

## **RUSSIA-MIDDLE EAST: THE INFLUENCE OF THE ARAB FACTOR ON THE FORMATION OF MUSLIM EDUCATION SYSTEM IN THE REPUBLIC OF TATARSTAN IN 1990-2000**

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On 30 August 1990, the Supreme Council of the Tatar Autonomous Soviet Socialist Republic (SC of TASSR) adopted the Declaration on state sovereignty of the Republic of Tatarstan (RT). Wide prospects opened before the former autonomous republic to solve many problems and questions, including those in the religious sphere, without dependence upon Moscow.

By the end of 1990 in Tatarstan there were two official religious structures with pretensions to leadership in the spiritual sphere: the SAM of RT (short for Spiritual Administration of Muslims in the Republic of Tatarstan) created in 1992 and headed by Gabdulla Galiullin, and SAM of T (short for Spiritual Administration of Muslims of Tatarstan) which in 1997 was headed by Fareed Salman. The latter structure arose on the basis of the Main Mukhtasib Administration of Tatarstan in 1994 and reported to the Central Spiritual Administration of Muslims of Russia and the European countries of the Commonwealth of Independent States (CSAM of CIS) headed by Talgat Tadzhutdin.

At that time the administrations each controlled approximately 350 Muslim parishes in the Republic.<sup>1</sup> The continuing opposition between the competing muftiats was revealed in the form of scandals at the federal level. The desire of government bodies to work with a loyal body was quite clear and led an agenda item being raised regarding a new leader for the Tatarstan Muslims and a uniform Republican muftiat.

With support of the authorities, in February 1998 the first Unifying Congress of Muslims of Tatarstan was held, according to which only one muftiat - the Spiritual Administration of Muslims of the Republic of Tatarstan - remained in the Republic. All these steps led to stabilization of the situation, making it possible to carry out quiet and fruitful work in the religious sphere. A system for controlling Muslim parishes was built, the

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<sup>1</sup> Yakupov 2008.

structures of the Spiritual Administration of Muslims of the Republic of Tatarstan were formed, and a wide educational network involving multiple levels of training was created. The number of parishes united around a mosque increased to one thousand, and by 2002 the Russian Islamic University, as well as two higher-education madrasahs, six specialized secondary madrasahs and one Muslim high school were functioning in Tatarstan.<sup>2</sup>

By the Second Congress of Muslims, which was convened in February 2002, it had become clear that in order to maintain this entire system in a functionally operating state, huge financial injections were required. The Muslims of Tatarstan could count only on donations from parishioners, certain sponsors and patrons, and incidental funding streams from local budgets that certainly did not solve the problem.

With the creation in 1992 of the first independent religious structure in Post-Soviet Tatarstan - the Spiritual Administration of Muslims of Tatarstan - there was an urgent need to train imams and mudarrises for the mosques, madrasahs and maktabas of Tatarstan. The ties between Kazan, Bukhara and Tashkent - the traditional centres of training of Tatar imams - were broken after the disintegration of the Union of Soviet Socialist Republics (USSR); as a result, the absence of religious schools demanded a search for new approaches.

Help was received from various Arab funds and patrons, mainly from the Gulf States. At their expense, hundreds of young Muslim Tatars were trained abroad. On their return home in the late 1990s - early 2000s, they played an important role in the formation of religious institutes in Tatarstan, and held leading posts in the religious hierarchical system. Although in this initial period these graduates of Arab religious higher education institutions received universal support - including support from government institutions - as the possessors of a full ("real") religious education, as priorities in the domestic policy of the country changed, they suffered obstruction and even underwent prosecution.

1992 can be called the starting point of the mass departure of Tatar youth for training in higher education institutions of Islamic countries. This process would have been impossible without the financial support of various Islamic funds, primarily Saudi ones. After the collapse of the USSR, the Russian Federation (RF) stayed in deep economic and political crisis. Tatarstan, which declared the policy of a "soft entry" into the market, was in a rather favourable situation in comparison with other subjects of the Federation, but was not yet financially strong enough to finance the creation of its own system of religious education. Besides, the Tatarstan leaders -

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<sup>2</sup> *Materialy* 2002, p. 37-38.

yesterday's communists - believed that religion was for pensioners and therefore did not consider this question to be of vital importance.

The Russian Federation needed loans and investments, and the Ministry of Foreign Affairs of the Russian Federation was headed by the "liberal" Andrey Kozyrev who turned the vector of the Russian foreign policy from East to West. The attitude towards countries which had been in the opposing camp to the USSR changed as well. These conditions created the prerequisites for the restoration of diplomatic relations with the Kingdom of Saudi Arabia (KSA) which had been broken off in 1938. In December 1991 the KSA Embassy was opened in Moscow, and in May 1992 a major diplomatic reception took place at the Metropol Hotel, gathering together foreign delegates and the Russian establishment.<sup>3</sup> The Saudi party was complimented greatly, and the hopes of Russian Muslims for moral and also material support were expressed. In particular, the Chairman of the Spiritual Administration of Muslims of the European part of the CIS and the Siberia mufti Talgat Tadzhutdin declared:

"Saudi Arabia is capable of rendering invaluable assistance to believers in Russia, as well as in other states of the former USSR, in the revival of Islamic spirituality, cultural traditions, restoration of Muslim temples and pilgrimage to holy sites."<sup>4</sup>

These words were followed by actions, and in the spring of 1992 in Tatarstan, one of the country's first Islamic camps was opened, sponsored by the international association "Tayba" and organized by the Youth Centre of Islamic Culture "Iman" (headed by Valiulla Yakupov, who would later become deputy mufti and the main actor of the anti-wahhabite movement). Other events were also held, for example, a Koran-reading competition; and editions of Muslim books and newspapers were financed.

