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Sharia, Plural Society, and Religious Harmony in Russia

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ABSTRACT

The Islamic religion began to spread in Russia in the eighteenth century within the territory of the people of Dagestan located in the Derbent region. Bulgaria was the first Islamic country to embrace Islam in 922 AD, and peoples inherited the conversion to the Islamic religion, starting with the Tatars. The Caucasus and the Turks converted to Islam. In some regions of Russia, the lives of some Muslims are based on Islamic law, the provisions of which often contradict Russian laws. But the Russian authorities turn a blind eye to some practices of Islamic law for other purposes. Article writing is done by referring to library books and various kinds of scientific literature. By using a descriptive analysis approach, it is obtained, the real cooperation that Islam calls for must aim to remove doubts, differences, and confrontations. Call for solidarity and cooperation between people, societies, and civilizations based on piety and not on sin and aggression that God has forbidden for all human beings. The goal of acquaintance and cooperation between people is suitable for all and guarantees rights. Among the great ethics of Islam is mercy to God Almighty's creatures, which includes all human beings, Muslims and non-Muslims, and even animals. These wise Qur'anic principles came to establish security and peace in society. These divine instructions plant in the hearts of healthy people a feeling of kinship and respect and banish the feeling of aggression and hatred among members of human society. It constitutes the basis for establishing peace, justice, and equality among people, civilizations, and different cultures.

KEYWORDS sharia; plurality; religion.

PENDAHULUAN

In the legends, it is said that the Russian Tsar, when he wanted to choose a religion for his country, admired the principles of Islam, but the prohibition of drinking alcohol prevented the Tsar from embracing the true religion. However, the convoys of guidance crossed Bulgaria and the Halga River to land in the snowy homeland, and the peoples of this region imbibed the pillars of Islam, including fasting. The blessed month of Ramadan brings together all Muslims globally, but the rituals differ from one country. In Russia, rich in multiculturalism

and ethnicity, traditions and practices differ among Muslim families during Ramadan.

Ramadan Atmosphere

Russian Muslims, who number about 25 million among 145 million people, constitute today 15% of the population of Russia, bearing in mind that the majority of them are neither immigrants nor foreigners, as is the case in other countries, as they have lived in this country for a thousand years. The Ramadan atmosphere in Russia varies from one republic to another, depending on the length of the

fasting period, which may extend for more than 20 hours

A population that exceeds several Islamic countries, they represent the most significant minority in this country, so Russia has become an observer member of the Organization of the Islamic Conference. This situation gives confidence to Russian Muslims and holds them responsible at the same time. They all live in a non-Muslim society and thus are affected. Their lives are greatly affected by the difference in customs and traditions between the Islamic community in Russia and the rest of the community, the majority of whose members are Orthodox Christians. The Ramadan atmosphere in Russia varies from one republic to another depending on the length of the fasting period in it, which may extend for more than 20 hours, in a challenge that did not reduce the resolution of the fasting people despite the presence of some fatwas. If the jurisprudence differed, some scholars concluded some opinions regarding fasting if the period is extended. Some of them believe that fasting is obligatory from sunrise to sunset despite all the difficulties. As for the long hours of fasting, if they exceed 18 hours, some scholars, in this case, suggest the possibility of fasting according to the time announced in Mecca or according to the timing of any neighboring Muslim country. The time of day is less than that of Moscow, for example. Under the severe heat and smoke of fires and the prolonged fasting period for long hours, Muslims in Russia face the test of patience, endurance, and strength of faith.

The Holy Ramadan establishes the pillars of their religion and culture in the hearts of the members of the Russian Islamic community. Ramadan rituals for the Russians are summarized in performing the Maghrib prayer in a congregation in a historic place. After the prayer, the collective iftar is held with great joy. Regular iftar meals are attended with its various Arab and oriental tables throughout the days of the holy month. Arab and Islamic restaurants are widespread in the Russian capital and usually witness a great turnout from the community. The Arab, whose members meet after a year of separation, is caused by the distances between the Moscow regions. Islamic and religious administrations and charitable societies are active in holding communal iftar tables in public squares near mosques and religious centers in Moscow to give those who have been deprived of alienation from being

near their families during the month of Ramadan the opportunity to participate also in religious events and competitions organized on this occasion, and extending until dawn today (Akhmetova, 2019). Russian Muslims are working on a sense of the holy month, as Dar Al-Iftaa in Moscow carries out activities related to Ramadan, foremost of which is preparing a list of the needy, the elderly, orphans, and widows, to provide them with cash and food aid as much as available. (Dannreuther & March, 2010, p. 91)

Five years ago, in Moscow, I began to return to set up tents for Ramadan breakfast, and it is continuing this tradition for the fifth time this year next to the Kremlin. These tents are not just a breakfast place, but at the same time, people gather as a family, and followers of different religions and cultures come to get to know each other and establish friendships. Special days for different boredom are held in these tents during which information about gatherings is exchanged. In recent years, Russia has cooperated with the Islamic world, and Russia, which has developed diplomatic relations with Islamic countries, has established an Arabic-language television broadcasting station. Muslims play a prominent role in all of these developments (Rywwkin, 1990, p. 19).

