

ISLAM IN RUSSIA: HISTORY, CHALLENGES, AND FUTURE PERSPECTIVE

**N. Hani Herlina¹, Husni², Omari Akhmedov³, Ilya
Kormiltsev⁴**

^{1,2} Institut Agama Islam Darussalam (IAID) Ciamis, Indonesia

^{3,4} Moscow City University, Samara, Russia

Abstract

This article discusses the dynamics of the development of Islam in Russia. By using a number of credible primary literature, the study in this study successfully described the development of Islam in Russia. The development of Islam in Russia cannot be separated from internal dynamics within the country and international dynamics globally. The political dynamics in the country have a significant influence on the development of Islam in Russia. The political dynamics of the Russian nation since the Bolshevik Revolution, the development of communism, and the dissolution of the Soviet Union have contributed significantly to the ups and downs of Islam in Russia. Meanwhile, the dynamics of international politics also have an important influence on the fate of Muslims in Russia, starting from the First World War, the Second World War, the Cold War, to the post-Cold War era now.

Keywords: Islam, Russia, History, Challenges

Introduction

The study of Islam in Russia is seen as very important, not only because both have strong ties, both historically and culturally. Both also hold very important positions in the current system of international relations in the future. Both entities, Russia and Islam, have long historical relations which, according to Robert D. Crews, have lasted more than 500 years (Crews, 1970). Because the two positions are very important,

the study of Islam in Russia will always have important and useful significance.

Socially, Muslims and Russians have a tidal relationship, where at certain periods Muslims get repressive treatment from the Russian authorities, but at other times the two are also not infrequently close enough. In 1920, for example, the pressure faced by Muslims occurred when the Bolshevik revolution occurred that the *waqf* property was transferred under the control of *krestkoms* (peasants' committees). The authorities began to close mosques, *madrasahs* and *maktabs en masse*. Many of them were transformed into non-religious institutions. In the late 1920s to the early 1930s over 1,200 Muslim clerics were executed, sent to the Gulag, or imprisoned (Salahbekova 2003: 30). Of a total of 1,468, 961 mullahs, and 552 of a total of 632 *qadis* refused to conduct their religious duties out of fear of Bolshevik repressions (Khanbabaev, 2010, p. 89).

But at other times, relations between the Muslim community and the Russian authorities were also not uncommon. As Robert D. Crews said that the reform projects of Igel'strom, Golitsyn, and Mufti Suleimanov expanded the roles of both the regime and Hanafi legal norms in the construction of an imperial family order for the tsar's Muslim subjects. But the more standardized rules of procedure introduced by these regulations simultaneously transformed how Muslims thought about law, and in ways that neither state nor clerical authorities could entirely contain. They created a new linkage between the mahalla and the tsarist bureaucracy, permitting laypeople to advance novel arguments about the divine law. Challenging the monopoly of the licensed clerics, they turned tsarist law and institutions into essential resources in the pious struggle to order their lives in accordance with Islamic law (Crews, 1970, p. 166).

The ups and downs of the relationship between the Islamic community and the Russian authorities, of course, are caused by many factors and variables. The ups and downs of

the relationship between the two can be influenced by historical factors, power, politics, security, foreign policy, social, cultural, economic, and others. In the view of Hunter, Thomas and Melikishvili, this long experience has marked many aspects of the cultural and political development of both Russians and the Muslims of Russia, including their collective identities and their national and religious myths and symbols (Hunter, Thomas, & Melikishvili, 2004, p. xviii).

In Hunter, Thomas and Melikishvili's view, the importance of Islam to Russia is due to both historical factors (Hunter, Thomas, & Melikishvili, 2004). According to them, this special significance of Islam derives from historic factors as well as from more recent developments. The large number of Muslims and the pattern of their geographical distribution within the Russian Federation, plus Islam's importance as an essential component of Russian Muslims' individual and collective identity and its significance for the social and political organization of Muslim societies, enhances its saliency. To these factors must be added the fact that Russia's neighbors to the south, both immediate and more distant, are predominantly Muslim. This reality means that Russia is vulnerable to developments within the Muslim world (Hunter, Thomas, & Melikishvili, 2004, p. xx).