Cooperation was also organized in the field of foreign education. Zakabannaya mosque, the headquarters of the Spiritual Administration of Muslims of RT at Sennaya (nowadays Nurulla) mosque and other mosques became special Kazan centres for selecting and sending students to Arab higher education institutions. To become an entrant was considered prestigious, therefore the first grants were distributed among young men who were close to the SAM leaders; statements released in the central press that "children from beggarly, dysfunctional families and even children

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<sup>3</sup> In May 1992, Andrey Kozyrev visited six leading Gulf States with the purpose of receiving a loan or securing contracts for Russian arms, but did not achieve success (Yusin 1992).

<sup>4</sup> *V moskovskoj gostinice* 1992.

abandoned by their drunken parents went to Saudi Arabia”<sup>5</sup> were certainly not true.

Accurate statistics were not collected, as there was no uniform body accumulating such information. Some students came back without getting a degree, others after a break continued studies in the same or another higher education institution or in another country, still others left their homeland forever. The main countries which Tatar Muslim youth left for were Saudi Arabia, Egypt, Turkey, Malaysia and, to a lesser extent, Lebanon, Jordan, Syria, Iraq, Indonesia and the countries of Maghreb. Despite the most fantastical figures quoted in the mass media, in our opinion, a religious education in Muslim countries was received by no more than 300 people from Tatarstan. In 2000 the chairman of the board of muftis of Russia (BMR), Ravil Gaynutdin, designated this quantity as “several hundreds of people.”<sup>6</sup> In 2011, a figure of 120 people training in Saudi Arabia alone was mentioned.<sup>7</sup>

The statistics were not recorded because there was no sense of any need for control over this group of youths, who were seen as harmless; the authority of Arabs as carriers of true religious knowledge was indisputable among Muslims, they were “elder brothers” in terms of belief, and there was no room for anybody to doubt the purity of their thoughts. The public consciousness was not yet ready to discuss “traditional Islam,” “Wahhabites” and “Salaphites”: Islam was perceived as the general property of all Muslims of the world, without division into legal schools and directions.

This situation changed dramatically after the beginning of the military conflict in Chechnya in December 1994, when high-profile acts of terrorism began to occur on the territory of the Russian Federation, troubling Russian society. Various Arab funds, “Al-Harameyn” being the most often mentioned, acted as sponsors of the Chechen fighters, who performed terrifying acts, according to law enforcement agencies. In the light of these events, Islamic religious institutions, including those in Tatarstan, came under the scrutiny of government power structures. Training in these institutions was conducted by Arab mentors, and also by graduates of foreign Muslim educational institutions. The participation of some shakirds in illegal actions in the Caucasus brought to the agenda the question of legality regarding the functioning of similar higher and secondary educational institutions, according to whose programmes future religious figures were trained, without educational licenses.

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<sup>5</sup> Postnova 2002.

<sup>6</sup> *O neobhodimosti* 2000.

<sup>7</sup> *Kak protivostojat* 2011.

The mufti of Tatarstan, Gabdulla Galiullin, was perhaps one of the first to start talking directly about the harm foreign education was causing to Tatars, though some statements, which did not name any addressees, had been given previously by the head of CSAM of CIS and Siberia, Talgat Tadzhutdin.<sup>8</sup> In 1996, Galiulin was still trying to play on the federal field as the Chairman of the Highest Coordination Center (HCC) of spiritual administrations of Muslims of Russia, but some of his pointed statements, which lacked coordination with the opinions of the leadership of Tatarstan, along with inadequate actions, raised the question of changing the spiritual leader of Muslims.

Pretending to be loyal, in an interview for Interfax Agency, he declared that there was a danger of schism in Tatarstan, which would be “favourable for Moscow.” Graduates from foreign Islamic higher education institutions returning home were the source of this. According to his calculations, at that time approximately 100 people from Tatarstan were being trained in countries such as Turkey, Syria, Jordan, Libya, Morocco, Tunisia, Saudi Arabia, the Arab Emirates, Malaysia and Indonesia. He opined that “they will inevitably bring something new that could come into collision with the settled customs. I don’t doubt that hostility, intrigues and, as a result, schism will follow. Harm will be done to the whole religious environment.”<sup>9</sup> He saw a way out through creating local religious educational institutions, but there was no money for organizing these, and “the state [was] remaining aloof.”