Ramadan is the time of the Soviet

There was a remarkable and ancient history of Islam in Russia, where the Caucasus region and Russia knew Islam through Muslim merchants and ambassadors more than 1400 years ago. This corresponds to the 7th century AD. And there is another exciting thing: the acceptance of Islam in Russian society is much older than Christianity, as the Russians officially embraced Islam in the Volga basin a century before the declaration of Orthodoxy as a religion of Russia. Islam is now the second in the country regarding the number of adherents after the Orthodox Christian religion. (Keller, 2001, pp. 1917–1941; Khafif, 1971)

Moscow was the center of the Soviet state and the communist camp when beliefs and worship were forbidden, and it was the center of non-religion for 70 years. And when Tsarist Moscow was establishing relations with other countries, the Islamic East was among them. Therefore, it was necessary to find exceptional homes for messengers, translators, workers, and servants who would care for the great

Muslim guests, so since then, Muslims have lived in Moscow (Syazali, 2012).

In the previous few decades, Moscow was the centre of the Soviet state and the communist camp when beliefs and worship were forbidden, and it was the centre of non-religion for 70 years. The Soviet-era was a difficult era for Islam and Muslims, especially since the Soviet authority announced from the beginning an atheistic ideology, mosques were closed and turned into warehouses, and religious scholars were arrested and exiled. Still, all the various pressures did not succeed in keeping Muslims away from their religion. The authoritarian regime fiercely resisted religious beliefs in the time of the Soviet state. It did not allow the printing of religious books and the Holy Qur'an or teaching children in Islamic courses (Yusupova, 2020). Still, with the subsequent changes in the system, Russia agreed to a new law that includes freedom of conscience and the establishment of religious institutions. When the war with Chechnya intensified, the media used the description of "terrorism" against Muslims. Still, this negative campaign against Islam has increased the number of Muslims in Russia in recent periods. What is remarkable at this stage is the change of religion among Russians. Moscow, one of the most crowded cities globally, has a Muslim density of more than two million Muslims out of 10.5 million people living in it, which means that there is a Muslim among every five people you see on the street you feel throughout the city. After the moral collapse caused by the communist regime, the Russian people understood that real salvation could come from turning to religion. The people today in Russia turn to religion a lot, and Islam resonates there everywhere. Moscow, which is one of the most crowded cities in the world, has a Muslim population of more than 2 million Muslims out of 10.5 million people living in it, meaning that there is a Muslim for every five people you see on the street, which you feel throughout the city. Despite the difficulty of claiming an increase in the number of those who converted to Islam, it is clear that they are moving in this direction. Everyone recognizes the validity of this claim, as it is estimated that Muslims will constitute a third of the population of Russia during the next 15 years, at a time when their current rate is 7%, as The birth rate of the Russian race is declining, and this does not apply to Muslims within the Russian Federation (Syazali, 2012).

METODE

In discussing and improving this article, we conducted a literature study with a descriptive analysis approach in revealing the application of Islamic law and religious life in a multi-ethnic Russian society. However, this literature study was also combined with interviews conducted with a member of the Russian clerical assembly named Eldar when an international conference took place in Amman Jordan on 31 April 2017.

TEMUAN DAN PEMBAHASAN

After the fall of The Citadel of Communism

While there was no Islamic educational place that graduated imams and preachers during the Soviet era, today, hundreds of Islamic schools, institutes, and universities produce specialized cadres in the service of religion. The establishment of the Islamic University in Russia in 1998 as the first Islamic university and the increase in the number of mosques of Tatarstan (one of the federal entities in Russia) from 18 to more than a thousand mosques are only examples of the growth of Islam in Russia, which was once the fortress of communism. (VASIL TIMERJANOVICH SAKAEV, ET AL., 2020) At the time of the Soviets, everything was difficult; it was impossible to find halal meat anywhere; today, in Moscow. Today, Islam is an integral part of Moscow and Russia, minarets extend to the sky, and the Red Square, a symbol of horror and fear in the world and the Cold War, is now softening hearts (Syazali, 2012).