The development of Islam in Russia

Russia has long had a strong connection with Islam (Dannreuther, 2010). The Tartar Islamic Community, for example, which is part of Russia, has ties to Islam for more than 400 years ago (Khurmatullin, 2010). Historically, Islam entered Russia in AD 992, when a group of ethnic Russians living in Siberia, known as the Bulgars, embraced it and then spread it throughout Russia. The Bulgar formally converted to Islam during the legendary visit of Ibn Fadlan, ambassador to the Caliph Abbasid Muqtadir (908 ± 32) to the Volga of Bulgaria (Yemelianova G. M., 2002). In 922 AD, the ruler of Bulgar, Almas Shilki, proclaimed Sunni Islam from the Hanafi school

as the official religion of the Bulgarian Volga. It is estimated that the number of Muslims in Russia is now more than 30 million, although statistics since half a century ago say the number of Muslims does not exceed 20 million. In fact, there are several republics in the Russian Federation where the majority of the population is Muslim, namely Tatarstan, Chechnya, Bashkortostan, Dagestan, Ingushetia, Kabardino-Balkaria, Karachay-Cherkessia, and others. At present, of the 12,537,954 population of the city of Moscow, as many as 14%, namely 1,755,313 are Muslim (World Population Review, 2020). Russian Muslims are divided into 14 administrative regions, located in two political geographical areas of Russia which are very conflict-prone. Six republics and one administrative region are in central Russia, bordering Kazakhstan; and seven other republics in the North Caucasus bordering Georgia, Azerbaijan, Armenia, Turkey and Iran.

According to the World Population Review, there are 9,484,805 Muslim populations in Russia, or around 6.5% of 145,920,077 million of the country's population (World Population Review, 2020), and is the largest minority religion after Catholic-Orthodox. Large Islamic societies are concentrated among minority citizens living between the Black Sea and the Caspian Sea: Avar, Adyghe, Balkar, Nogai, Chechens, Circassian, Ingush, Kabardin, Karachay, and many Dagestan citizens. In the central Volga Basin there are large Tatars and Bashkir residents, most of them Muslim. Many Muslims also live in Perm Krai and Ulyanovsk, Samara, Nizhny Novgorod, Moscow, Tyumen and Leningrad Oblast (mostly Tatars).

Russian Muslims are part of Soviet Russian Muslims, consisting of heterogeneous groups, they are totally different in ethnicity, language and culture and even they differ in their interactions with Islam in other countries. This diverse ethnicity is then accompanied by diversity of languages, and each language has many dialects. Arabic is taught in elementary schools and madrasas, its main purpose is to read the Qur'an

and understand its meaning. They cannot write and speak Arabic, except those who have received higher education. It is the same with Persian, which is another key to accessing Islamic sciences. In the early part of this century, Russian became a “language of understanding” among Soviet society (Mukhametshin, 2010).

Then broadly, Muslims in the Soviet Union were concentrated in Central Asia, namely in areas bordered by the Caspian Sea in the west, China in the east, Turkey, Iran and Afghanistan in the south. Each side is adjacent to Pakistan and India, but this is not a fact, because more than half of the Muslims in the Soviet Union already live in Central Asia. The rest spread throughout the Soviet Union, especially in Russia. In Russia, there are five Muslim autonomous republics that are predominantly Muslim, namely the Tatarstan Republic, the Dagestan Republic, the Bashkiria Republic (Bashkortostan), the Kabardino-Balkaria Republic, and the Chechen Republic, plus the Muslims in other republics with a majority Christian population, such as North Ossetia Republic, Mari El Republic, Udmurtia Republic, also in other republics where Muslims become citizens or form Islamic communities (Chandler, 2008).

The Spread of Islam in Russia

Islam entered Russia brought by Muslim Arab traders from the Caucasus region and arrived in Moscow from the north not from the south as some historians suspect, they argued that Islam came to Moscow from the south, as the easiest way for the merchant caravan movement. Because, Russian Cossack tribes who are trained to fight, have stood against the spread of Islamic Da’wah and the influence of Islam that crept into the heart of Russia. This then forced Muslim traders and preachers to cross the Central Asian step into Siberia, with the help of Tatars who had converted to Islam and were guided by a religious religion since the ninth century AD in their Kingdom, the Eastern Volga Kingdom of Bulgaria, now become their homeland.