It was difficult to take this statement seriously, as it was Gabdulla Galiullin who in the early nineties had organized the training of young Tatars in Arab countries, and the author of this article took part in an interview with him on this subject. Furthermore, according to another ex-mufti of Tatarstan, Ildus Fayzov, the boom in departures of Tatar youth for Islamic countries took place in 1995-6.<sup>10</sup>

The events of August-September 1999 in Dagestan introduced a new term - “Wahhabism” - into the lexicon of experts and politicians. The discussion began as to whether there was a basis for Wahhabism in Tatarstan. Against this background, the federal mass media were given carte blanche by the opponents of the acting mufti of SAM of RT, Gusman Iskhakov, and in particular by his former competitor Fareed Salman. In his famous letter to *The Rossijskaya Gazeta*, Salman wrote that the Muslim clergy trained abroad:

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<sup>8</sup> *Lider musul'man Rossii protiv vmeshatel'stva zarubezhnyh islamskih organizacij v dubovnuju sferu svoej konfessii (Postfactum.Ru.*, 20 July 1994, accessed 5 May 2014).

<sup>9</sup> *Islam v Rossii* 1996.

<sup>10</sup> *Kak protivostojat'* 2011.

“don’t hide their ideas hostile to national Russian Islam. After all, for them we are traditionalists, heretics and ignoramuses. The personnel situation is that there is a dramatic shortage of staff (mullahs). The majority of mosques have appeared recently and the number of these which are empty is great. Supporters of traditional Islam are in every possible way pushed aside and displaced. Graduates of Wahhabite institutions are put in their places.”<sup>11</sup>

He also wrote that all religious power was in hands of people who had received a Saudi education or those depending on the Saudi financially.

The ideal time for attacking the official SAM of RT was chosen successfully. One could hardly say that the criticism was completely groundless, but the issues at hand did not come within miles of the events occurring at that moment in Chechnya and Dagestan. The authorities of Tatarstan, frightened by this letter, were compelled to issue a statement three days later in the same *Rossiyskaya Gazeta*. The Chairman of the State Council of Tatarstan, Farid Mukhametshin, reported that all competent authorities were currently conducting a review of all publications in the press and other information connected with penetration of alien ideology into the territory of the Republic. As Mukhametshin stated,

“If this information is confirmed, I don’t exclude the possibility of a ban on similar activity in the territory of Tatarstan. Besides this, we will address the federal authorities with a similar proposal.”<sup>12</sup>

Thus, the question of adopting the law similar to the one in Dagestan, *Regarding a Ban on Wahhabite and Other Extremist Activities*, was seriously considered.

After the situation calmed down a little, Tatarstan officials started conducting counter-propaganda activities. A well-known expert in Islamic studies, Professor Gulnara Baltanova, published an article *O zhupele “vakhkhabizma” ili politicheskoy bor’be vokrug islama* in the local press, declaring declared that: “it is obvious to any intellectual that real roots of Wahhabism in RT don’t exist as Islam and have no impact on the political situation in the Republic.”

Speaking about the system of religious education, she declared unsuccessful the approach of the President of Ingushetia, Ruslan Aushev, who ordered licenses to be withdrawn from educational institutions financed by foreign states or organizations:

“So in itself, rejecting foreign help will not solve the problem but will only aggravate it ... The same could be said about the second channel of influence of ‘Wahhabism,’ namely the training of our youth abroad. This practice is inevitable, and it isn’t worth rejecting it, it is another matter where

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<sup>11</sup> Wahhabism 1999.

<sup>12</sup> *Predsedatel’ Gossoveta* 1999.

a well-thought-over policy is necessary in this situation. In the world of Islam there are many Islamic universities of moderate outlook where a thorough, broad education is given. But, certainly, there should be parallel development of the domestic system of training specialists.”<sup>13</sup>

Thus, the subject came to naught, despite numerous statements and speeches by the first Deputy mufti, Valiulla Yakupov regarding “the Wahhabite hold” in Tatarstan.

This question was widely raised again when in 2007 an expert in Islamic studies and correspondent for the Rosbalt news agency, Yana Amelina, moved to Kazan and combined efforts with a graduate of the local department of history at Kazan University, Rais Suleymanov, under the auspices of the Centre of Regional and Ethnoreligious Research, affiliated with Kazan University. Valiulla Yakupov’s concept of a “Wahhabite hold” in Tatarstan was repeatedly developed and expanded, and forecasts of inevitable acts of terrorism in Tatarstan were made.

The events of November 2010 in the Nurlatsky region of Tatarstan - where as a result of a special operation three fighters were killed attempting to blow up the car of the Chief of Chistopolsky Division of the Centre for Combatting Extremism of the Ministry of Internal Affairs of the Republic of Tatarstan - seemed to confirm the prediction of these “experts.” Pressure was applied to the mufti Gusman Iskhakov, who was forced to clear the muftiat of some mukhtasibs who had received an education abroad. Soon he was also ousted and Ildus Fayzov, an irreconcilable fighter against Wahhabism and extremism, took over in April 2011. During his administration, a purge of staff began: practically all the graduates of the Saudi higher education institutions were removed from their posts, including such influential and symbolic figures as the imam of the Qul Sharif mosque and the popular preacher Ramil Yunusov. However, there were also some ambiguous exceptions. For example, in April 2011 a new imam-mukhtasib for the Almetyevsk area and kadee of the Northeast region, Rafik-hazrat Minakhmetov, was elected despite being the graduate of a Saudi higher education institution.