Moscow, which was only a tiny area in the 12th century, has become one of the most important European cities with a historical depth of 850 years. It is also a multi-coloured city, especially since it is possible to meet various faces from Central Asia at every moment: Turks, Azeris, Turkmens, Tatars, Kazaks, and Tajins, and Afghans. At the time of the Soviets, everything was difficult, and it was not possible to find halal meat anywhere; today in Moscow, there are markets, butchers, and shops selling Islamic women's headscarves, although some regions in Russia apply a ban on Islamic headscarves and headscarves in schools, such as the Stavropol region, which banned The headscarf is the result of tension between Russians and Muslims in the North Caucasus

region. The ban has been said to align with the principles embodied in the constitution about the secular nature of education. In Moscow, there are also centers for slaughtering and selling livestock by Islamic law and restaurants that serve halal foods and prepare breakfast foods in Ramadan, especially Turkish restaurants that provide nourishment for Turkish cuisine stemming from the southeast region is, Ottoman foods (Meirison, 2020).

There are suitable places for Muslims to spend their time, in the Tatar Center, for example, classes for foreign languages, drawing and swimming, and Islamic educational institutions are spread all over the Russian Federation, as is the case with the Asian and African Institute, the Oriental Institute, and the Islamic University in Moscow and Kazan. They deal with programs, academic handling, teaching rules, textbooks, and teacher problems. The small number of mosques in Moscow about the size of Muslims did not stand in the way of a large number of people praying in them, reciting the Qur'an, and performing the duties and rituals of this holy month (Syazali, 2012).

Until 1996, there was a large mosque in Moscow, and today there are six large mosques, including the Iran Mosque, which embassy staff, workers, and students frequent, and it is a mosque for Shiites that they go to with permission in general. The other mosques are free to visit, and 20 mosques are small in different parts. The Old Moscow Mosque, which took ten years to build, is the largest in Europe and can accommodate 20,000 worshipers at once, but this - along with other mosques - will not be enough for Muslims to perform their worship in normal conditions. Despite the rain, snow, and cold air, Muslims pray outside the mosques. On Fridays and holidays, groups fill the streets, but the lack of mosques in Moscow concerning the size of Muslims did not stand in the way of a large number of people praying there, reading the Qur'an, and performing the duties and rituals of this holy month. The other challenge is the absence of scientific, academic, and official Islamic educational institutions. At the same time, it is only necessary to hold courses in each mosque to receive the teachings of the Islamic religion. Each mosque includes a school where students and their parents receive an education based on religion and preparation courses for teaching Arabic. Turkish and Tatar. About the Russian people's and the Russian

state's treatment of Ramadan in general, the Russian newspaper "Argument I Facts" states that there is no change from the rest of the year, as television and radio programs are broadcast without respect for the feelings of Muslims. The work of cafes and places of liquor continues throughout the month of fasting. However, it seems that a long time will pass before these problems are addressed, and the Russian Muslims are waiting for the attention and help of the Islamic countries (Syazali, 2012). The joint deputy head of the Council of the Mufti of Russia, the first deputy head of the religious administration for Muslims of the Asian section in Russia. Fawzi Seydou said that the situation of Muslims today in his country "bleeds the eye; the state's position compared to what it was in the days of the Soviet Union has changed, but Muslims have become divided. What's next is a band."

Regarding the position of the Russian authorities regarding the increase in the number of Muslims, he added, in an exclusive interview with "Arabi 21", that they are not concerned about this steady increase. Still, they are not in a state of rejection of this matter but rather anticipate what will happen in the future. When asked about how Russia deals with the Muslim victims of the Coronavirus, he replied: "So far, there has been no special treatment with the victims except that the dead are sterilized with special materials, and if something other than this happens, then every incident will have a conversation," noting that Corona contributed, within Their statistics, in the increase in the number of converts to Islam.

Following is the text of the interview:(I. Ildar, personal communication, 2017).

Under the communist regime in the Soviet Union, Muslims were subjected to forms of oppression, torture, killing, and displacement. How is the situation of Muslims today in Russia? The situation of Muslims today in Russia, is bloody to the eye. Compared to what it was in the days of the Soviet Union, the state's position has changed, but the Muslims have become in a sect beyond a sect, for what Muslims do to each other that no power in the world can do with them. Has the state's position changed towards Islam?

Yes. The attitude to religion in Russia is apparent; Religion has nothing to do with the state legally.

There are different estimates of the number of Muslims in Russia.. How many are there exactly?

There is no accurate statistic that monitors the correct number, due to the separation of religion from the state, but the percentage of the original Muslims, that is, the Tatars and the Bashkirs, is approximately 10%, but if we add to them those coming from the countries that were under the former Soviet Union, we reach 30%.

What is the extent of their involvement and interaction in Russian society?

We could say they are too involved; And sometimes we find a Muslim in Russia more like an extremist who is separated from society, who speaks in one valley and people are in another, or who is completely involved in society to the point of committing various sins and disobedience with something simple for God in his life, in addition to the presence of a true and healthy Muslim of course.

Are they present in various state institutions? What is the extent of their influence on the decision-making there?

