

**Bilingual education
as basis of
multiculturalism
in Murad Ramzi's
concept.**

BILINGUAL EDUCATION AS BASIS OF MULTICULTURALISM IN MURAD RAMZI'S CONCEPT

LA EDUCACIÓN BILINGÜE COMO BASE DEL MULTICULTURALISMO EN EL CONCEPTO DE MURAD RAMZI

ABSTRACT

The article deals with the analysis of cultural heritage of Murad Ramzi, the Tatar scientist, theologian, and Sufi mentor. Nowadays the process of globalization has affected the sphere of education. Miscegenation and interpenetration of various cultures have made the concept of multiculturalism and bilingual education quite actual. The religious education of the Tatars at that time corresponded to that concept. Murad Ramzi was one active supporters of bilingual education. His works discussed the issues of building the multicultural environment in the Volga–Urals region of Russia. Their analysis is of great importance for understanding the genesis of Tatar theology.

KEYWORDS: Murad Ramzi, multiculturalism, bilingual education, confessional school.

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RESUMEN

El artículo trata sobre el análisis del patrimonio cultural de Murad Ramzi, el científico tártaro, teólogo y mentor sufí. Hoy en día el proceso de globalización ha afectado a la esfera de la educación. El mestizaje y la interpenetración de varias culturas han hecho que el concepto de multiculturalismo y educación bilingüe sea bastante actual. La educación religiosa de los tártaros en ese momento correspondía a ese concepto. Murad Ramzi fue uno de los partidarios activos de la educación bilingüe. Sus trabajos discutieron los problemas de la construcción del entorno multicultural en la región de Volga-Urales de Rusia. Su análisis es de gran importancia para comprender la génesis de la teología tártara.

Palabras clave: Murad Ramzi, multiculturalismo, educación bilingüe, escuela confesional.

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INTRODUCTION

The beginning of the XXI century was characterised by the problems of religious and human intolerance, the concerns about the future of civilization as a result of globalization. This process has also affected the sphere of education. The contradiction between the integrity of the educational environment and the diversity of educational needs has made the concept of multiculturalism quite actual in general and bilingual education in particular. The multilingual education system has been developed as a reaction of the progressive society to the globalization in economic, cultural and educational spheres. To preserve the linguistic and cultural diversity of the world has been the most important mission of multilingual education (Malykh, 2015).

B.L. Wulfson, the Russian scientist, believes that in the era of globalization developing the universal values, recognizing the other sub-cultures, and preserving the centuries-long traditions partly help to meet the challenges in education (Wulfson, 2003; Metsämuuronen, 2018).

The religious education of Muslims, particularly the Tatars, was based on the universal, origin-based values. It came from the thirteenth verse of the Surah "The Rooms", "O, people! you came from a man (Adam) and a woman (Eve), and you, nations and tribes, were created to learn one another. The noblest of you before the face of Allah is the most pious one. Indeed, Allah is all-knowing" (The Koran, 1990).

Thus, Islamic ideology declares the equality of people in terms of the origin, the diversity of tribes and nations, i.e. languages and cultures, and the need to learn and recognize each other (Miniakhmetov, 2016). It establishes piety as a valuable human quality and therefore destroys the ideological basis for racial,

ethnic and intercultural contradictions and conflicts.

Members of the Muslim Volga-Ural community were subjects of the Orthodox Russian state who lived together with the pagan communities of the Finno-Ugric nations (Mari, Udmurts, Chuvash and Mordvins) and the Orthodox Russians. Bilingual Muslim education at madrasahs was determined by the existing geographical, historical, cultural and political conditions in the region. Murad Ramzi was one of the prominent supporters of that education.

RESULTS AND DISCUSSION

Significance and practical relevance Murad Ramzi's heritage:

The researchers on the history and culture of Islam, Muslim states and nations, as well as the undergraduates from Saudi Arabia, Turkey, and other countries are focusing on the cultural heritage of Murad Ramzi. However, Russia's representatives of Muslim community are badly aware of his biography and works.

In our opinion, the ignorance of the multicultural traditions results in destructive and extremist movements among Muslims. The revival of the theological and cultural heritage of the Tatars is one of the responds to these challenges.