This area had largely embraced Islam in the tenth century, and in the 11th and 12th centuries, Islam spread in the Ural region, now called the Republic of Bashkiria (Bashkortostan). Thanks to Muslim traders from Arab, Iran and Turkish Islam then spread to other parts of Russia. Today Muslims have become a new force around Russia, from Siberia in the north and northeast to the south.

Islam arrived in Moscow around 1200 AD, when it was the capital of the Muslim kingdom in the city of Kazan. At that time, Moscow was paying taxes to Kazan. Kazan remained the capital of the Muslims until 1552, when Russian Tsar Ivan succeeded in occupying and destroying Kazan, burning mosques, moving beautiful robes to the Moscow Kremlin and Red Square, which still exist today (Yemelianova G. M., 2002). Then he occupied the city of Astrakhan in 1556, Western Siberia in 1598, and at the end of the sixteenth century arrived in Muslim areas in Kabardino and Chechnya. From then on, Russians began their war against Muslims, they forbade Muslims from practicing religious practices and forced them to follow Russian customs and traditions. All of that was done in order to Russianize Muslims, if not said: convert them to Christianity. They treated Muslims cruelly, inflicting various tortures, seizing their wealth and introducing punitive laws to force local residents to reject Islam. However, they did not succeed in this project.

The majority of Muslims continue to follow their religion, Russian atrocities are unable to stop the spread of Islam. And indeed a strange paradox, on the contrary Islam achieved new progress in the second half of the 18th century, during the reign of Queen of Russia, Catherine II, with a change in Russian policy towards Muslims living within its borders. At that time, the Muslims tasted freedom. In 1764, religious tolerance propaganda strengthened, and in 1767 the expulsion of the Tatar population from their city, namely Kazan, was revoked by the government. The government went to a new

stage in 1773 by giving the Tatar Volga religious freedom, the right to build mosques and Al-Quran schools. The Volga trader went on to become an excellent mediator between Tsar Russia and Central Asia. They also acted as preachers and preachers, built mosques, schools and brought Islam to people who were still semi-polytheists in Bashkiria and Western Siberia (Yemelianova G. M., 2002).

This Tsarist Russia policy was not based on a love of Muslims, but a policy that was driven by Russian interests to expand influence and control over neighboring regions, because he was aware of the possibility to utilize Muslim communities in Russia, so that Russia's presence in Central Asia could be accepted and even desired in that region. That was what prompted the Russian authorities to pay attention to the political power of Muslims living in Tsar Russia at that time, the government began to try to get their support, an institution was established as a Fatwa center in Renburg (then moved to Ufa) in 1788. After that, it was formed three other institutions for the Issuance of Fatwas in the following century, one in 1831, and two in 1872. These institutions are a kind of ulama ulama (ulama institutions), which existed in the Ottoman government. This institution has authority in several aspects of civil law, is responsible for the regeneration of scholars, maintenance of Waqf and publication of religious books which are not allowed to be published before 1800 (Yemelianova G. M., 2002).

After five years, in 1806 to be exact, around 26,000 books were printed, including 1500 copies of the Koran, this publication increased when Muslims were permitted to use printing presses in the middle of the century. At that time, the scholars and clerics were required to register officially, so that from the point of view of the government, they were considered as representatives of Islam that were recognized and under the control of the Russian Empire. In return, they enjoy various benefits, including tax exemptions and military

service, and their children enjoy the rights enjoyed by the children of nobles. But on the other hand, they show loyalty to the government, even though formally. Such was the character of Islamic institutions and their impact on Muslims in the imperial era, until the eruption of religious freedom in Russia in 1905, an opportunity for Islam to start a new phase, and this situation continued for about twenty years.

When the First World War broke out, the Muslims succeeded in occupying an honored position in the Russian empire, for what they had offered in the war for the benefit of their country. However, this condition soon changed after the communists couped the government. The condition of Muslims is very different from the conditions at the end of the Russian Empire era. The Soviet Communist rulers differed in their attitude, because the main aim of the communists was to eradicate religion in all its forms, which were considered “opium addictions”, in the words of one of their leaders.