They are present in all fields and various institutions. As for decision-making, it depends on the effectiveness and acceptance of the region in which Muslims are present. The head of the "Council of Muftis," Raoul Ayn al-Din, expected the proportion of Muslims in the country over the next 15 years to reach 30% of the total population. How accurate is this prediction, especially since some questioned this matter? We heard this prediction, but if you consider the 10% proportion of the original Muslim population, raise this percentage to 30% during this period. We will need practical steps, work mechanisms, and several conditions, the most important of which is that Muslims gather not on one man but one goal. We should not harm each other, and that the Tatars, the Bashkirs, and all the peoples of Russia return to their languages and heritage, with the Muslims of the source (Islamic countries) taking care of the Muslims of Western governments and minorities, and that all Muslims become active in the homeland of their nationality, and be one hand towards one goal, broad lines one. Is there an expansion in building mosques in Russia to match the increase in the number of Muslims there, or is there a restriction on you in this issue? There are areas in which there is an expansion in building mosques and others in

which the opposite happens, and areas where there is a restriction not because of the state, as I see it, but because of the Muslims themselves and what they do to each other; For example, there were several attempts to build mosques in Moscow, but the head of the "Muftis Council" stopped them, because he did not want competitors, as he did not care that there were only 6 mosques for Moscow's Muslims, who number about 6 million (Simons, 2019).

Are there barriers and obstacles that prevent the further spread of Islam in Russia?

Yes, including the harm done by those who call themselves the muftis of Russia; Each organization harms the other and tries in various ways to seek to destroy it in a way that is not befitting of Muslims, and the organizations that work in the interests of Muslims properly are lost, in addition to the lack of sufficient support, and because of the global Islamophobia to which the terrorist movements that have emerged have contributed; Unfortunately, because of these people, many people were afraid of being religious or allowing young people to become religious for fear of falling into the trap of terrorism and extremism.

Do the high birth rates of some Muslim nationalities impact the structure of Russia's population?

The evidence is clear and unmistakable in the hadiths about the plague, which may be harmful and beneficial. The Coronavirus has contributed, within our statistics, to an increase in the number of converts to Islam, knowing that mosques are closed; Imagine what would happen if we went back to work with all our energies.

What is your position on the (old-new) debate regarding which of them takes precedence over the other, the soul or the religion? Without the soul, there is no religion. If God had willed, He would have created us on one faith and one nation, and God does not want - and God knows best - the clergy to worship Him; The issue is the relationship with God based on fear, greed, or love, depending on the human understanding of that relationship. The soul requires religion and God for salvation in the afterlife (Simons, 2019). And in our religion, some regulations oblige us not to care about ourselves and our lives; For example, crawling and responding to aggression, then a person must understand that his survival and his survival from a near-death may lead to his

destruction in the Hereafter, and in other places and situations it is not permissible for us to throw our hands into destruction. This controversy ends if its release and circulation end; For every time and place, there is a word of truth to be said, and every situation is studied individually. Some criticized the fatwa of stopping congregational prayers and Friday prayers in mosques, claiming that this is the time for supplication to God and people praying in mosques to overcome this ordeal. How do you see this in light of the divergent positions from one country to another?

This talk is contrary to the Sharia, so please do it in your privacy if you are praying. Still, seclusion is rugged, of course, as it involves reviewing oneself, reviewing decisions, and thinking. The difference in attitudes depends on the ordeal in different countries regarding proximity or distance from danger (Laruelle & Hohmann, 2020). In the absence of accurate statistics, estimates of the number of Muslims in Russia and their increase in society vary, with Muslim nationalities, especially in the North Caucasus, outperforming others in terms of childbearing rates and the proportion of young people among their children. While the Council of Muftis in Russia predicted that the proportion of Muslims would rise to 30 per cent within 15 years, sociology researchers questioned the accuracy of these estimates and considered it exaggerated. Alexey Malashenko, head of research at the Institute for Dialogue of Civilizations, says that such expectations are completely unrealistic, given that the number of Muslims has not increased at a similar pace. In an interview with Al-Araby Al-Jadeed, he adds that "if these expectations are realized, this means that the number of Muslims in Russia will exceed 40 million, compared to 15-17 million at present." He points out that "among the Muslims of Russia, there are 5.5 million Tatars, among whom the birth rates do not exceed those registered with the Slavic nationalities, in addition to 1.5 million Bashkirs and the same number of Chechens, which are the three Russian Muslim nationalities, each of which has more than one child. The million."

Sharing cars in Moscow

Since the number of Muslims in Russia is estimated today at about 20 million, Malashenko explains, "This number includes all Muslims residing in the country, including immigrants from Central Asia, not only those with Russian citizenship." Regarding the impact of high fertility rates among some Muslim nationalities on the structure of Russia's population, Malashenko says: "It is true that it is higher and there are numbers that show that the Republic of Ingushetia in the North Caucasus has the highest fertility rates in the world (along with the Gaza Strip). This matter does not significantly affect countries with more than 140 million people since population growth rates are slowing down even among the most prolific nationalities. Also, there is no clear definition of a Muslim; is it everyone who belongs to a Muslim nation or practices Islamic religious rites? It is noteworthy that according to 2015 data, the number of births in Ingushetia, with a population of about half a million people, exceeded the number of deaths by five times (Brower, 1996).