Ildus Fayzov, who in 2011 replaced Gusman Iskhakov in the post of mufti, despite his strong anti-wahhabite rhetoric (which was in part directed against graduates of foreign higher education institutions) nevertheless held a traditional meeting with students who were training in foreign Muslim educational institutions in August 2011.<sup>14</sup> He did not conceal the fact that the religious organizations of Tatarstan were hungry for personnel and needed qualified, academically-trained staff, and he therefore urged students

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<sup>13</sup> Baltanova 1999.

<sup>14</sup> <http://dumrt.ru/ru/node/704>, accessed 30 June 2014.

to complete the education they had started and to gain diplomas in full Sharia-based education.

Similar wishes (“to create Tatar associations,” “to establish relations with Tatarstan and with SAM of RT,” “to be engaged in translations into the Tatar language of works of classical theological thought,” etc.) were expressed by other heads of the muftiat. However, no specific program or plan was offered. Besides, according to the Chief of SAM of RT, Valiulla Yakupov, the muftiat did not possess exact data on the number of students pursuing an education outside Russia.<sup>15</sup>

Judging by the photographs posted on SAM of RT’s website, no more than 20 people took part in such meetings. A similar number participated in previous meetings during the times of Gusman Iskhakov. In the last meeting, which took place in July 2013 with the new mufti Kamil Samigullin, no new ideas were expressed either, only a traditional wish to choose a curator from within their circle for interaction with SAM of RT.<sup>16</sup>

Earlier, Ildus Fayzov had already spoken on this subject, stating that in the conditions of globalization it would be impossible to forbid training abroad, that people can use the Internet which enables them to read, listen and watch the sermons of Salaphite sheikhs. He felt the only way out was to receive an initial basic education in the homeland, in order to ensure some kind of “vaccination” against harmful ideas.<sup>17</sup> Therefore, this meeting blended quite well with his concept of the construction of a new SAM of RT, free from any “-isms.”

Rustam Minnikhanov, who took up office as the President of Tatarstan in March 2010, initially held himself up as an economic executive who avoided politics, but only a year later, during a meeting with the heads of the republican mass media, specified his viewpoint on the Islamic question. He noted that historically Islam in Tatarstan had been tolerant, “but in the 1990s a huge number of young people went abroad and received an absolutely different education, having fallen under the influence of extremist trends.” He also declared:

“It is certainly bad, [and] this is the fault of the state which didn’t pay attention to it. Our task now is to keep our traditional Islam, and to suppress all extremist manifestations. The state is, of course, separated from religion, but not to such an extent that we see nothing. Therefore within our powers we will penetrate this question and take appropriate measures.”<sup>18</sup>

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<sup>15</sup> Samatova 2011.

<sup>16</sup> <http://dumrt.ru/ru/node/9206>, accessed 3 June 2014.

<sup>17</sup> *Kak protivostojat’* 2011.

<sup>18</sup> <http://prav.tatarstan.ru/rus/index.htm/news/82318.htm>, accessed 30 June 2014.



An attempt on the life of mufti Ildus Fayzov and the tragic death of the Chief of the Educational Department Valiulla Yakupov on 19 July 2012 again focused the attention of state bodies on graduates of Arab higher education institutions, who were considered to blame for the “Wahhabisation of Tatarstan.” Adoption by the State Council of Tatarstan of amendments to the law *Regarding Freedom of Conscience and Religious Associations*, according to which the imam in the system of SAM of RT should be a person who has received a religious education “on the territory of the Russian Federation or other states whose diplomas are recognized in accordance with the established legislation” in August 2012, was the culmination of all this. It was recommended to make such amendments in the corresponding federal law as well.

The local law contradicted the federal one, and Muslim activists became involved in the matter. Tawfeeq Vasilov, a parishioner of the Kazan mosque “Al-Ikhlās” and, in the recent past, a deputy of the Supreme Council of RT and an employee of law enforcement agencies, who was repeatedly pursued by power structures for belonging to a forbidden Hizb At-Tahrir party, claimed on his page on Facebook that it was he who succeeded in winning back the local amendment to the law:

“Due to the violation of constitutional rights and interests of an unlimited number of Muslims, I ... filed a Petition to the Supreme Court of Tatarstan with the request to recognize these changes in the Law of RT as contradicting the Constitution of Russia, violating legitimate rights of both the religious organizations and Muslims.”<sup>19</sup>

According to T. Vasilov, the State Council of RT had no right to change the law independently, and was to have put forward a legislative initiative to the State Duma of the Russian Federation. Further, according to the human rights activist, there were attempts to have the Tatarstan amendments passed by the Constitutional Court of the Russian Federation and the lower chamber of the Federal Assembly. As a result, the issue was resolved at the level of the State Duma of the Russian Federation. The innovations from Tatarstan did not pass, and the State Council of Tatarstan according to the decision of 28 June 2013 eliminated the amendments adopted a year earlier, leaving the question of imams’ activity at the disposal of the religious organizations.<sup>20</sup> Thus, the law now in no way limited graduates of foreign Islamic higher education institutions.