Begins a long series of religious oppressions, the adoption of measures against Islam, and it can be said that during the Soviet era, Islam had engulfed various forms of Communist hostility towards religion in general; the mosque turned into shops, cafes, dance courses and cinemas, whereas in 1912, in Russia alone, Muslims had more than 26,000 mosques, and in 1941 there were no mosques left except around 1,000 alone, the sharia court was completely closed in 1927 and the endowment system was abolished in 1930. While Arabic writing was abolished in the same year, religious schools were closed, ulama institutions were dissolved and many of them were later executed. Muslims are not permitted to perform the pilgrimage, a system of raising pigs collectively has begun to apply to Muslim lands, publication of religious literature is banned, fasting becomes almost impossible, religious ceremonies and memorials of historical events in Islam are prohibited in any form (Yemelianova G. M., 2002).

The Communist Party in Russia sees Islam as a contradictory force, religion and faith are obstacles to communism, and it must work quickly to destroy with opposing propaganda and information, even if necessary, it can also use administrative and police channels. In this way the Bolshevik leaders saw Islam since the beginning of his reign, a position supported by Lenin, an eternal enemy of religion. Communist attacks on Islam stretched from 1928 to the declaration of World War II. This physical attack was accompanied by various propaganda that was very anti-Islamic, even then coordinated to achieve maximum impact, fronted by anti-God trade union activist “Sans-Dieu”, which was founded in 1925, as well as various media and state organizations and communist government institutions. It is also necessary to mention here a few excerpts from the Soviet Mini Encyclopedia in Volume IV pages 879-880, on the subject of “Islam”, which explains the official position of the Russian government on Islam, such as: “Islam in the Russian Tsar’s imperial era had a high position and used as a tool by the capitalists. After the October Revolution, Islam then held the anti-revolutionary flag. And as a result of the building of socialism and the growth of atheism, this nation must be freed from the oppression of a chronic Islam, which is the ideology of the rich and the enemy of the revolution. “ In the main Soviet encyclopedia “Bolshevik Encyclopedia” second edition Volume XVIII pages 516-519, on the subject of “Islam”, “Islam, like all other religions, always plays the role of opposition, because it is a spiritual means of persecution of the local working class, exploited by invaders foreigners from Middle Eastern society.

The internal enemies of the revolution and foreign imperialists used Islam to fight the Soviet Russia after the communist victory of the October Revolution, during the civil war and foreign intervention. Likewise other parties tried to benefit from Islam. therefore, socialism continued to strive against it throughout the era of construction in Russia. At that time,

Muslim clerics led a class struggle against Soviet legislation in the fields of family, marriage, and fighting for the liberation of women and defending the right to wear the hijab.

In addition, they use all media propaganda against Islam, which is streamed through radio and anti-religious films, including many films that mock Muslims in Russia, make fun of their religion and show that Islam is the cause of mental cold, backwardness and suffering. The film also shows various rituals hysterically, so that it becomes a material of laughter and severe ridicule, such as the procedures for ablution, prayer, pilgrimage and others.

Muslims continue to endure all persecution ranging from terrorism, reconnaissance and harassment, to World War II, where there was an agreement between the Russian government and Islamic institutions, this situation continued throughout the postwar Stalinist era. In July 1942, Russian and European Mufti, Abdul Rahman Rasulaev, established relations with Stalin, strengthened the agreement and promised that Muslims would support the war effort and that was what happened. Thus, stop anti-Islamic propaganda in relative terms, as well as suffering and terror a bit abated, the State with Islam is formally linked through state guidance, especially after the formation of many Islamic institutions. This situation continued until Stalin's death, and this was a relief period for Russian Muslims (Braginskaia, 2010).

Then in the Khrushchev era, the principle of "back to Lenin" ended the era of reconciliation. He launched a new propaganda against Islam, which lasted from 1954 to 1964. At that time, most mosques that had been open for worship and places of pilgrimage and visits were closed. He also launched press releases, radio, television and cinema and a very intense campaign attacking religion.