Earlier this March, the head of Russia's Council of Muftis, Rawi Ayn al-Din, predicted, in a report on the history of Islam in Russia that he presented to the Russian Duma, that the proportion of Muslims in the country would rise to 30 per cent by 2034. As for the head of the Patriarchal Committee, For family, motherhood, and childhood affairs, Dmitriy Smirnov warned that "the Russians will end by 2050", noting that there are Chechen and Ingush families that give birth to up to eight children in exchange for one or two children at most in Russian families. Since the immigrants coming from Central Asia to Russia mainly were Muslims, Islam in Russia went beyond its social scope, turning into one of the issues on the political agenda. With the controversy raging over the exaggeration of the increase in the number of Muslims in Russia, Sergei Abashin, a professor at the European University in Saint Petersburg, said that the migration movement from Central Asia had no significant impact on the population situation, pointing to the transformation of the numbers into a political tool. Abashin told the Caucasian website, "Most migrants from Central Asia are temporary expatriates, who come and leave without obtaining Russian citizenship in most cases. Recently, their number stabilized at the level of 4 - 4.5 million. This number did not

increase but somewhat decreased slightly due to the economic crisis.

Crimea's challenges after five years of Russian sovereignty

Islam is the second most prevalent religion in Russia after Christianity, and Muslims are concentrated in the republics of the North Caucasus and the republics of Tatarstan and Bashkiria, in addition to the capital, Moscow, which is home to about two million Muslims. According to a study prepared by the Washington-based Pew Center, Orthodox Christians in Russia reached 71 percent in 2017, followed by Muslims with 10 percent (14 million people), more than the number of Muslims in Central Central Europe countries. Eastern combined. Despite this, the center concluded that Muslims in Russia are more observant of religious rites than Christians, and they perform daily prayers and go to places of worship at least once a week (Rezvani, 2020). It is reported that in a meeting with representatives of Islamic organizations last year, Russian President Vladimir Putin described "traditional Islam" as "an important part of the Russian cultural formation(Rubin, 2018, p. 21)."

Peaceful Life and Mutual Tolerance

The Russian capital organized a historic Islamic-Christian working meeting in the East, at the headquarters of the Orthodox Church in Moscow, in the presence of Sheikh Dr Muhammad Al-Issa, Secretary-General of the Muslim World League, Patriarch Kirill I, Patriarch of Moscow and all Russia, and senior religious leaders. Fruitful bilateral talks took place between the two sides, during which Exchange of experiences and views on several topics of common interest, in what is considered the most important Christian-Islamic meeting in the East, where the Russian Church is the largest independent Eastern Orthodox Church, with followers numbering more than 250 million. Patriarch Kirill, I confirmed his happiness at the visit of Dr. Al-Issa to Russia, praising the great enlightened role played by the "Muslim World League," stressing that it helps many needy people in Asia and Africa, "and this is the subject of our great interest and appreciation." He said: "Thanks to your contribution to the activity of the Muslim World League, it has become It is

well known in the Christian world as well, which appreciates this remarkable activity." He added that Orthodox Christians and Muslims belong to the Eastern civilization and said: "There are many commonalities between us, and my work as Patriarch of Moscow and all of Russia made this fact clear to me, and we lacked friendship with you."The Patriarch stressed the unity of the Russian people, regardless of the diversity of religions, sects, and ethnicities, and said: "Russia can be a role model for countries, and among representatives of faiths and sects, with our deep regret for what is happening in the world of military conflicts in which innocent blood is spilled, and we cannot remain silent about it (Keller, 2001)." He touched on extremism and terrorism, especially those who support the idea that Muslims are extremists, stressing that terrorism and extremism cannot be linked to the religious mentality.

Referring to the positive and moral role played by the Muslim World League in educating young people, he said: "We are looking at the (Makkah Al-Mukarramah Document) conference, which brought together more than 1,000 scholars and muftis, and we value it very much, and evaluate it highly, and we commend the positive role of this conference, which It was successful." For his part, Dr. Al-Issa expressed his happiness at visiting the Orthodox Church and meeting with Patriarch Karel and said: "We, from our position in the Muslim World League, and in the name of Islamic peoples, appreciate the humanitarian and moral efforts of the Orthodox Church and appreciate its fair feelings towards Islam, and we appreciate Your Eminence your description of terrorism as having no religion. And that Islam, in particular, is innocent of it." The Secretary-General referred to his previous meetings with Muslim personalities and scholars in the Russian Federation, stressing that they hold a great appreciation for the Orthodox Church for its efforts to preserve religious harmony, "which is a commendable historic effort." He affirmed the Islamic peoples' appreciation for the Orthodox Church's efforts to combat extremism and hatred and promote peace through its influential role. Everyone, we are pleased with this communication."