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<sup>19</sup> <https://www.facebook.com/profile.php?id=100005125389173&fref=ts>, accessed 20 September 2013.

<sup>20</sup> *Zakon Respubliki Tatarstan “O svobode sovesti i o religioznykh ob`edinenijah.”* Adopted at the forty second meeting of the State Council of RT of the fourth convocation on 28 June 2013.

Attempts to raise this question again were made at the federal level in January 2014. The State Duma deputy, Mikhail Markelov, suggested making a list of foreign spiritual institutions whose graduates had returned to Russia and become engaged in “illegal activity.” In his opinion, for students who decided to study in higher education institutions from this list, “entrance to the territory of Russia could be limited.” As the deputy declared:

“They [students] learn the basics of non-conventional forms of interpretation of Islam in separate educational institutions in Saudi Arabia, Pakistan, Qatar, Turkey, Egypt - these higher education institutions are well-known. Free interpretation of the Koran only leads to the situation when the ranks of the so-called ‘forest brothers’ are joined, at the expense of young men.”<sup>21</sup>

This initiative did not go any further as it contravened Article 27 of the Constitution of the Russian Federation, according to which citizens of Russia have the right to return to their country freely.

Thus, through the example of the events which took place in the religious sphere in Tatarstan in the last twenty years, we can see the attitude of the government to the problem of foreign Muslim education change from a neutral, sometimes optimistic one to a highly negative one. Attempts to legalize the ban on activities of imams who were graduates of foreign higher education institutions were made, but none of them led to any desirable results.

On the whole a cautious attitude to this group of Islamic figures still remains: SAM of RT conducts various courses for their retraining according to local religious traditions, and tries not to permit them to occupy high positions in the system of the Spiritual Administration. Nevertheless, the tendency is that gradually a process of rehabilitation of graduates of foreign higher education institutions is taking place, as well as their social adaptation within Muslim Ummah. New groups of shakirds go to Arab countries only after studying the fundamentals of Islam and local traditions on the basis of Tatarstan religious educational institutions. The stream of trainees is gradually decreasing though there is still a need for full higher religious education from the largest Islamic centres of the world.

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[http://www.gossov.tatarstan.ru/fs/site\\_documents\\_struc/zakon/3220\\_file\\_3022-IV\\_ru.pdf](http://www.gossov.tatarstan.ru/fs/site_documents_struc/zakon/3220_file_3022-IV_ru.pdf), accessed 30 June 2014.

<sup>21</sup> <http://lenta.ru/news/2014/01/28/extremism>, accessed 30 June 2014.

**Russia-Middle East: The Influence of the Arab Factor on the Formation of Muslim Education System in the Republic of Tatarstan in 1990-2000**

(Abstract)

With the creation in 1992 of the first independent religious structure in Post-Soviet Tatarstan - the Spiritual Administration of Muslims of Tatarstan - there was an urgent need to train imams and mudarrises for the mosques, madrasahs and maktabas of Tatarstan. The ties between Kazan, Bukhara and Tashkent - the traditional centres of training of Tatar imams - were broken after the disintegration of the Union of the Soviet Socialist Republics (USSR); as a result, the absence of religious schools demanded a search for new approaches. Help was received from various Arab funds and patrons, mainly from the Gulf States. At their expense, hundreds of young Muslim Tatars were trained abroad.

Through the example of the events which took place in the religious sphere in Tatarstan in the last twenty years, we can see the attitude of the government to the problem of foreign Muslim education change from neutral and sometimes optimistic to highly negative. Attempts to ban the activities of imams who had graduated from foreign higher education institutions were made, but none of them led to any desirable results.

On the whole a cautious attitude to this group of Islamic figures still remains: SAM of RT conducts various courses to retrain them according to local religious traditions, and tries not to permit them to occupy high positions in the system of the Spiritual Administration. Nevertheless, a gradual process of rehabilitation of graduates of foreign higher education institutions is taking place, as well as their social adaptation within the Muslim Ummah. New groups of shakirds go to Arab countries only after studying the fundamentals of Islam and local traditions on the basis of Tatarstan religious educational institutions. The stream of trainees is gradually decreasing, though there is still a need to obtain full higher religious education from the largest Islamic centres of the world.

**Bibliographical Abbreviations**

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**Keywords:** Russia-Middle East, Republic of Tatarstan, Islam in Tatarstan, Muslim education.

