

HPEPA 2019

Humanistic Practice in Education in a Postmodern Age 2019

THE HEROIC IMAGE IN ISLAM: HISTORICAL AND PHILOSOPHICAL DISCOURSE

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Abstract

The searching for moral ideals in the conditions of the spiritual crisis of the modern multicultural society, the expectancy of the revival of spiritual traditions in the crisis period of the social development determines the human appeal to the sources of spirituality. These sources are found in the cultural experience, traditions and customs of ancestors. Religion and its high humanistic moral imperatives has an important role in the system of socio-cultural phenomena. The problem of philosophical discourse is the formation of the true hero image. This problem is also topical for the Muslim religion. The authors based on the systematic approach made an attempt to identify theoretically the attitude of the true hero to the avowed cultural values; to justify the conceptual multidimensionality of heroic images in Islam; to determine the nature and essence of heroism. The authors state that in terms of developing optimal strategies and resolving mechanisms the problem of forming the heroic image in Islam according to the modern context is relevant and complex. The carrier of spiritual values is a person who is largely focusing on the image and activities of celebrated personalities. Socially significant figures of people who are the image of the devotee, the Creator, have a significant impact on the world outlook of society. The researchers task is that such kind of creators and doers-representatives of different ethnic, cultural and other social groups-begin to embody the image of the hero. Nowadays the image of the hero becomes more degraded in modern multicultural world.

2357-1330 © 2020 Published by European Publisher.

Keywords: Heroism, Islam, morality, patriotism, spirituality, values.



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1. Introduction

The relevance of the research topic is determined by the search for moral ideals, which is due to the spiritual crisis of the modern multicultural society. Expectation of revival of spiritual traditions in the crisis period of development of society determines the appeal of the person to sources of spirituality which, first of all, are found in cultural experience, traditions and customs of ancestors. Moreover, religion often has a significant role in the cultural heritage.

Human life is finite and full of contradictions which can be extremely cruel sometime. To survive in the severe trials a person needs faith as the straw for a drowning man. It conveys to suggestion that we are even more immersed in the world of contradictions, where technology changes not only the surrounding reality, but also the person himself, his ability to learn, reflect, exist. In this connection the contradiction in which the image of the hero is the key figure becomes aggravated. On the one hand, the true hero (the lyricist, the scientist, the theologian) represents the rich heritage of human culture, and on the other hand, fanatics and terrorists discredit the heroic image in the eyes of contemporaries. Of course, the problems are fundamental, and their solution affects the political and social stability in society, the security of citizens, and the development of legal institutions.

The carrier of spiritual values is a person who is largely focusing on the image and activities of celebrated personalities. Socially significant figures of people who are the image of the devotee, the Creator, have a significant impact on the world outlook of society. The researchers task is that such kind of creators and doers-representatives of different ethnic, cultural and other social groups-begin to embody the image of the hero.

Nowadays the image of the hero becomes more degraded in modern globalized multicultural world. Therefore, the search for a person whose life and activities are the quintessence of the world outlook ideal of a particular socio-cultural environment is intensified in society.

One of these important historical figures is Gabdrakhman Rasulev who is a famous educator, a prominent figure of the Muslim clergy of the first half of the XX century.

Despite the obvious relevance and importance of this topic, it is not often the object of special philosophical and scientific analysis. The proof of this is the relatively small number of proceedings, in most of which the heroic themes is not the subject of modern studies neither in general, nor Muslim culture.

2. Problem Statement

Religion as an organic part of culture occupies an important place in human existence. It immanently contains a certain epistemological potential. Because of this, religion as a social institution participates in the formation of moral behaviour imperatives, world outlook of the individual as a whole.

Exploring the essence and role of religion in the socio-philosophical aspect, we note that religion is two of its sides. Explanation of this argument we find in the work which is called "Formation of personality in the format of modern Russia". The authors say that the first, fundamental, inherent to the human nature conditions is faith in God, represented by believers as a Supreme mind which is able to help the human individual at the most trying moments. God in human consciousness is not the dogma of the Church, but the ideals of humanism as hope. Here lies the psychological and philosophical side of religion.

The philosophical problem of human psychology is that the growing mind of a child, a teenager in the family, as well as a mature person-is constantly torn beyond the psyche, to comprehend the deepest mysteries of human nature, seeks to gain an insight into the meaning of human existence, into the depths of his "creation". In this aspect, religion appears as a metaculture that accumulates genuine, life-meaning values and characterizes the ideological orientations of the modern multicultural society (Bilalova, Ivanova, Guryev, Gabdulkhakov, & Bikbaeva, 2018).