On the other hand, Sheikh Al-Issa and Patriarch Kirill I witnessed a cooperation agreement between the League and the Patriarchate of Moscow and All Russia. The agreement embodies the two parties' belief in

the importance of dialogue between followers of religions in contemporary reality, the critical role of religious institutions in resolving international issues and conflict situations, and the desire of Muslims and Christians to Promoting peaceful and constructive coexistence and the urgent need to achieve common goals around what God has commanded of spreading the values of peace and morals, preserving the role of the family and the comprehensive rejection of any form of extremism and hatred of the other. The agreement also emphasizes the part of the Muslim World League and the Russian Orthodox Church in developing friendly relations between followers of religions and peoples. The deal establishes coordination between the two sides in issues of cooperation between civilizations and cultures, spreading a culture of peace, upgrading the ethics of society and the family, promoting human rights, scholarly communication and information exchange, issues of religious minorities in crises, and cooperation in the media field (Koçak, 2017).

Muslims and Putin's Policy

Invariably, Islamist militants in the North Caucasus have been pleading with the rest of Russia's Muslims to rise and join them. Last summer, Doku Umarov called; a rebel leader who claims hegemony over what he considers the Caucasus Emirate. The Mujahideen in Tatarstan and Bashkortostan (two independent republics located 400 and 700 miles east of Moscow, respectively) to "spoof" Russian President Vladimir Putin's plans to hold the Olympics in Sochi in the footsteps of their predecessor. But Umarov's attempts to urge Muslims to rise across Russia against Putin's government had little success. The Caucasus remains an isolated region among Muslim-majority areas of Russia, which in addition to being a radical stronghold, is stable, cohesive, and somewhat prosperous. Also, most Muslims in most parts of the Russian Federation did not show sympathy with their brothers in the turbulent North Caucasus region. Still, they were, historically, showing more interest in coexisting with the state than resisting it. In any case, the main question today is how the Kremlin will continue to deal with the diverse Muslim community and whether it can maintain the loyalties of such various groups. For its part, Putin's government has made ongoing efforts to

attract Muslims to its own political goals, whether domestic or foreign. Finding a solution to the war in the North Caucasus was always just part of the puzzle. Elsewhere, stability depends primarily on whether Moscow continues to try to control how Russia's Muslim citizens interpret Islamic law by determining which religious authorities and practices are sufficiently patriotic and compatible with the state (Merati, 2017, p. 46).

On the other hand, the Muslims of Russia have always tended to adopt different and competing religious tendencies. The government's interference in the debate within the diverse Muslim communities increases the risk of alienating those who embrace a peaceful Islamic trend. Still, it contradicts the officially approved vision of Islam. In addition, placing limits on Islamic interpretation even with the help of one camp of Islamic authorities against another would not lessen the severity of the many political challenges to Islam that Russia faces. On the contrary, the Kremlin would have to contain greater pluralism in an ever-changing Islamic landscape. The largest Muslim community in Europe (Harms-Dalibon, 2017).

On the other hand, Russia's Muslims defy easy categorization. Even their demographic composition is a subject of fierce debate. Currently, the government, journalists, and civil rights organizations estimate the total number of Muslims at about 20 million or 14 percent of Russia's total population of 143 million. This figure makes Russia's Muslims the second-largest Muslim community in the country and the largest Muslim community in Europe. However, the last census conducted in 2010 that asked about citizenship and religious affiliation reported that the government had approximately 13 million Muslims or roughly nine percent of the population. This more petite figure counts the ethnic groups historically associated with Islam, such as the Azeris, Bashkirs, Chechens, Kazakhs, and Tatars, classifying them as Muslims. Many Islamic leaders claim that this lower figure comes as part of efforts to reduce the status of their political bloc, asserting that it fails to reflect the true religious affiliations of Russians. Despite the release of those official census figures, even Russian politicians close to Putin and other ethnic republics tend to use the more significant estimates, around 20 million, as part of their efforts to confirm Russia's claims to being part of the Muslim world and make those claims

appear more significant. Credibility to ensure the electoral support of Muslims. The federal system of Russia, which Russia inherited from the Soviet Union, reinforces this state of ambiguity by granting it privileges to local ethnicities in return for increasing their numbers. Let's take Tatarstan as an example. At the beginning of the Soviet period, Lenin and Stalin (who are ethnic Georgians) established that republic and several other republics to recognize ethnic nationalism and an affirmation or rejection of the dominance of Russian ethnicity (I. Ildar, personal communication, 2017).