## LIST OF ABBREVIATIONS

AA	- Acta Archaeologica. Copenhagen.
AAL	- Asien Africa Lateinamerika. Zeitschrift des Zentralen Rates für Asien-, Afrika- und Lateinamerikawissenschaften in der DDR. Berlin.
AAMT	- Advances in Archaeological Method and Theory. Orlando.
AAnt	- American Antiquity. Society for American Archaeology. Washington.
ABM	- Alaska Business Monthly. Anchorage.
Acta Asiatica	- Acta Asiatica. Bulletin of the Institute of Eastern Culture. Tokyo.
AO	- Arkheologicheskoye otkrytiya (1965-2013). Moscow.
AOASH	- Acta Orientalia Academiae Scientiarum Hungaricae. Institute of Oriental Studies. Budapest.
AP	- Arkheologiya Podmoskov'ya. Materialy nauchnogo seminara. Institute of Archaeology Russian Academy of Sciences. Moscow.
ArchOttoman	- Archivum Ottomanicum. Wiesbaden Ottoman Archives. Wiesbaden.
Ars Judaica	- Ars Judaica. Bar-Ilan University. Ramat Gan.
Art-menedzher	- Art-menedzher. Business magazine considering culture and art as a resource for the social and economic development of society and offering various technologies and methodologies of management of this process. Moscow.
Bibliosfera	- Bibliosfera. The Siberian Branch of the Russian Academy of Sciences. Novosibirsk.
BKF	- Baltiiskii filologicheskii kurer. Immanuel Kant Baltic Federal University. Kaliningrad.
BM	- Byulleten' Moskovskogo obshchestva ispytateley prirody. Otdel biologicheskoy. Moscow Society of Naturalists. Moscow.
BMMS	- Byulleten Muzeya Marka Shagala. Marc Chagall Museum. Vitebsk.
Byiliye godyi	- Byiliye godyi. Sochi State University. Sochi.
CAn	- Current Anthropology. Chicago.
CHR	- The Canadian Historical Review. University of Toronto Press. Toronto.

CIS	- Culturologicheskie issledovania Sibiri. Omsk State University. Omsk.
Comparativ	- Comparativ. Leipziger Beiträge zur Universalgeschichte und vergleichenden Gesellschaftsforschung. Universität Leipzig, Global and European Studies Institute. Leipzig.
CRJ	- Classical Reception Journal. The Open University (UK). Oxford.
Den'gi	- Den'gi. Publishing House "Kommersant." Moscow.
EDV	- Ekonomicheskaya zhizn Dalnego Vostoka. Geographic Society. Khabarovsk, Amur.
EHQ	- European History Quarterly. University of London. London.
EJNH	- European Journal of Natural History. The Russian Academy of Natural History. Moscow.
Ethnos	- Ethnos. Journal of Anthropology. London.
Études/Inuit/Studies	- Études/Inuit/Studies. Association Inuksiutiit Katimajit Inc. Québec.
EZ	- Evolucijazni na Zemle. Tomsk State University. Tomsk.
Femida	- Femida. Media Corporation "ZAN." Almaty.
Florilegium	- Florilegium. The journal of the Canadian Society of Medievalists. Ottawa.
Forsait	- Forsait. Higher School of Economy. Moscow.
Francia	- Francia. Forschungen zur westeuropäischen Geschichte, hg. vom Deutschen Historischen Institut Paris (Institut Historique Allemand). Paris.
Fundamental Research	- Fundamental Research. Russian Academy of Natural History. Moscow.
Genetics	- Genetics. Genetics Society of America. Bethesda (USA).
Genetika	- Genetika. Russian Journal of Genetics. Moscow State University. Moscow.
Geologiya i geofizika	- Geologiya i geofizika. Institute of Geology and Geophysics of the Siberian Department of the Science Academy in the USSR, Novosibirsk. Published by the Siberian department of the Science Academy in the USSR. Novosibirsk.
Gyanovashchya	- Gyanovashchya. Dnepropetrovsk State University. Dnepropetrovsk.
HN	- Hraniteli naslediya. Altay State Pedagogical Academy. Barnaul.
HZ	- Historische Zeitschrift. Johann Wolfgang Goethe-Universität Frankfurt am Main.
Karavan	- Karavan (newspaper). Almaty.
KAS	- Der Konrad-Adenauer-Stiftung - Auslandsinformationen. Berlin.

KPZ	- Kazanskij pedagogicheskij zhurnal. Institute of Pedagogy and Psychology. Kazan.
IAIAND	- Istoriko-arkheologicheskie issledovaniya v g. Azove i na Nizhnem Donu v 2006 g., Don.
Istoriografiya	- Istoriografiya i istochnikovedenie istorii stran Azii i Afriki. Leningrad State University. Leningrad.
Istoriya i sovremennost'	- Istoriya i sovremennost'. Moscow.
Izvestia Ugo	- Izvestija Ugo-Zapadnogo Gosudarstvennogo Universiteta. Kursk.
IzvSamarsk	- Izvestiya Samarskogo nauchnogo tsentra RAN. Samara.
JBAA	- Journal of the British Archaeological Association, British Archaeological Association. London.
Kulturnoe nasledie	- Kulturnoe nasledie. Altai State University, Altai Territory, Barnaul.
Lesnoi Zhurnal	- Lesnoi Zhurnal. Izvestiia Vysshikh Uchebnykh Zavedenii. Bulletin of Higher Educational Institution. Arkhangelsk.
LKK	- Literatura i kultura v Kitae. Moscow.
LSJ	- Life Science Journal. Acta Zhengzhou University Overseas. Zhengzhou University. New York.
JAMT	- Journal of Archaeological Method and Theory. New York.
JAR	- Journal of Archaeological Research. Journal of Archaeological Research. New York.
JISV	- Jekonomicheskie i istoricheskie issledovaniya na Severo-Vostoke SSSR. Economic and historical research in the North-East of the USSR. Magadan.
KT	- Kazakhskaya tsivilizatsiya. University Kaimar Almaty. Almaty.
Marketing	- Marketing. Centre for Marketing Research and Management. Moscow.
MBD	- Molodyye v bibliotechnom dele. Youth in Library Science. Moscow.
MEJSR	- Middle-East Journal of Scientific Research. International scientific journal published by the international digital organization for scientific information (IDOSI).
Memoirs SAA	- Memoirs of the Society for American Archaeology. Society for American Archaeology. Washington DC.
MENP	- Materialy po evolyucii nazemnykh pozvochnykh. Moscow.
MIA	- Materialy po istorii i archeologii SSSR. Moscow, Saint Petersburg.
MIFFK	- Materialy po istorii fauny i flory Kazahstana. Kazakhstan.

