between its various parts, creates problems in cooperation with state structures. Identification of the causes of the situation using the methods of historical knowledge will certainly contribute to the search and implementation of the most optimal ways to resolve the situation.

### *1.2. Purpose and research problems*

The purpose of the article is to understand the mechanisms of formation of the Muslim elite at the level of Muftis of European Russia and Siberia on the basis of the theory of capital of BOURDIEU (2005) under the conditions of the growing importance of the Islamic factor in Russia and in the world. The study involves three interrelated tasks. First, it is a scientific analysis of the reasons for the situation when in the period of the autocratic state, the Soviet one-party dictatorship

congresses at the choice of the Muftis of European Russia and Siberia did not occur. Secondly, the description of the process of regular elections of Muftis by the Spiritual departments of Muslims of Russia in 1917-1926 and since the beginning of the 1990s. Thirdly, the identification and explanation of precedents of the transfer of power of Muftis by inheritance.

## **2. MATERIALS AND METHODS**

The paper uses published sources, including the legislation, analytical works of leading experts on the studied problem. For the Russian methodology for the analysis of relations between the state and Muslim community the work of ARAPOV (2004), the system of state regulation of Islam in the Russian Empire is crucial.

In the works of the classic of Tatar historical science MARJANI (1900), the analysis of The Orenburg Mohammedan Spiritual Assembly and its Mufti's activities is given. The collection Islam and the Soviet state contains documents on the history of Islam, especially Turkic-Tatar in the Soviet period. In the study, we involved the works of the Muslim Spiritual Administrations' researchers. For the analysis of the activities of the Spiritual administration of Muslims, we used the data from their official sites: The Central Spiritual Administration of Muslims; the Spiritual Board of Muslims of the Russian Federation; the Spiritual Assembly of Muslims of Russia (SAZESH & SIADAT, 2018)

When writing the work, we used the principles of objectivism and historicism, which imply a modern assessment of the phenomenon under study. In this paper, methods of analysis and synthesis are used. The analysis assumes research of a source by consideration of its separate parties, properties, parts, that is an analysis of the historical phenomenon on certain components and their consideration. Synthesis is a way of studying the historical phenomenon in unity, the relationship of its parts, that is, the generalization of the data obtained during the analysis.

We have analyzed and synthesized various aspects of the elections and the appointment of Russian and Soviet Muftis. And also in the analysis of known historical events in the history of the Russian Ummah, we relied on the theory of capital Pierre Bourdieu. Religion and religious leaders play an increasingly important role in the modern world. P. Bourdieu analyzed this situation through the theory of capital, CASANOVA (2008) through the role of religion in society. The whole range of methods and approaches used allowed us to consider all aspects of the phenomenon in full (TOPRAK & KARAKUS, 2018).

### **3. RESULTS**

#### *3.1. The emergence of the institution of appointment of the Mufti of European Russia and Siberia*

On September 22, 1788, Catherine II created the only body uniting all Muslims of Internal Russia and Siberia — The Orenburg Mohammedan Spiritual Assembly. On this day, the Empress adopted a Decree On the definition of mullahs and other spiritual ranks of the Mohammedan law and on the establishment of a Spiritual Assembly in Ufa to manage all the spiritual ranks of the law, staying in Russia. The Akhun of Kargala Mukhammed-zhan Khusainov became the Mufti of all Muslims of Russia, excluding the Tauride region. M. Khusain died on July 17, 1824, three months after the resignation of minister A.N. Golitsyn, as a result of which the status of the Ministry of spiritual affairs and public education was changed. 132nd paragraph of the law on the Ministry said that Muftis are still elected by Mohammedans. However, Emperor Alexander I appointed Gabdessalyam Gabdrakhimov as Mufti of OMSA (YUNUSOVA, 2009).