Today, elites there and elsewhere cling to power by claiming that it represents the interests of what they claim to be their nations. But in Tatarstan and other republics, it has always been challenging to maintain sweeping majorities given the large population of Russia and the constant migrations, so that officially the Tatars constitute only about 53 percent of the people of 3.8 million. Muslim activists and local elites have always been accused of putting pressure on voters to manipulate census results and increase Muslim groups. Moscow has a similar dilemma, which is officially home to about 300,000 Muslims of different ethnicities out of a total population of between 12 and 17 million. But the census only reveals a tiny part of the story. Another two million Muslims live there without registration papers, and some observers claim that two million Muslim immigrants work in the city. Most of these Muslims came to Moscow to escape the dire economic conditions in their countries, such as Azerbaijan, Tajikistan, and Uzbekistan. However, their temporary status, which usually lacks registration, makes them vulnerable to police prosecution, exploitation, ethnic violence, and all factors that impede the government's efforts to show tolerance. Inconsistent census numbers, police assaults, and bigotry have helped bring Russian Muslims together into one group, even if they are a diverse group scattered across the country. In places like Tatarstan, Muslims make up the elite but must occupy the lowest ranks of the workforce in Moscow. Although the Russian federal system gives Russian Muslims reasonable political influence, government policies, including documented cases of security harassment and raids on homes and businesses, marginalize Muslim immigrants who are out of sight but are crystal clear to anxious Muscovites. Towards Muslim immigration. This concern is

reinforced by Moscow's perpetual confrontations with Chechen separatists. This conflict has spread across the North Caucasus as a vast insurgency led by Islamists, leading to the conflation of radicalism and Islamism in the minds of the Russian masses. As the Volgograd bombings of last December demonstrated, militants from the North Caucasus have taken their fight against the government into Russian territory and far from their homeland, fears that the government has capitalized on. Today, the critical question is how the Kremlin will continue to deal with the diverse Muslim community and whether it can maintain the loyalties of such various groups (Zorin, 2020).

For their part, the Russian security institutions have always fabricated the presence of militants in areas where none of them are present and accused local Muslims of contacting extremists without evidence other than one of them raising a beard or wearing certain clothes. With the help of Muslim clerics close to the state, officials usually blamed the violence on the Tablighi groups, which have a covert presence in many Russian cities today, and Hizb ut-Tahrir, an Islamist organization seeking to create a transnational caliphate. At times, security agencies have contributed to the security threat in more direct ways. During his first term as president, both Putin and his predecessor, Boris Yeltsin, used the war that broke out in Chechnya in the late 1990s to boost their popularity and justify a series of repressive security measures. As a result of this manipulation, many Russians, with good reason, suspect that the Russian Federal Security Service was involved in many major terrorist attacks that rocked Russia a decade ago, including a series of building bombings across the country in 1999 and the Dubrovka Theater disaster. In 2002 (which claimed the lives of about 40 Chechen militants and 130 hostages).

Moscow wants to portray the violence in the North Caucasus as violence linked to the Islamist insurgency outside Russia. After the Kremlin launched the second war in Chechnya in 1999, some Muslim fighters launched a campaign to establish an Islamic emirate on Russian soil. But these conspirators with utopian goals were responsible for only a limited amount of unrest in the region. In general, the activities of armed groups in the Caucasus were limited to local power struggles, and religion was only one of the driving factors.

And Extremists fighters were more interested in making profits from their criminal activities or avenging government brutality than in Islamic causes. Russia's Muslims defy easy categorization. Even their demographic composition is the subject of violent debates. Currently, the government, journalists, and civil rights organizations estimate the total number of Muslims at about 20 million. The truth is that despite the government's propaganda and persecutions, most Russian Muslims are still closely linked to their country and its institutions. Despite the growing appeal of transnational Islam — Russian Muslims can now shop for the latest Islamic fashion in boutiques and attend the annual halal fair in Moscow — this does not reflect a fundamental shift in loyalties or orientations (Rubin, 2018).

On the one hand, most Russian Muslims are not interested in the invitations of foreign preachers. Like other societies in Russia, Muslims have used the liberties they had gained since the fall of communism and atheism to rediscover their religion. But they often rejected offers from Turkish preachers, the Saudi government, or other foreigners to replace the Soviet-era Communist Party with new clerics from abroad. Except for the Republic of Dagestan, Russian Muslims established their religious schools in the North Caucasus, close to Arab educational institutions. In those efforts, Muslims enjoyed strong support from the state that granted Islam the status of "one of Russia's traditional religions." Although officially a secular state, Russia leans toward the Orthodox Church, and officials pledged to protect Islam, Buddhism, and even Judaism from foreign influences. In practice, this means endorsing religious authorities who are willing to work with the state to promote patriotism among the religious (Rezvani, 2020).