Mir bibliografii	- Mir bibliografii. Moscow.
Mir obrazovaniya	- Mir obrazovaniya - obrazovanie v mire. Scientific-Methodological Journal. Moscow Psychology and Sociology Institute. Moscow.
MNKO	- Mir Nauki, Kul'tury, Obrazovaniya. Gorno-Altaysk.
Molodezh' Tatarstana	- Molodezh' Tatarstana. Newspaper. Kazan.
MUSEUM	- MUSEUM. UNESCO.
Narodnaya shkola	- Narodnaya shkola. Saint Petersburg.
Nauchnoye obozreniye	- Nauchnoye obozreniye, series 2, Gumanitarniye nauki. Lomonosov Moscow State University. Moscow.
Nauch.-tekhn. Inform	- Nauchnaya i tekhnicheskaya informatsiya. Russian Academy of Sciences. Moscow.
Naukovedeniye	- Naukovedeniye. Institute of History of Natural Sciences and Technics named after S. I. Vavilov of the Russian Academy of Sciences. Moscow.
Neues Leben	- Neues Leben [newspaper]. Berlin.
NIV	- Novyy istoricheskiy vestnik. Obshchestvo s ogranichennoj otvetstvennost'yu "Izdatel'stvo Ippolitova." Moscow.
NKOGK	- Obshchestvo i gosudarstvo v Kitae: XXXIX nauchnaia konferentsiia. Moscow.
NNZ	- Novgorod i Novgorodskaya zemlya. Istoriya i arkhologiya. Veliki Novgorod.
Novosti	- Russian News Agency "Novosti." Moscow.
NT	- Nauchnyi Tatarstan. Academy of Sciences of the Republic of Tatarstan. Kazan.
NTB	- Nauchnyye i tekhnicheskiye biblioteki. The State Public Scientific and Technical Library Russia. Moscow.
Odyssey	- Odyssey. Russian Academy of Sciences, Institute of Universal History. Moscow.
ONS	- Obshchestvennuyye nauki i sovremennost. Russian Academy of Sciences. Moscow.
OT	- Otechestvennyye zapiski. Saint Petersburg.
Panorama iskusstv	- Panorama iskusstv. Sovetskii khudozhnik. Moscow.
Pervye amerikancy	- Pervye amerikancy. First Americans (Almanac). Russian Society of Indianists. Saint Petersburg.
PGI	- Problemi Gumanitarnih Issledovaniy. Russian State Institute for Regional Issues in Northern Caucasus. Pyatigorsk.
Polar Record	- Polar Record. A Journal of Arctic and Antarctic Research. Scott Polar Research Institute. Cambridge (UK).
Politische Wissenschaft	- Politische Wissenschaft. Deutsche Hochschule für Politik Berlin.



Polzunovskiy vestnik	- Polzunovskiy vestnik. Altay State Technical University. Barnaul.
Pozdneplejstocenovye	- Pozdneplejstocenovye i rannegolocenovye kul'turnye svyazi Azii i Ameriki. Institute of History, Philology and Philosophy. Novosibirsk.
Prizrenie	- Prizrenie i blagotvoritel'nost' v Rossii. Izdanie Vserossijskogo sojuza uchrezhdenij, obshhestv i dejatelej po obshhestvennomu i chastnomu prizreniju. Saint Petersburg.
Problemi filosofii	- Problemi filosofii. Presidium of the Russian Academy of Sciences. Moscow.
Proceedings Volgograd	- Proceedings of the Volgograd State Pedagogical University. Volgograd.
PsZ	- Psikhologicheskij zhurnal. Institute of Psychology of the Russian Academy of Sciences. Moscow.
PT	- Perspectives on Terrorism. The Terrorism Research Initiative (TRI) headquartered in Vienna, and the Center for Terrorism and Security Studies (CTSS) headquartered at the University of Massachusetts' Lowell campus. Massachusetts.
RA	- Rossiiskaia Arkheologiya. Moscow.
Reka vremen	- Reka vremen. Moscow.
Rivista di Bizantinistica	- Rivista di Bizantinistica. Bologna.
RossEconom	- Rossiski ekonomicheski jurnal. International Academy of Business and Management. Moscow.
Rossiyskaya Gazeta	- Rossiyskaya Gazeta. Russian government daily newspaper. Moscow.
SA	- Sovetskaja Arkheologija. Institute of Archaeology, Russia, Moscow. Moscow.
SC	- Sviyazhskie chteniya. Sviyazhsk.
Scientometrics	- Scientometrics. Akadémiai Kiadó. Budapest.
Serdalo	- Obschenacionalnaya gaseta Respubliki Ingushetiya "Serdalo." Nazran.
SGV	- Saratovskie gubernskie vedomosti. Saratov.
Shagalovskii sbornik	- Shagalovskii sbornik. Marc Chagall Museum. Minsk.
SI	- Sociologicheskije issledovaniya. Science Institute of Sociology of the Russian Academy of Sciences. Moscow.
Soziale Geschichte	- Soziale Geschichte. Zeitschrift für historische Analyse des 20. und 21. Jahrhunderts. Bremen.
Spectrum	- Spectrum. The Kazakhstan Institute for Strategic Studies. Astana.
SS	- Sibirskaya stolitsa. Tobolsk State Historical and Architectural Museum-Reserve. Tobolsk.