The second side of religion is its spiritual and ideological dogmas, institutions and organizations. It is clear that the carrier of the Supreme mind can only be a human. It is no accident that in the world religions God is represented in the image of a living person (Ivanova & Bilalova, 2016). In this context, attention is drawn to Hegel's remark on the concept of "God", which is very interesting for epistemology. In the "Encyclopaedia of philosophical Sciences", Hegel writes in the "Absolute spirit" section that God is the relation of "phenomenon to essence, finite to infinity, etc., and at the same time the question of the nature of this relation that arises from reflection" (Hegel, 1956, p.362).

Revision of the historical path of Russia, in the course of which there is a reassessment of moral and spiritual values, is inevitably accompanied by breaks and overcoming difficulties. The fate of the peoples of multinational Russia in different periods of history evolved differently. And in critical, difficult periods for society, there are always individuals who are able to set a high spiritual and moral bar with their lives. Solovyov (1897) wrote:

In the transition from the lowest forms of collective life to the highest, the individual, by virtue of its infinite potency of understanding and striving for the best, is in its chosen representatives the beginning of movement and progress (the dynamic element of history), whereas this social environment, as a reality already achieved, as a complete objectification of moral content in its sphere and degree, naturally represents the stagnant, protective side (the static element of history). When individuals, more gifted or more developed than others, begin to experience the action of their social environment not as the fulfillment and completion of their life, but only as an external restriction and obstacle to their positive moral aspirations, then they become carriers of a higher social consciousness, which then tends to be absorbed in new forms and orders of life corresponding to it. (p. 4)

Spiritual and moral essence of the hero asserts the value of human life. The necessity of abandoning the simplistic-apologetic variation of the true hero suggests that "the heroic principle in man is such a substance, the study of which allows the personality to manifest its essence, adequate to the ontological truth of the Universe" (Lukyanova, 2012, p.3).

Creating and believing, feeling with all his being the greatness of the universe, the hero creates reason and brings Love, Beauty, and Goodness to the world of being. The sage said: "All together – to the Sun! But for this it is necessary to have not just a human appearance, but a solar humanistic essence/ Learning the Truth, the hero is born again, bringing into the world the divine light of mercy and wisdom" (Khaziev, 2003, p.49).

So, what is the image of a true hero in Islam?! Who is this hero? It is proved that the true hero is generated by the ontological bases by means of which he embodies in the maintenance of a socio-cultural

field of idea of Good and Beauty. The hero is determined by the ratio of the two dimensions: the inner dimension of the personality corresponds to its spiritual core to its outer transcendental dimension.

For the first time, on the basis of a systematic approach, an attempt to theoretically identify the place of the heroic in universally recognized cultural values; to justify the conceptual multidimensionality of this phenomenon; including in Muslim culture, to determine the nature and essence of asceticism, the sacred truth of creation is made. The authors state that in terms of developing optimal strategies and resolving mechanisms the problem of forming the heroic image in Islam according to the modern context is relevant and complex.

The theoretical significance of the research is in the increment of knowledge about heroism, its role in society, as the devaluation of the heroic image contributes to the escalation of the spiritual crisis.

An example of the heroic in Islam can be outstanding personalities, including theologians, poetry, scholars such as, Abu Hanifa, Al Ghazali, Zaynulla Rasulev and Gabdrakhman Rasulev, Shihabuddin Marjani, Ibn Sina, Al-Khorezmi, Al-Biruni, Al-Kindi, Ibn Rushd, Muhammad Rumi, Yunus Emre, Ganjavi Nizami, Abdallahu Rudaki, Omar Khayyam whose contribution to the development of human thought is appreciated by descendants.

3. Research Questions

The subject of our study is the educational activities of Gabdrakhman Rasulev, the famous mufti, and an attempt to socio-philosophical understanding of its socio-cultural significance.

4. Purpose of the Study

The purpose of our study is the philosophical substantiation of the heroic image in Islam as the quintessence of the life meaning searches of the person in the globalizing world.

5. Research Methods

1. The method of specific historical and literary analysis.
2. Method of historical and philosophical reconstruction.

6. Findings

6.1. Gabdrakhman Rasulev: the sources of spirituality and heroism

Gabdrakhman Rasulev (1889-1950) was the eldest son of Zaynulla Rasulev, the spiritual mentor of Muslims, scholar-theologian, educator, Sheikh of Naqshbandi Sufi brotherhood, who was an Ishan by degree. Zaynulla Rasulev is mentioned by historians in a number of progressive representatives of the national intelligentsia and the Muslim clergy (Basyrov, 2009; Karibullin, 2013; Guseva, 2013).