### *3.2. The election of Mufti in Soviet state*

At the first all-Russian Muslim Congress on May 1917, the key moment that strengthened the independence of the clergy was the election of an independent Spiritual Assembly headed by the Mufti Galimjan Barudi, who was nominated for the post of Rais ul-Ulama at the III all-Russian Muslim Congress in 1906. On November 30, 1923 Peoples commissariat for internal affairs of the RSFSR approved The Charter of the Central Spiritual Administration of Muslims of the Russian Socialist Federative Soviet Republic (apart from the Crimea, Caucasus and Turkestan). The Central Spiritual Administration of

Muslims is elected by the Congress of clergy and parishes for a term of three years, consisting of a Chairman called the Mufti. After the death of Mufti Riza Fahretdin in 1936, the Congress was not convened. After the great terror of 1937, only the Central spiritual administration of Muslims located in Ufa was preserved, and in 1944 in the USSR there were four Spiritual administrations of Muslims.

In 1948, the IV Congress of the Central Spiritual Administration of Muslims changed the Statute and transformed it into the Spiritual administration of Muslims of the European part of the USSR and Siberia. After the death of Mufti Gabdurrahman Rasuli in 1950, the next Congress was not convened as well as after the death of Mufti Shakir Hiyaletdinov in 1974. In 1975 Abdulbari Isaev became the Mufti. In 1980 he resigned and was replaced by Talgat Tajutdin born in 1948. During these years, the election of new Muftis took place at a meeting of imams of several dozen mosques that remained in the district of DUMES.

In 1989, the processes began, which led largely to the elimination of the Soviet system of the religious organization of Muslims. On February 4, 1989 Mufti of Central Asian Spiritual administration of Muslims Shamsuddin Babakhan, the third in the dynasty of Babakhanovs Muftis, was removed. SADUM was divided along the borders of the Union republics, which became state borders in 1991. A little later began the division of a single Spiritual administration of Muslims of the North Caucasus (DUMSK), past the boundaries of the republics within the Russian Federation (SULAEV,

2009). Hundreds of clergy and Muslim parishes representatives took part in the V Congress of the DUMES in 1990. The most important decisions of the Congress of 1990 were the election of the Mufti for life and giving him broad powers in determining their composition (MUKHETDINOV & KHABUTDINOV, 2012).

### *3.3. The post-Soviet period, elections of Muftis: pluralism in action.*

Since 1992, the process of disintegration of the single CSAM begins. Most imams-graduates of Bukhara madrasah became Muftis. Ravil Gaynutdin and Talgat Tajutdin in early 2019 headed the first – the Council of Muftis of Russia and the Spiritual Administration of Muslims of the Russian Federation, the second one – the Central Spiritual Administration of Muslims (CSAM) respectively. On September 26, 2012, at the V Congress of the Regional Spiritual administration of Muslims (RDUM in Russian) of the Samara region, Mufti Vagiz Yarullin became the Chief qadi (judge) of the region in the spiritual rank of Mufti, and his son Talip Yarullin became the Chairman of the RDUM of the Samara region with the assignment of the spiritual title Mufti.

October 13, 2012, in Ufa hosted the next IX Congress of the (TsDUM or CSAM). Mufti Muhammad Talgatovich Tajuddinov is the Chairman of the RDUM of Republic of Bashkortostan in the CSAM. Tadjuddinov Muhammad from 2012 is also is the head of the

administration of CSAM. In December 2012, the Mufti of the Spiritual Administration of Muslims of St. Petersburg and the North-Western region of Russia Jafar Ponchaev died. Tajutdin appoints his son Ravil Jafarovich Pancheev as a Mufti of St. Petersburg. Soon, however, the Spiritual Administration of Muslims of St. Petersburg and the North-Western region of Russia went out of the CSAM.

In 2019, along with a number of other Spiritual Administration of Muslims, above mentioned Muftiyat of St. Petersburg is a part of the Spiritual Assembly of Muslims of Russia headed by Albir Krganov. It is characteristic that one of the Spiritual Assemblies in its structure – that is of the Khanty-Mansi Autonomous Okrug is headed by the Mufti Tagir Gabdulhakovich Samatov. His father Gabdulhak Samatov, in 1991-1998 was the main mukhtasib of the Republic of Tatarstan in the CSAM structure, and in 1998-2006, G. Samatov was already the Chief qadi of the independent Muslim Spiritual Administration of the Republic of Tatarstan.

