

Reviews

Бәяләмә һәм күзәтүләр

Рецензии и обзоры



DOI: 10.26907/2311-2042-2024-23-2-162-165

ISLAM IN CRIMEA

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The series “Islam in the Russian Federation” is published on a territorial basis. In their work on dictionaries, the team of authors relies on the Russian Muslim tradition represented by Sh. Marjani, R. Fahretdin and the Russian School of Oriental Studies. The article is a review of “Islam in Crimea”, the 8<sup>th</sup> volume of this series.

**Key words:** Islam, Crimea, encyclopedic dictionary, “Medina” publishing house

This peer-reviewed publication is the eighth volume of the serial encyclopedic dictionary “Islam in the Russian Federation”. Within the framework of this project, the Medina Publishing House published the following volumes in previous years: “Islam in the Nizhny Novgorod Region” (2007), “Islam in Moscow” (2008), “Islam in St. Petersburg” (2009), “Islam in the Central European Part of Russia” (2009), “Islam in the Urals” (2009), “Islam in the Volga Region” (2013), “Islam in Tatarstan” (2017), “Islam in Bashkortostan” (2022) and, finally, “Islam in the North Caucasus” (2023). The scientific community has been waiting for the publication of the volume, dedicated to Crimea, since 2014. It took ten years for the first encyclopedic dictionary in Russian and world historiography, dedicated to a comprehensive study of the past and present of Muslims living on the Crimean Peninsula, to be published. And the reasons for this

delay are quite understandable: The history of Islam in Crimea is extremely rich in events and names, it is an integral part of the history of the Crimean Tatar people and our entire country. This history includes both brilliant periods of prosperity for the Crimean Tatar people and the tragedy of their deportation, which changed the ethnic appearance of the peninsula and led to the complete elimination of Muslim religious life in the region for four and a half decades. However, it is in a different way that this history is now interpreted in Ukraine, which the peninsula was part of from 1991 to 2014.

As noted in the preface to the publication, the Islamization of Crimea was of a long-term nature. “The legends associate the arrival of the Muslim tradition on the peninsula with the names of the ashabs Malik-Ashter and Gazi Mansur Medini. The beginning of the Islamization in Crimea dates

back to the first half of the 13<sup>th</sup> century. Its source was Seljuk Asia Minor. Soon after, the peninsula received a powerful Islamic impulse from Central Asia (primarily Khorezm) and became one of the most important centers of Islam in the Golden Horde, where theology, law, education, literature, Sufi brotherhoods and craft guilds developed. The Horde and then Crimean khans, the feudal elite and townspeople contributed to the creation of an extensive Muslim infrastructure - a developed network of mosques, madrasas, waqfs, tekkies and azizes. Despite all the losses, there is no other post-Horde region that has as many monuments of medieval Muslim civilization as Crimea does”.

The dictionary contains 138 articles, 36 of them were written by the compiler and editor-in-chief, I. Zaitsev, a prominent Russian historian and orientalist who thoroughly knows the region under study. The other part of the work was written by the authors from Crimea, Moscow, Kazan and Ufa: this book comprises articles by representatives of various scientific schools, sometimes adhering to different positions and points of view. There are articles about famous religious figures, written and architectural monuments, the phenomena and processes of the Islamic history of Crimea. It is worth noting that according to the compilers and editors' logic, articles about modern Islamic figures are not included in the text of the book (although such an approach was practiced in previous editions of the dictionary): time and thoughtful analysis are required to comprehend modern processes.

The authors have rightfully chosen the Crimean Tatar forms of spelling certain personal names

in dictionary entries (Adzhi, Usain; Abibullah, etc.), although perhaps it would have been worthwhile to indicate their original Arabic forms (Khadzhi, Hussein, Khabibullah, etc.). This approach is entirely justified, otherwise the reader can be confused by different spellings of names. A similar problem exists in Dagestan, where one can encounter completely different spellings of historical figures and famous theologians' names. It must be assumed that preference in this case should be given to the variant most common in the region.

Of course, as the first edition of its kind, the dictionary is not without its shortcomings. Many important articles are missing from the dictionary (for example, we will not be able to learn about the history of the Naqshbandi tariqa on the peninsula; there is no article on the regulation of the situation concerning non-Muslims living in Crimea; there are no sections on Islamic written culture, etc.). However, the articles included in the volume are distinguished by a high scientific level of presentation.

In general, it is worth noting that the publication of the encyclopedic dictionary “Islam in Crimea” is certainly a great success for its authors and editors. Now, we have a reliable and solid basis for further research into the rich history of Islam in Crimea.

#### References

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## ИСЛАМ В КРЫМУ

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Серия «Ислам в Российской Федерации» издается по территориальному признаку. В работе над словарями коллектив авторов опирается на отечественную мусульманскую традицию в лице Ш. Марджани, Р. Фахретдина, а также на российскую школу востоковедения. Статья является рецензией на 8-й том этой серии «Ислам в Крыму».

**Ключевые слова:** Ислам, Крым, энциклопедический словарь, издательский дом «Медина»

Рецензируемое издание представляет собой словарь «Ислам в Российской Федерации». В восьмой том серийного энциклопедического рамках этого проекта издательским домом