After the Khrushchev era fell, relations between the government and Muslims entered a new phase, where attacks on

Islam were somewhat relaxed, and propaganda against Islam took on a new character that was more scented in science, the government assured that attacks on religion and scholars were not bearing fruit, because that is, the attack against Islam was born into an ideological level in accordance with the ideology of Marxism - Leninism which is basically anti-religious, therefore, the Communist Party cannot continue to be neutral towards Islam. The difference between the Leninist, Stalinist and other subsequent eras was only in the method used by the Russian government to accelerate the elimination of religion and destroy it. However, despite efforts made through media propaganda, pressure and terror, the Russian government remains dissatisfied with the results achieved from these efforts, and announces the failure of propaganda and the media directed towards Islam. In fact, on the contrary, attacks aimed at Islam gave rise to other phenomena. For example, we present a study conducted in 1978 in the Chechen Republic, Russia. The results of the study revealed that only 20% of the Chechen people were affected by media propaganda that was hostile to Islam, while the remaining 80% of their population were antipathetic to anti-religious propaganda, or indifferent (Dannreuther R. , 2010).

Before the collapse of the Soviet Union, there were four religious institutions established after World War II to replace the role of the Mufti, which existed during the Russian Empire. The two departments are located in Russia, while the other two are in Uzbekistan and Azerbaijan. In this case, the most important are the two religious institutions in Russia, both of which are considered to be guides of Muslim affairs according to Soviet policy, both of which have no duties, other than monitoring the situation of Muslims and their movements, and regulating their affairs according to government strategies center of the Soviet Union. The publication of Islamic thought and culture and strengthening the bonds of faith among Muslims is something that is not told. This

institution illustrates the following: The first, management of the spiritual aspects of European and Siberian Russian Muslims: This institution is based in Ufa (capital of the Republic of Bashkiria, Russia), with Tatar as the working language and the working area includes the administrative republics of Tatarstan and Bashkiria and the entire Muslim community throughout Siberia, Eastern Russia which came under the rule of the Soviet Union. It is worth mentioning that this institution became a Fatwa publishing institution in the Russian Empire era, with Ufa as its center. Although the activities of this institution had ceased after the communist revolution, it began to be active again in the Stalin era, and Abdul Rahman Rasulaev worked hard to persuade Stalin to defuse the pressure on the Muslims at that time.

Second, the spiritual management of Muslims in the North Caucasus and Dagestan: Its administrative center is in the capital city of the Makachkala Republic of Dagestan, and Arabic is the language of offices. Arabic is the literary language of this region since the Arabs were conquered in the eighth century Hijriyah. The authority of this institution stretches to cover all regions in the North Caucasus, Dagestan Republic, Balkaria, Chechnya and Ingushetia, and Muslims in the Republic of North Ossetia, autonomous regions of Adag, Carachai and Circassians. Muslims in Russia face unjust attacks through official mass media that operate and are run by suspicious parties, and Western hands are also conspiring to weaken the role of Islam in this country.

This period, after the collapse of communism and the liberation of the Soviet people from the confines of atheism and anti-God politics, the Muslims living in Russia yearn for the past, they yearn for returning to the basics of Islam, and the days of the spread of Islam before the fall of Kazan, Islamic Cathedral in Russia, in the hands of Ivan The Terrible. After 500 years of living in injustice, oppression, Christianization and disbelief, Muslims are now liberated, and they want to

build their future based on true Islam, far from the power of the emperor and atheists. They affirm an important fact that they are Muslims proud of their Islam, and they have the right to determine their own destiny and have the right to enjoy their rights in their Islamic land (Hutchings, Miazhevich, Flood, & Nickels, 2010).

As many as 20 million Muslims in Russia harbored the longing and desire for the return of Islam to them, although it never came out of their hearts, although communists always tried to kill Islam in the mind, soul and manifestations of life. This new situation certainly requires institutions and centers that are capable of solving problems, meeting the needs of Muslims, analyzing current events in Russia and giving their views on important issues for Muslims. The problems of Russian Muslims in general are numerous and require the cooperation and support of the responsibilities of every Muslim, especially Islamic countries.

Religious Institutions

Russian Muslims believe that the spread of Islamic teachings is a global mission of Muslim societies that requires financial and moral support from all Muslims in the world and setting priorities according to the situation, this is what drives Russian Muslims to establish an Islamic center, with the name "Center for Coordination of Affairs Religion. In fact, this center replaced the role of previous religious institutions which collapsed one after another, because they could not compromise with history and failed to lead the rise of Islam that emerged after the contemporary Islamic movement, because of their obedience mentality, in which they played a perogative, uplifting and dismissal role Imams and administrators of Muslim affairs management institutions as they wish. In addition, the institution is directly under the auspices of the state and implements state policies regardless of the interests of Muslims.

