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BRIDGING THE GAP: STUDYING CLASSICAL MUSLIM PHILOSOPHY IN RUSSIA

Abstract: *the article describes the history of the study of Muslim philosophy in Russia. Before the October Revolution, research in this field occupied a secondary position compared to religious studies and the study of the political and social history of the Muslim East, in particular the regions whose influence extended to Russia or which were part of the Russian Empire. The main centres of Oriental studies were St. Petersburg, Moscow and Kazan. The first work in Russian devoted to the philosophy of Islam was the monograph by Panteleimon Zhuze. Based on the data presented in the article, the author comes to the following conclusion: philosophical Islamic studies in Russia, having overcome the crisis of the 1990s, is developing in line with modern trends in world science, abandoning the dogmatic ideas of the Soviet school.*

Keywords: *classical Muslim philosophy, Islamic studies, Oriental studies, Russian Islamic studies, Muslim theoretical thought.*

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НАВОДЯ МОСТЫ: ИЗУЧЕНИЕ КЛАССИЧЕСКОЙ МУСУЛЬМАНСКОЙ ФИЛОСОФИИ В РОССИИ

Аннотация: *в статье описывается история изучения мусульманской философии в России. До Октябрьской революции исследования в этой области занимали второстепенное положение по сравнению с религиоведением и изучением политической и социальной истории мусульманского Востока, особенно регионов, влияние которых распространялось на Россию или которые входили в состав Российской империи. Основными центрами востоковедения были Санкт-Петербург, Москва и*

Казань. Первой работой на русском языке, посвященной философии ислама, стала монография Пантелеймона Жузе. Исходя из представленных в статье данных, автор делает следующий вывод: философское исламоведение в России, преодолев кризис 1990-х годов, развивается в соответствии с современными тенденциями мировой науки, отказавшись от догматических идей советской школы.

Ключевые слова: классическая мусульманская философия, исламоведение, востоковедение, российское исламоведение, мусульманская теоретическая мысль.

The study of Muslim philosophy in Russia has a relatively short history. In pre-revolutionary Russia, research in this field occupied a peripheral position in relation to 'religious studies' and the study of the political and social history of the Muslim East, especially those regions that fell into the orbit of Russian influence or became part of the Russian Empire. The study of Islam met more political needs and was predominantly practical in nature, which largely determined the insignificant interest in scientific research into the history of Muslim theoretical thought at the turn of the 19th and 20th centuries. The main centres of scientific Oriental studies in Russia at that time were St. Petersburg (primarily the Asian Museum, founded in 1818, in Soviet times – the Institute of Oriental Studies, now renamed the Institute of Oriental Manuscripts of the Russian Academy of Sciences, as well as St. Petersburg University, where the Faculty of Oriental Languages was opened in 1854), Moscow (Moscow University) and Kazan. The first work in Russian dealing with the philosophical doctrines of Islam was the monograph by Panteleimon Zhuze (1870–1942). The beginning of a scientific approach to the study of Islamic mysticism is associated with the names of A.E. Krymsky (1871–1942), V.A. Zhukovsky (1858–1918), A.E. Schmidt (1871–1939). In general, philosophical studies in Russia (USSR) up to the middle of the last century can be characterised as a period of accumulation of knowledge and attempts to systematise it. A new stage in the study of Muslim philosophy is associated with the activities of A.V. Sagadeev. He laid the foundations for historical and philosophical studies, which were continued by his colleagues at the Institute of Philosophy of the USSR Academy of Sciences. Despite the significant contribution of the study of the Muslim philosophical tradition, there are a number of shortcomings in the studies of the Soviet period that are characteristic of

Soviet Islamic studies. Having overcome the crisis of the nineties of the twentieth century, when Russian science as a whole was going through hard times, philosophical Islamic studies in Russia, having abandoned a number of dogmatic ideas of the Soviet school, are developing in line with modern trends in world science.