SIMPULAN

Islam is the second religion in Russia after Christianity, and Muslims are an essential part of the Russian people. Historical differences between Christians and Muslims often worry the Russian leadership that they will be exploited again and that the United States will renew these differences. Russia considers that the countries of Central Asia adjacent to it, which include more than 100 million people and a large proportion of the Turkish peoples

scattered in the regions of Eurasia, are part of the Russian national security. At any moment, the United States can take advantage of these peoples' historical differences with Russia, which considers al-Qaeda and its sisters to be sleeper cells in these regions. The United States or Turkey can push them to strike Russia in its backyard. The experience of the Chechen war was like a civil war between the Russians, which brought back to memory the harrowing experience of Lenin and Stalin with the Soviet Muslims. The book "Muslims in Russia: Inheritance and Future Challenges" by the writer and specialist in Russian affairs, Youssef Mortada, comes as a geopolitical study in its eight chapters. The first chapter focuses on the phenomenon of Islamophobia in the Western world. The second chapter sheds light on the political geography of Russia, while the third chapter deals with the emergence of Islam in Russia. The fourth chapter focuses on the reality of Russian Muslims in the era of Tsarist rule, while the fifth chapter presents the suffering of Muslims in the Soviet era. The sixth chapter reviews the reality of Muslims after the dissolution of the Soviet Union. Chapter VII overlooks the places of the spread of Russian Muslims and their geographical distribution. The eighth chapter deals with the reality of the main non-Islamic religions in Russia, namely Orthodox Christianity, Judaism, and Buddhism. Russia is a federal state, and its society is made up of about 160 ethnic groups. With a population of about 143 million, it is the largest country in terms of area.

Several Russian and Arab estimates indicate that the number of Muslims, distributed among forty different ethnic groups, ranges from 15 to 20 million. The vast majority live in the Volga, the Urals, the Caucasus, Moscow, St. Petersburg, and Western Siberia. The Tatars are the largest ethnic group, numbering about six million, or nearly 4 percent of the population of Russia, followed by the Bashkirs. The latter make up more than one million people, and the Chechens, about one million. The vast majority of Russia's Muslims are Sunni Muslims, who belong to two schools of jurisprudence, the Shafi'is in the North Caucasus and the Hanafis in other Islamic regions. It records the presence of non-significant Sufi sects in the North Caucasus in particular. The story of the entry of Islam into Russia dates back to the days of the Islamic conquest during the era of Caliph Omar Ibn Al-Khattab. Islam entered Russia more than 1,400

years ago, and after more than 300 years, the Russians converted to Orthodox Christianity. They celebrated the end of the twentieth century, the one thousand years since Christianity entered their country and embraced it. Relations between Muslims and Christians went through different stages, in which the control and predominance of Muslims were in most of the time. For a long time, Muslims dominated Russia, and there were times when the Russians were only executive tools in the hands of Muslims. The Tatar Muslims ruled all the Russian plains and territories for 240 years. The Christian cities of Moscow and Kiev used to pay the tax to the Tatar Muslims, and no ruler was appointed over them except with the approval of the Muslim ruler of "Kazan."

On the other hand, Muslims were subjected to the persecution policy and The Tsar's extermination, especially during the reign of Ivan the Terrible and throughout the rule of the Romanov family. In the communist revolution in 1917, Lenin promised the Muslims that he would support them, but what happened after his death was contrary to his promises. The Russians controlled most of the lands that had been previously wrested from the Ottomans. Muslims in Central Asia and the Caucasus were subjected to all kinds of oppression and tyranny. The loss of the Ottoman Empire to the lands of Central Asia and the Caucasus was a significant geographical and human loss (Meirison & Muzakki, 2020). Before the Russian occupation of Transoxiana, Greater Turkestan, and Turan, this country, in addition to the Caucasus, was in a state of urban and scientific prosperity after the entry of Islam to it. History preserves the immortal names of important geographical landmarks: Tashkent, Bukhara, Samarkand, as cities that played an essential role in developing Islamic civilization. This region gave birth to the Islamic nation and the world an immortal group of scholars, among whom we mention: Imam al-Bukhari, al-Ghazali, an-Nasa'i, al-Tirmidhi, al-Khazarzami, al-Farabi, Ibn Sina, and al-Biruni. The Arabic language was the Muslim language in those lands and culture and communication among its elites. On the other side, the Russians were leading a nomadic life. After centuries of civilization prosperity, this country witnessed two major setbacks:

The first was at the Mongol hands and then rose from them after the emergence of the Ottoman Empire. But soon suffered a second

setback, which was long overdue, and its effects continue to this day, which began with Tsar Katrina II's takeover of the Crimean peninsula and the subsequent killing of millions of Muslims. This strategic island was removed from the control of the Ottoman Empire. Its fall marked the beginning of the collapse of this sultanate, which was exhausted by successive Russian wars, which resulted in the Russians seizing large areas in the Caucasus and Central Asia.

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