The first step taken after the Islamic revival movement was to unite Muslims and regulate their affairs after the collapse of the Soviet Union, the condition of this division made people unable to achieve the desired goals. Among them was a meeting attended by almost 120 representatives of mosques in the Republic of Bashkirstan, the center of the previous religious institutions, they agreed to establish a new religious institution to regulate the affairs of the Muslim Republicans and not reactivate the religious center institutions of the Soviet Union's heritage. The council that attended agreed to establish an independent institution that was not related to any party, and this institution was then registered with the government, thus providing legal legitimacy. After that, similar meetings were also held in each of the Russian Republic of Tatarstan and the Volga river. These meetings were followed by the establishment of various new institutions (Hunter, Thomas, & Melikishvili, 2004).

In order to avoid possible adverse effects and to make the work of Muslims in Russia more effective, the leaders of the new institution then agreed to unite all these institutions under the auspices of the Shura Council which would oversee their performance and coordinate between institutions so that each could take the benefits of other parties in various fields, complement each other, so that the results can be taken to be more extensive and comprehensive. And the culmination of this effort was the formation of the "Supreme Supreme Coordination Center for Muslim Russia" as the official spokesperson on behalf of the institution against the country and abroad. The Coordination Center had received a license from the Ministry of Justice in the Russian Federation in 1994, and had begun work beginning with the election of the chief executive by the Shura Council consisting of the heads of branch institutions.

The Coordination Center is tasked with overseeing and regulating all religious institutions in Russia, consolidating

Muslim organizations and coordinating their activities in all regions under federal Russia. Since its inception, the Coordination Center has been tasked with helping to hold seminars and conferences of Muslim communities in the region in order to regulate their conditions. The number of mosques under the coordination of the Coordination Center is around 300 mosques. And most importantly, the Coordination Center is very concerned about Islamic schools, striving to develop and improve its quality. The Center has designed a study to establish a general curriculum for all schools which includes 100 schools with various levels. This was done to increase the level of culture. In addition, the Coordination Center also established special schools to print cadres of priests, preachers and teachers.

In addition, there are also projects that are being prepared, namely establishing Central Islamic College, which will receive the best graduates from secondary schools. The Shura Central Coordinating Council ordered the establishment of an Islamic College to teach and produce teachers and cadres who have expertise and specialization in teaching, so that later, they can take over the management of school affairs which are increasing and available in various regions in order to foster a generation of enlightened and educated Muslims. The location chosen as the location of the Islamic College is Moscow, given the importance of this city as the capital, facilitating organization and transportation, in addition to the Coordinating Center also taking Moscow as its base. On the other hand, as a result of efforts to expand the scope of Islamic Studies and Research, in Moscow, 1996-1997, it was announced as the start of the academic year of the Center for Arabic Language Studies and Islamic Studies at Moscow University, as well as at the Institute of Islamic Civilization under the auspices of the University Islamic Culture to study the Qur'an, Sunnah, Hadith, comparative religion and the basics of Islamic science, in

addition to teaching Arabic, Turkish and Tatars (Khurmatullin, 2010).

As for attitudes towards contemporary political issues relating to Muslims at home and abroad, the Council reiterates its attitude that Russian Muslims must have a political role, Islam and Muslims in Russia must have other considerations and attitudes. Russia is a country with many different languages and religions. According to Russian politicians, Russia is for Russia only, and that is an Orthodox Christian country, they forget that in Russia there are around twenty million Muslims who are not new inhabitants of this country, but they are indigenous, they have inhabited this land since the days of until now, they had to enjoy their right to self-determination. Therefore, the Council then began its political movement by establishing a political community under the name “Russian Muslim Union”, to defend the interests of Muslims and help take their positions in the country (Mukhametshin, 2010).