Murad Ramzi's works might educate the Muslim youth, bring them up in the true faith, so that to protect young people against destructive movements and sects. In the period of information and hybrid wars, educating the Muslims and equipping them with proper knowledge help to prevent the radicalization in society. The Tatar Muslim community of the late 19th century with peaceful coexistence of different cultures and religions can be a model of the multicultural society. The analysis of the Tatar theological heritage of that period would give the opportunity to understand the factors that influenced building the multicultural environment in the Volga region and implementing the successful bilingual education in Tatar confessional schools.

BRIEF BIOGRAPHY OF THE SCIENTIST:

Muhammad Ibn Gabdulla Murad ar-Ramzi (يَزْمَرُلا دارم دمحم) al-Kazan al-Makki al-Hanafi, the Tatar scholar and Sufi sheikh of the Naqshbandi tariqa, was born on 25 December 1855

in the village of Almat, Menzelinsk district, Ufa province (now the village of Almetyevo, Sarmansky district, the Republic of Tatarstan).

At the age of 6 Murad began to study various sciences. It was his parents who began to teach him to read the Koran. Then, his uncle, Mullah Husnuddin, who was one of the best students of the famous mullah Ismail al-Kaskari, continued to teach the boy. At the age of 9 he began to study morphology of the Arabic language (sarf). When he was 11 years old, he read the book "Awamil Al-jurjani" (syntax of the Arabic language). He followed his uncle everywhere until he was 18. In that period of his life he studied Arabic syntax (nahwu), Muslim logic (mantik), Muslim ethics (akhlak), and Islamic law (fiqh). In the spring of 1873, he went to Kazan, and entered the madrasah of the outstanding scientist Shihabuddin al-Marjani. Later, he left the madrasah and went to Bukhara. On the way to Bukhara he stopped in Troitsk and for 2 years he went to madrasah of mullah Sharafuddin and mullah Muhammad. There he studied their books on the logic of "Sharkh Al-aqaid" and "Sullam Al-ulyum". Murad Ramzi was so impressed with "Sullam Al-ulyum", including the commentary made by Mubarak al-Kutamani al-Hindi, that he completely rewrote the book and learnt it.

In 1876 Murad Ramzi arrived in Bukhara to study the commentary "Sharh Al-Dawwani" on the book "Tahzib al-mantyk" by the famous scientist at-Taftazani. Six months later, Murad Ramzi went to Tashkent and stayed there for 2 years. At that time he attended the classes of various sheikhs, read the works of Sufi scholars in Arabic and Persian. In 1878 he moved to Hejaz and arrived in Jeddah. After he had made a Hajj in Mecca, he went to Medina. There he went to different madrasahs, such as "Aminaga", "Ash-shifa", and "Al-mahmudiya". In those madrasahs he studied such things as fiqh, hadith, tafsir, syntax and morphology of Arabic books "At-toudy" (حريضوتل) and "At-talwih" (حريولتل). Also he almost completed studying the book "Ihya" (نيدل مولع ءايح) by Imam al-Ghazali. Moreover, he learnt the Koran by heart in a year. Thanks to his mentor, sheikh Muhammad Mazhar (رءظم دمحم), Murad Ramzi became a murid of tariqa al-naqshbandi al-mujaddid.

Later Murad Ramzi moved to Mecca and became a murid of Gabdulhamid ad-Dagstani (يناتسغادلل ديملحلا دبع), the famous scholar and sheikh. He studied tariqa and the book "Sunan Abi Daud" (دواد يبا ننس). It should be noted that the Sufi sheikhs were engaged not only in mentoring the followers of tariqa, but also in teaching them Islamic sciences. After the death of sheikh Gabdulhamid (1884) Murad Ramzi became a follower of his successor, sheikh Muhammad Salih Az-zawawi (حلادمحم). When the sheikh moved to Medina, he appointed Murad Ramzi his successor in Mecca and gave him permission (ijaz) to mentor and teach students.