In this family tie, we see the genetic influence of educational traditions among the broad strata of the Muslim population, which, along with representatives of other peoples who inhabited Bashkiria, sought to get an education.

The Merit of G. Rasulev is his consistent and purposeful work to promote knowledge, the development of material and technical base and increase the attractiveness of Muslim cultural and educational institutions.

For a more complete representation and understanding of the importance of the ascetic, creative and patriotic activities of Gabdrakhman Rasulev, we should turn to specific historical facts.

G. Rasulev was born on 10 November 1889 in the village which is called Achuzha of Zlatoust district of Ufa province (now the Uchalinsky district of Bashkortostan). Makhuba, the fourth wife of Zaynulla Rasulev, was his mother. At the age of 11, the boy began to receive education in his father's madrasah which was called "Rasulia". After graduating from the madrasah at the age of 18, G. Rasulev was awarded the title of Imam and for the next 3 years he received education at the Islamic University of Cairo.

After graduating from Cairo University, G. Rasulev taught at the madrasah, which had been opened by his father. In the future, he succeeds his father in the leadership position and makes a great contribution to the development of the institution. When Gabdrakhman-Hazrat became the director of Rasulia madrasah, he continued his father's work on the modernization of education. So, he directly influenced that a new madrasah building, a library, a boarding house for students coming from afar, a printing house, a bath house and a pharmacy with free medicines were built. Yamaeva (2017) notes that:

The new educational process was organized, there were new subjects (history, natural science, etc.) that had been previously absent in the curriculum. For the new three-storey madrasah building (opened in 1905) were purchased tables, chairs, cabinets, visual aids. Next to the new madrasah building a two-storey building - boarding school for Shakirds was built. In the madrasah library appeared fiction along with religious books. If earlier the madrasah prepared only imams, then with the adoption of the new program it began to graduate teachers of primary Muslim schools. (p.205)

It can be reasonably said that Rasulev actually turned the madrasah into a Muslim cultural and educational centre, involving the general population in his activities. He organized the publication of Muslim calendars, Newspapers and books.

6.2. Expansion of educational activities

Like Zaynulla Ishan, Gabdrakhman Rasulev becomes a Sheikh of the Naqshbandi brotherhood. Such a high position allowed G. Rasulev to expand the scope of its activities: he opens manufactory and grocery stores in the city of Troitsk (now Chelyabinsk region). He also organizes the "Association of Gabdrakhman Rasulev on the Amur" (Amur – the village near the city of Troitsk). This entrepreneurial activity allows him to focus on charitable activities. Rasulev provided ongoing financial support to the fifth mosque of Troitsk, as well as to Muslims in need.

In 1917 Rasulev headed the fifth Cathedral mosque of Troitsk, and then after the end of the Civil war became Imam-mukhtasib of the Ural region, mufti of the Central spiritual administration of Muslims in one of the most difficult periods in the history of the country, when religion was subjected to severe persecution.

By the year of 1936 almost all the mosques and parishes (mekhelle) in the USSR suspended its activities. Of the 13700 parishes worked only about a hundred. Most of the Muslim clergy were repressed, shot or sent to appropriate camps. The heavy impression on G. Rasulev made the death of Rizaeddin Fakhreddinov, his spiritual mentor, teacher and former head of Central Spiritual Administration of Muslims of Russia, and subsequent destruction of this organisation. (Lukyanova, 2018) To this end, the NKVD (People's Commissariat for Internal Affairs) was initiated "The case of the conspiracy of the leaders of the Spiritual Administration of Muslims of Russia". More than 30 people, and first of all, the leadership of this organisation at full strength were accused. Along with the destruction of Muslim centres, Islamic education and education in the region were automatically destroyed. In the 30s, the replacement of the graphics of the Turkic peoples was organized twice. Islamic education, like other religious education, has been banned in our country for about 70 years.

When the repression against the Muslim leadership had past, the authorities have combined two spiritual managements. There were Spiritual Administration of Muslims and Bashkir spiritual administration. G. Rasulev was appointed as the chief mufti. The decisive factor that influenced his appointment was the recognition of the authority of Gabdrakhman Rasulev, who at that time was the most famous and revered Sheikh.