#### **4. DISCUSSIONS**

Today there is no comprehensive study of the phenomenon of Muftis as leaders of the Spiritual administrations of Russian Muslims and the mechanism of their power transfer in science. Muftis of OMSA are analyzed in the monograph of (AZAMATOV, 1999). In Western science, the system of power of Spiritual Assemblies in tsarist Russia is presented in the work of (CREWS, 2006).

The legal space, the history of the CSAM - DUMES in the XX century, its Muftis and clergy are covered in the Islam and Muslims of the southern Urals in the historical and legal space of Russia. The history of the Tatar Muslim community in the Soviet period is given in Islam in the Middle Volga region: History and modernity. The processes associated with changes in the Spiritual administration of Muslims in Central Asia found detailed scientific analysis in Russia – Central Asia. Politics and Islam in XX - early XXI century. The history of the Spiritual administration of Muslims of the North Caucasus (DUMSK) is studied in the work of (SULAEV, 2009). The role of the clergy in the social life of the Tatars, the creation of new Muftiyats in the 1990s are described in the work of (MUKHAMETSHIN, 2005). The phenomenon of leaders changes in post-Soviet Muftiyats of Russia in the period of 1990-beginning of the 2010s is analyzed in the work the story of the Spiritual administrations of Muslims of Russia in the XVIII-XXI centuries of Muhitdinov.

## **5. CONCLUSION**

Despite a number of initiatives of officials and the Tatar Muslim community during the Russian Empire and the Soviet one-party dictatorship congresses for the election of Muftis of the European Russia and Siberia did not occur. In 1917-1926 and since the beginning of the 1990s, most of the Spiritual boards of Muslims of Russia hold regular elections of Muftis, which periodically end with a change of their leaders. The main exception is the Central Spiritual

Administration of Muslims, where congresses were not held between 1999 and 2012. A number of Some Muftis, the heads of OMSA-CSAM, from the second Mufti of OMSA of Gabdessalyam Gabdrakhimov, chairmen of regional Spiritual Administrations of Muslims seek to convey this position by inheritance. However, until the early 2010s, there were no such precedents, but they appeared in a number of RDUMs as part of the CSAM.

If we apply the provisions of BOURDIEU's (2005) theory of capital to the processes considered in the article, we see that Muftis, since the era of tsarist Russia, have been trying to convert their symbolic capital into political and often economic capital. The first Mufti of OMSA M. Husain has made the acquisition of the estate to pass to his son. The second Mufti of OMSA G. Gabdrakhimov tried to convey his position by inheritance, that is, to transform its achievements in the social capital of a sort. he era of OMSA sought to transfer power to their sons. The first precedent of the transfer of power to son arose in the SADUM in 1957, but this practice was abandoned there in 1989.

In the post-Soviet period, we see that the post of Mufti can again provide economic capital. In conditions of change of Muftis in a number of regions of the Russian Federation, it becomes clear the desire to ensure the transfer of power and capital by inheritance. In the 2010s we see a transition of power in the hands of sons in a number of the CSAM Muftiyas and those ones which separated from it in the 2010s. At the same time, in accordance with the legislation, congresses

are held. Another point of view that does not seem acceptable to us is that the transition of power in the Mufti is not possible. However, a number of precedents prove us the opposite, and such a transfer depends on the presence of the sons of the previous Muftis.

## **6. RECOMMENDATIONS**

The research material can be useful in the studies of the institutional history of the Spiritual administrations of Muslims of Russia, as well as in modern public discussions about the place of the Muslim religious elite in Russian society. The presented materials can become the basis for the writing of generalizing works on the history of national and religious relations of the Russian Empire, the Soviet Union and the Russian Federation. In the educational process – in the teaching of lectures on the history of the political and spiritual history of Muslim peoples, the history of certain regions with a significant Muslim population, on the history of Russia as a whole.

## **7. ACKNOWLEDGEMENTS**

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