SSM	- Social Sciences and Modernity. The Presidium of the Russian Academy of Sciences "Science." Moscow.
SV	- Sovremennaya filologiya. Ufa.
SZ	- Sociologicheskiy zhurnal. Moscow.
Tarih Dergisi	- Istanbul Üniversitesi Edebiyat Fakültesi Tarih Dergisi. Istanbul.
TKA	- Tolski kraevedchesky almanah. Tula.
Traditzionnaya kultura	- Traditzionnaya kultura. An academic almanac representing the perspective direction in complex study of ethnoculture: national outlook, pedagogics, life, mythology, customs, ceremonies, poetry and music. Moscow.
Trudovaya pomoshch'	- Trudovaya pomoshch'. Izdanie Popechitel'stva o trudovoj pomoshhi. Saint Petersburg.
Vestnik AAJ	- Vestnik arheologii, antropologii i jetnografii. Institute of Problems of Development of the North, Russia. Tyumen.
Vestnik Chelyabinsk	- Vestnik Chelyabinskogo gosudarstvennogo universiteta, Istoriya. Publishing house of Chelyabinsk State University. Chelyabinsk.
Vestnik Chuvashskogo	- Vestnik Chuvashskogo gosudarstvennogo pedagogicheskogo universiteta im I. Ya. Yakovleva. I. Y. Yakovlev Chuvash State Pedagogical University. Cheboksary.
VestKrasno	- Vestnike Krasnoyarskogo gosudarstvennogo pedagogicheskogo universiteta imeni V. P. Astafeva. Krasnojarskiy gosudarstvennyj pedagogicheskij universitet im. V. P. Astafeva. Krasnojarsk.
Vestnik Kazak	- Vestnik Akademii nauk Kazakhskoy SSR. Academy of Science of the Kazakh SSR. Kazakhstan.
Vestnik RAN	- Vestnik Rossiyskoy Akademii Nauk. Russian Academy of Sciences. Moscow.
Vestnik Samara	- Vestnik Samarskogo gosudarstvennogo universiteta. Samara State University. Samara.
Vestn Tomsk Gos Univ.	- Vestnik Tomskogo gosudarstvennogo universiteta. Kul'turologiya i iskusstvovedeniye. Bulletin of Tomsk State University. Tomsk.
Vestnik Semej	- Vestnik gosudarstvennogo universiteta imeni Shakarima goroda Semej. Shakarim State University of Semej.
Vestnik Ufa	- Vestnik Vostochnoy ekonomiko-yuridicheskoy gumanitarnoy akademii. East Economic-Legal Humanitarian Academy. Ufa.
Vestnik VyatGGU	- Vestnik Vyatskogo gosudarstvennogo gumanitarnogo universiteta: Vyatka State University of Humanities. Kirov.

Vizantiysky vremennik	- Vizantiysky vremennik. Institute of General History of the Russian Academy of Sciences. Moscow.
Voprosy Istorii	- Voprosy Istorii. Russian academic journal for historical studies. The Institute of Russian History of the Russian Academy of Sciences. Moscow.
Voprosi Literaturny	- Voprosi Literaturny. Writer's Union of the USSR. Moscow.
Voprosy filosofii	- Voprosy filosofii. Russian Academy of Sciences. Moscow.
VTP	- Istoricheskiye, filosofskiy, politicheskiye i yuridicheskiye nauki, kul'turologiya i iskusstvovedeniye. Voprosy teorii i praktiki. Tambov.
WASJ	- World Applied Sciences Journal. International Digital Organization Scientific for Information "IDOSI Publications" UAE. Dubai.
Zapiski	- Zapiski Vostochnogo otdeleniya Russkogo arkhologicheskogo obshchestva. Archaeological Society. Saint Petersburg.
ZDMG	- Zeitschrift der Deutschen Morgenländischen Gesellschaft. Berlin Magazine of the German East Society. Berlin.