The council also has a special attitude to the Chechen crisis, its officials have publicly announced at a press conference in Moscow, that they condemn Russian government policy in Chechnya, the council then issued a fatwa banning the fight against Muslims in Chechnya and a ban on helping soldiers fight the nation Chechen and may not pay attention to the bodies of Muslim soldiers who joined the Russian Federation army. In fact, the Council threatened the government, if the Russian military continued to oppress the Muslims, the Council would issue a fatwa prohibiting affiliation with the armed forces of the Russian Federation. This decision and assertiveness echoed throughout Russia.

Through this political decision, we can analyze the big difference between the attitudes and positions of previous institutions in the communist era. In addition to the former institution being unable to manage Muslim affairs, the institution was also directly under the guidance of the State and the clerical staff in the agency were employees employed by the

government through the religious affairs committee at the time, so it was not surprising that they later issued fatwas, during the Afghanistan war, that the Russian Muslim soldier who was killed in the war against the Afghan Mujahideen was a martyr, they had carried out their duty to fight against the enemy.\

Current and Future Challenges

Muslims in Russia face attacks through the media and are unfair, through the official mass media operating in their country which are run by suspicious hands. In addition, Western hands have also been conspired to undermine the role of Islam in Russia specifically, and in all newly independent countries. Islam is constantly being reported and portrayed in newspaper and magazine articles poorly, Islam is portrayed as a terrorist, prone to waging war and criminal acts. In fact, there are several programs and films that are broadcast via radio and television that openly kill Islam with a variety of suspicions and false accusations that are not fair to the Muslims. they forget that Islam is a religion of peace, culture and knowledge, and that it is thanks to Islamic scholars that West and East are reaping knowledge and knowledge in various fields and arts to the extent that they are now enjoying. In addition, a variety of propaganda that harms Muslims is done to keep them away from their religion. All done from within, in an organized manner and very dangerous both with national and local languages, such as Dagestan, Tatar and Bashkir languages. For example, Christian missionaries came to factories, where they spread their ideas and culture among Muslim workers (Khurmatullin, 2010). They worked hard to turn the Muslims away from their religion and keep them away from authentic beliefs, especially because of the symptoms of the return of Russian Muslims to their religion so quickly after the disintegration of the Soviet Union and the collapse of the communist regime, marked by the growth of various religious movements that were very enthusiastic to

return to religion and its rituals. And this enthusiasm for returning to religion naturally requires coordinating education and preparation, and developing a strategy to protect Muslims from propaganda against Islam, spread Islamic culture and introduce it to humans.

Muslim intellectuals and intellectuals tried their best, with all their flaws and simplicity, by printing several books from time to time, translating a number of Islamic books into local languages, opening learning centers in cities and rural areas and stressing the importance of the mosque's role in building, developing and educating Muslims, as well as through the newspaper Faith as a mouthpiece of the Coordination Center, which is published monthly.

Islam in Russia began to move forward to take its position as in other countries, and Islam began to color various vital positions of Russia. The mosque which in the previous era was quiet, began to come back to life, the sound of the call to prayer for people to establish prayers echoed from various towers that towered as a sign of the birth of the new dawn of Islam in Russia. Only, they have their own problems. Many mosques have not been restored. If the mosques in Russia, before the October Revolution, numbered more than 14 thousand mosques in various regions, then after the revolution then continued to decrease, leaving only eighty mosques. Another problem faced by Muslims in Russia, is the lack of sufficient cadres, cadres trained as preachers and imams. This is a very big problem, some mosques that have been returned by the state do not have imams and teachers to teach the teachings of religion to Muslims and young people and introduce them to the reality of the message of Islam. This problem is a very basic and very heartbreaking problem, and one of the negative effects is that most mosques cannot establish Friday prayers.

In the last five years, various significant efforts have been made to rebuild and reconstruct mosques, resulting in an increase in the number of mosques to four thousand spread across various regions of Russia. The amount is arguably small when compared to the number of Russian Muslims, and also small when compared to the number of mosques in the previous era. The Republic of Tatarstan, for example, there lives 4 million Muslims, but only has 1500 mosques, in addition to a number of small mosques. Muslim republics still need several times the number of mosques that exist today. Another problem that is also very important for Muslims in Russia, is that there are four historic Islamic schools, where administration and management have not yet returned to the Muslims. In addition, the mosque in the city of Tomsk called “al-Abyadh”, a mosque that is very ancient and very rare for such a mosque in Siberia, has been turned into a liquor factory in the communist regime, and the factory is still in the mosque until the day this.