6.3. Spiritual leadership of G. Rasulev during World War II

G. Rasulev being the mufti of Spiritual Administration of Muslims played a huge role in the mobilization of the patriotic spirit of the Muslim population during the Great Patriotic War (Kiznyabaeva, 2005). Rasulev urged Muslims not to remember the numerous insults and persecution of the authorities, but throw all their strength to defend the homeland. Hitler relied on the discontent of believers, including Muslims, who were persecuted in the USSR. The recruiting of large number of believers and USSR religious leaders on the Germany side was the part of his plan. Hitler sincerely hoped to rally Muslims against Soviet power. However, his plans were not to come true. Heroes-defenders protected not the power which oppressed and betrayed them, but the Homeland which suffered from violence of the aggressor.

In May 1942 at the emergency congress of Central Spiritual Administration of Muslims which took place in Ufa, mufti G. Rasulev addressed to the compatriots with an appeal: "Dear Muslim brothers! The words of the Great Allah and his prophet, the great Muhammad, peace be upon him and the blessing of the Almighty, call you, Muslims, sparing no effort to fight on the battlefield for the liberation of the great homeland, all mankind and the Muslim world from the power of fascist villains. The men and women in the rear do not panic and cowardice, do your best to produce all the necessary items for the successful conduct of the war and ensure the lives of the population. In this sacred Patriotic War against fascist Germany and its henchmen, having proved your rightness, show your loyalty to your Motherland in front of the whole world, pray in mosques and prayer houses for the victory of the Red Army. We, the scholars of Islam and spiritual leaders in the Soviet Union, call on all Muslims to unanimously defend their beloved Fatherland and the Muslim world from the German fascists"(The ninth mufti of TsDM of RUSSIA..., 2010).

The mentioned speech of the mufti was translated into the languages of all Muslim peoples of the USSR and distributed in their places of residence, as well as read during sermons in mosques. It was also

published in the "Trud" newspaper. These words were the impetus for the active mobilization of Muslims and an important reason for their great contribution to the great victory over Hitler. These words of the mufti were the guarantor of the loyalty of Islam supporters to their homeland in front of the government and Stalin. During the great Patriotic war, representatives of Islam collected money, clothes, food for the needs of the front, distributed bonds of state loans through parishes, equipped the army with weapons, equipment, participated in battles and worked in the rear.

Stalin in response sent a telegram to the mufti. J. Stalin said: "Thank you for your concern for the armoured forces of the Red Army. Please accept my regards and thankfulness" (On the contribution Of the Central Spiritual..., 2011, p. 1). As a token of gratitude to the Muslims, Stalin gave permission for the construction of two mosques. One of them was built in Miassky bowery in Chelyabinsk, and the other in Ishimbay located in the Republic of Bashkortostan. After the publication of Gabdrakhman Rasulev's "Appeal", the Muslims living in the country began to raise funds for the front, which they continued throughout the five years of the war. There are many specific examples, which prove this fact, given by historians-researchers. In 1942, the Spiritual administration of Muslims of the European part of the USSR and Siberia declared Jihad to German fascism. The "Appeal" which was adopted at an emergency congress of Central Spiritual Administration of Muslims in May 1942 gave a religious rationale for the struggle of Soviet Muslims against Nazism. March 3rd 1943 the "Izvestia" newspaper published an article confirming the Spiritual Administration of Muslims of the European part and Siberia fund raising in Ufa for the construction of a tank column. The newspaper said that mufti Rasulev personally donated 50,000 roubles for this purpose. In total, Muslims collected about 10 million roubles. Stalin's telegram to G. Rasulev expressed gratitude to the Muslims who participated in this charity event. Also in 1942, the Muslims of Dagestan raised funds for the organization of the same armoured units. They also received Stalin's commendation. This tank column, which operated as part of the Red Army during the World War II, called "Imam Shamil". At this time, the Spiritual Administration prepared and disseminated a fatwa that Muslims must unreservedly fulfil one of the five pillars of Islam – zakat (obligatory alms given once a year, in the amount of 1/40 of the property of a Muslim).

Except zakat to the people in need, there also zakat al-fitr (charity of purification) which is given in favour of the soldiers families on the occasion of the sacred month of Ramadan, and the alms- sadaqat is given at any time depending on possibility of every Muslim. Ural historians and Islamic scholars during trips to the Tatar-Bashkir villages of the Sverdlovsk region found a significant document of 1942: Spiritual Administration of Muslims paper with the official seal contained the appeal to the Islam supporters written in Turkic graphics. The appeal was aimed at collecting donations for the front and sending them to Ufa. The document was signed by mufti G. Rasulev.