In 1885 Ramzi began to translate the book "Ar-rashahat" (تاحرللا) from Persian into Arabic. When he had completed the translation, he showed it to Sheikh Az-zawawi. Az-zawawi greatly appreciated the translation and the author, so he asked Ramzi to translate "Al-maktubat", the basic book of the Naqshbandi tariqa, into Arabic (Muhammad Murad Ramzi, 2002).

The work was a great success in the Islamic world, and had a considerable impact on the comprehensive development of the Muslims and the society.

In 1914 Ramzi and his family moved to Russia. During the Revolution and the Civil war Murad Ramzi was still in Russia. In 1919 he moved to the town of Chuguchak (now Tacheng, Xinjiang Uygur autonomous region, China) and lived there until he died in April 1934 (Abdulsait Aikut, 2016).

SCIENTIFIC WORKS ON THE ACTIVITIES OF MURAD RAMZI:

As we have already discussed, Murad Ramzi's activities and cultural heritage are of interest to the scientific community both in Russia and in other countries. We can list the following works and articles that are freely available.

1. The Historical Sciences candidate thesis "Murad Ramzi's Talfiq al-akhbar..." ("a collection of information...") as a Source for the History of Bashkirs" by S.Z. Akhmadullin.
2. The scientific article "Muhammad Murad Ramsay (1855–1935) and his works" from the journal "Crimean Historical Re-

view” by Abdulsaid Aikut, PhD (History), Professor of the University of Wisconsin (Madison, USA) (Abdulsait Aikut, 2016). This work is the most detailed study of Murad Ramzi’s activities and works. It should be noted that the other scientists’ works are mainly based on this research.

The scientific article “Murad Ramzi’s Hagiographic Essay “Value of Good Acts” by A.A. Khasawneh.

3. The article “Deputy” Mentor (the life path of Murad Ramzi)” by A. Akhunov (http://www.idmedina.ru/books/history_culture/minaret/3/ahunov.htm).

4. The scientific article “Murad Ramzi and his Kasyd about Zainulla Rasulev” by S.Z. Akhmadullin.

5. The scientific article “Murad Ramzi and Arminius Vambery” from the journal “Voice of Ages” (2002. No. 3-4) by I.V. Zaitsev.

6. The scientific article “Murad Ramzi’s “Talfiq al-Akhbar” and N.F. Katanov’s Censorial Report: Circumstances, Reasons for Suppression” by S.Z. Akhmadullin.

7. The scientific article “Source base of Murad ar-Ramzi’s “Talfiq al-Akhbar wa tal-kih al-asar fi wakai kazan wa bulgar wa muluk at-tatar” (the Golden Horde period)” by E.G. Saifetdinova.

8. The scientific article “In memory of Zainulla Rasulev (the poem by Murad Ramzi 1917)” by R.M. Bulgakov.

9. The scientific article “Murad Ramzi” from the book “Tatar Intellectuals: Historical Portraits” by N. Garaeva.

10. The scientific article “Murad Ramzi – the Great Son of the Bashkirs” by I.R. Nasyrov.

11. The scientific article “Murad Ramzi and his Views on Jadidism” from the book “Religious Aspects of Globalization: the Factor of Islam” by I.R. Nasyrov.

12. The article “Ramzi, Muhammad Murad (1855–1934) Naqshbandi sheikhy, galim” from the “Islamic Encyclopedia” in Turkish by Ahmet Uzel (Ahmet Ozel, 2007).

13. Murad Ramzi is mentioned in the “Encyclopedia on the History of Iraq between the Two Invasions” (Volume 1). The author of the book, Gabbas al-Ghazawi, considers “Talfiq” to be one of the three key sources on the History of the Turks and Mongols. He writes that if there were no mistakes in it (grammatical, typos, unknown geographical names), it would be the main source on the History of the Tatars and Mongols (Gabbas al-Ghazawi al-Mukhami, 2017).

14. The doctoral dissertation “The Crimean Khanate from the Beginning of the Ottomans’ Reign to Russia’s Conquest: Historical and Cultural Research” by S.M. Hamud. The author writes that in comparison with the Arab sources “Talfik” “is considered to be the richest one among those that describe the history of the peoples inhabiting the territories of the Turks and Mongols, and certainly the primary one” (Hamid, 2014).