Although in Russian law all religions are the same, there is plenty of evidence to show that the church enjoys more freedom from Muslims, there are still many schools and mosques that have not been returned by the government to Muslim hands. While the church, all property, houses of worship, endowments and others have been returned by the government. What hurts, a Muslim can see in the city of Ufa, the capital of the Islamic Republic of Bashkirstan, stands 14 churches versus one mosque. While several other mosques in the city have not been returned by the government, also four schools and Islamic institutions. All this reveals clearly that Muslims in Russia are not treated as followers of other religions. Although the distribution of power is very clear, it's just that the Muslims have succeeded in forming religious institutions. Each institution has an imam and preacher who propagates Islamic Da'wah, some are from Russia themselves, and others are

preachers who come to this country from Arab and Islamic countries.

Seventy years of communist rule were the most difficult times for Muslims. They are shackled intellectually, socially, and even to carry out religious rituals. While now, they really need a person who will teach them how to do ablution, then pray and other basic obligations that are ordered by Islam to his followers.

In addition, there are also a number of Muslim groups in Russia who present Islamic treatises in several villages and explain the principles of Islam and their aims. These groups also distributed Islamic books and set up camps for young Muslims to encourage them to memorize the Qur'an as an effort to bind the younger generation to Islam. At present, in Russia there are Islamic schools under the supervision of religious institutions with an introduction to the Islamic curriculum. In addition, the material taught to the children of Muslims is considered a foreign language; not English, German or French, this happens in schools in the Chechen Republic and Tatarstan (Khanbabaev, 2010).

Thus, Muslim students are forbidden to learn foreign languages, for those who want to learn the teachings of the Islamic religion. While for Christians, they do not experience this unjust law, they accept Christian teachings, besides that they can learn foreign languages. In 1992, the efforts of Muslims in Russia reached its peak by establishing an integrated central institution for religious organizations and Islamic centers throughout Russia that was named the "Supreme Council for the Coordination of Islamic Institutions in Russia." Since that date, the Council has functioned to unite efforts and coordinate the activities of Islamic institutions and the entire Russian Federation, independent states and the Baltic States, until finally in April 1994 the conference was attended by a large number of Russian Islamic social and professional organizations and also attended

diplomats representing the leaders of the Russian Federation. Then, the Supreme Coordinating Council, received official recognition from the government according to the decision of the Federal Minister of Justice in 1994. The Supreme Coordinating Council continues to enhance cooperation with professional organizations, Islamic social and cultural centers in Russia in preparation for joining these organizations, including the Islamic Forum, Islamic Development Donations and Muslim Communities, Islamic Cultural Centers and others. The aim of the Supreme Coordinating Council in Russia is to unite all efforts of the Muslims and their organizations, coordinate their activities in the Russian Federation, spread the religion of Islam, build mosques and prosper, and restore thousands of mosques and Islamic schools that are still under the grip of the federal government.

The Coordination Board is also active in spreading syairah, teaching the Qur'an, Islamic Jurisprudence, contributing to the construction of Islamic schools and the translation of Islamic books into Russian. The Coordination Board also strives to defend Muslim issues, speak on their behalf at the federal level, and spread Islamic culture by establishing seminars, lectures and education and training camps. The Supreme Coordination Board aims to strengthen the ties of the Muslims between them and the formation of new religious institutions while strengthening existing institutions. In addition, the Council provides support to new centers of Islamic studies in all regions to actively guide Muslims in all areas of life and build an Islamic society based on the righteous creed and the spirit of brotherhood.

Conclusion

The development of Islam in Russia cannot be separated from internal dynamics within the country and international dynamics globally. The political dynamics in the country have a significant influence on the development of Islam in Russia. The political dynamics of the Russian nation since the

Bolshevik Revolution, the development of communism, and the dissolution of the Soviet Union have contributed significantly to the ups and downs of Islam in Russia. Meanwhile, the dynamics of international politics also have an important influence on the fate of Muslims in Russia, starting from the First World War, the Second World War, the Cold War, to the post-Cold War era now.

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