At his call, members of the Spiritual Administration of Muslims began to actively travel to the places, meet with Muslims, help with opening mosques, and call for raising funds for the defence Fund. For example, On 7th of August B. Toguzbayev, mufti of Spiritual Administration of Muslims, speaking at the city cemetery of Chkalov city, reported on the work of the Spiritual Administration of Muslims and called on Muslims to raise funds in the defence fund. He said the following: "Comrades-Muslims, it will be necessary to collect funds among Muslims for the defence of our country and the rapid defeat of the common enemy". The Muslims of the town gathered 5700 roubles in the defence fund and passed the

Treasury bonds in the amount of 20460 roubles. Large sums were collected by believers in the Central Asian Union republics.

6.4. Religious and educational activities of G. Rasulev as a tool for spiritual unification of the nation

When the Great Patriotic war ended, the authorities created easier conditions of observance of the faith for Islam adherents. For example, the closure of mosques stopped (mosque could be closed only with a special order from the Council for religious Affairs), the tax for religious figures of Islam was reduced, and the passport regime for religious figures of all faiths was eased.

At the same time, the concept of parish registration emerged. But the state authorities were not in hurry to register them. Unregistered communities emerged in difficult political conditions. Mufti G. Rasulev provided feasible and constant assistance for such parishes and was not afraid to issue them permission to operate on behalf of the Spiritual Administration of Muslims. Thus, until 1950, they were issued 917 permissions. Also Rasulev provided Muslim calendars for such parishes.

Undoubtedly, such support led to a significant increase in unregistered parishes. The mufti held to the slightest possibility of promoting the religion of Islam in the country. At his insistence, the way for the pilgrimage of Muslims to the city of Mecca was reopened, when this way was closed for 20 years. He also organized the Hajj of Soviet pilgrims. (Akhmadullin, 2013)

Gabdrakhman Rasulev was strong, independent, respected mufti. Thus, while Takbir (loud praise of Allah by believers) and sacrifice on Kurban Bayram were banned, in August 1949 he met with Polyansky the Chairman of the Council for religious Affairs and obtained permission to conduct these ceremonies. As mufti, Rasulev was the first who started distributing Zam-Zam water brought from the Hajj to the believers, which was a very important event for them. Rasulev capably used the hair of the prophet Muhammad brought from Turkey in order to spread Islam. On the occasion of the celebration of Mawlid (the birthday of the prophet Muhammad), this relic was brought to the review of the believers.

Due to his fame in the USSR and outside the country, Gabdrakhman Rasulev published a book "Islam dine", which was published in large quantities. In October 1948, at the request of the mufti G. Rasulev the fourth Muslim Congress was held. By the decision of the Congress the name of the organization was changed to "Spiritual administration of Muslims of the European part of the USSR and Siberia" and the new Charter of Spiritual administration was adopted.

The biography of G. Rasulev is included by Keye the American researcher in the edition "Who is who in religion" published in 1947. G. Rasulev died on the night of 5 to 6 July 1950. His grave is located in the courtyard of the first Cathedral mosque in Ufa.

7. Conclusion

Concluding the study, we can say that the activities of the true hero have a creative nature and are aimed at preserving and strengthening the vitality and harmony of the social whole. Heroism is highly desirable for society, as it guarantees its survival (V. Vico). A person's ability to be heroic depends directly on his or her ability to take responsibility for the lives and destinies of others.

Perhaps in the 21st century, science can once again coexist in unity with faith, considering certain basic, philosophical and behavioural changes. In this regard, there is a necessity of the turn that will unite the traditions of Islam, reject fatalism and fanaticism, accept the rule of law, appreciate intellectual rigour and scientific honesty, and respect cultural and personal freedoms. The modern level of inter-confessional relations, based on the recognition of universal values and ideals, is able to withstand the spiritual crisis of society and this is no less the merit of the true heroes representing the culture and traditions of both Muslim civilization and universal values in General.

A contribution to the culture of such personalities as Gabdrakhman Zainullovich Rasulev remains valued. The Merit of G. Rasulev is his consistent and purposeful work to promote knowledge, develop the material and technical base and increase the attractiveness of Muslim cultural and educational institutions in the difficult period of development of the Russian multicultural society in the first half of the XX century.

The figure of G. Rasulev became a landmark in the terrible years of the great Patriotic war, consolidating the Muslim community not only within the Soviet Union, but also outside it for the fight against fascism.

On the example of such historical person as mufti Gabdrakhman Rasulev we have revealed a powerful spiritual and moral force of religion and its role in creating a stable, consolidated multicultural social environment.

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