15. The information about Murad Ramzi, and especially about his book “Talfiq”, is widely distributed in Arabic-speaking Turkmen and Arab sites, social networks. Also his works and information about him can be found in electronic libraries on the Internet.

THE MURAD RAMZI’S WORKS:

Professor Abdulsaid Aikut lists 15 Murad Ramzi’s works that differ on their size and subject. They are mainly devoted to the theory and practice of Sufism, the hagiography of the Sufi sheikhs of the Naqshbandi tariqa and the history of the Turkic peoples in general, and the Tatars in particular.

1. “Muharrab Al-maktubat ash-sharifa al-mausum bi-d-durar al-maknunat an-nafisa” (ردلأاب موسومالآففي رشلالآابوتكاملأبرعم) – “Arabic translation of “Noble Messages Marked by the Precious Pearls of the Sacred Secrets”. The first edition of the book was published by the printing house “Matbaha al-miriya” in Mecca in 1898.

The Naqshbandi tariqa has its own provisions that provide the basis for its ideology and practice. These provisions are given in the book “Maktubat al-Imam ar-Rabbani” by Akhmad Sirhindi (يدينردمآس) (1564–1624), the prominent Sufi sheikh, known as al-Imam ar-Rabbani. “Maktubat” is a collection of letters consisting of three volumes. The Persian original was translated into Arabic by Murad

Ramzi. He mentioned the reason for translating on the title page of the third part of the book, "(I) have translated it into Arabic in the hope that it would be used by the brothers of our tariqa (Sufi order) who have no knowledge of the Persian language in which the original is written, and who have either no knowledge of the Turkic language in which it is translated" (Muhammad Murad Ramzi, 2002). Murad Ramzi thought it was necessary to take the advantages of the native language in learning, and implemented it in practice.

2. "Tarjama Rashahat Ayn al-hayat" (ةأَيَحْ لِم ح ر ت ن ي ع ت ا ح ش ر) – "Arabic translation of "Drops from the Spring of Life". This book was published in Mecca in 1890. The author of the original written in Persian is Hussein ibn Ali al-Kashifi (ي ف ش الك ل ا ي ل ع ن ب ن ي س ح) (1463–1531). Murad Ramzi translated it into Arabic. In the preface of the book, he wrote, "It is obvious for a reasonable person that superiority does not lie in genealogy, wealth, or appearance, but in sincere piety and ethics, as the Koran says. Awliya (the saints) are the best among the people after the prophet and his followers. They restrain their passions longing for Allah and loving him. ... Though I am not one of them, I love them. And standing on the shore of expectations, I derive hope from the sea of their knowledge" (Murad Muhammad, 2008, 8).

3. Hagiographic work "Nafais as-sanihat fi tasjil al-baqiyat as-salihat" (س ن ا ف ن) – (ت ا ح ل ا ص ر ل ا ت ا ي ق ا ن ب ل ا ل ي ر ي ذ ت ي ف ت ا ح ن ا س ل) – "Jewels of Inspirations in Addition to Good Deeds". This work by Murad Ramzi was published in Mecca in 1890. It consists of 24 chapters such as "How to Avoid Sufis Practicing Ritual Dances", "Ways out of Disagreements", "Permission to Move from one Sheikh to Another", "Pious Salik's Duty to Respect the Sheikh who is an Example to him", "The Most Important Section about Our Schools", "Sheikh Khalid's Ijazas in Five Tariqats", and others. In addition to the biographies of the mentors, the work includes some issues relating to the theory and practice of Sufism (Khasawneh, 2013).

In this work Murad Ramzi focused on the issues of sincere piety, morality, humanism and inner harmony. He believed that without inner harmony a person cannot achieve harmony with the outside world. Such views of Murad Ramzi were developed due to the sys-

tem of Tatar religious education. The Muslim community of the Volga region considered high morality to be the core of learning, and made appropriate demands for the traditional education system. Ramzi also mentioned in "Talfiq" that the whole Muslim community in the Volga and Urals region had such an educational need (Ramzi, 2003). He wrote that the traditional and rationalist sciences are not able to bring a practitioner of Sufism (Sufi) so close to Allah as the metaphysical sciences are. This way lies only in longing for Him and loving for Him (Murad Muhammad, 2008).

In his work Murad Ramzi pointed out that the ecstatic state of Sufis during their spiritual practices in the form of dancing, their different body movements during reading dhikrs, etc. were in contradiction to Mujaddidi tariqa. When the Great sheikh Ahmad Sirhindi appeared in Naqshbandi tariqa, such actions were considered to be undesirable for a Sufi as Mujaddidi tariqa sought to achieve a state of inner peace (Sakina), inner and outward harmony along with clear mind. The Sufis who achieved that level were regarded as chosen by Allah. Ramzi distinguished 2 types of Sufism: real and false, or external Sufism, which manifests rather the external signs of Sufism than the inner harmony.

It is known that all the Tatar scientists and mudarrises followed the Naqshbandi Mujaddidi tariqa of Sufism for several centuries, including the 19th century. And that work showed how tolerance and multiculturalism of the Volga and Urals Muslims were influenced by Sufism.

4. "Talfiq al-akhbar wa talkyh al-asar fi vakaig Kazan wa Bulgar wa muluk at-tatar" (ن ا ز ق ع ن ا ق و ي ف ر ا ث ا ل ا ح ي ق ل ت و ر ا ب خ ا ل ا ق ي ف ل ت) – (ر ا ت ت ل ا ك و ل م و ر ا غ ل ب و) – "The Messages and the Analysis of Legends about the Events of Kazan and the Bulgars and the Kings of the Tatars". This work by Murad Ramzi is written in Arabic. It first edition was published in Orenburg in 1908. The first volume of "Talfiq" was translated into Russian by S. I. Khamidullin and published in Ufa in 2017 (Murad Ramzi, 2017).

In this work, Murad Ramsay gave the detailed information and objective analysis of Kadimit and Jadid systems of Tatar education. Though "Talfiq" is more valuable than

the work by D. Valid "Essay on the History of Education and Literature of the Tatars", the last one is still one of the main sources of historical and pedagogical research on the pre-revolutionary education system of the Volga Muslims.

As a teacher, mentor and scholar, Murad Ramzi formulates the Muslim, and, particularly, his own, principle concerning the new knowledge, "For us, Muslims, the main foundation is religion and faith along with high morality. And high morality is the essence of civilization and enlightenment as it was said (by Muhammad), "I was sent to make the morals strict." If modern sciences and knowledge go hand-in-hand with religion, they are blessed. But if the sciences and knowledge are religion-free, so that there is a decline in standards of morality, then there will be no Allah's blessing both for the knowledge and for the learners. Thus, the knowledge and the learners are disgusting" (Ramzi, 2003). He was guided by this principle in his scientific, educational and mentoring activities. And it is well-known that high morality is a universal value.

Murad Ramzi collected the rich factual information about the situation in Muslim education, analyzed the education system of the Volga and Urals region and Transoxiana, revealed the challenges of the system and offered the ways of improvement.

Murad Ramzi is a recognized scholar of the Muslim world. He was also a famous mentor, polyglot, who taught his students in the Tatar, Persian, Arabic, Turkish, and Uighur languages. Teaching and enlightening people, developing and enriching different cultures, he greatly contributed to the close ties between different nations and religions.

Murad Ramzi grew up and was brought up in the system of Tatar religious education. Both in the madrasahs and in the family the Tatars were taught in several languages. The Tatar language was rich and colorful due to the borrowed words from Arabic and Persian. In the book "Talfiq", Ramzi wrote that in madrasahs the enrolled shakirds began to read (pure reading without understanding) the Arabic book "Haptic" (1/7 of the Koran). After they had learnt to read, they started reading stories in the Turkic (Tatar) language to develop their skills in fluent reading. After that,

they studied Arabic and such Persian books as "Shurut as-salya", "Kyryk hadis" that were translated in Tatar. Those books were about religious worship (ibadat) being practiced in everyday life. Then they studied some theological books in Arabic, e.g. "Tuhfat al-Muluk", etc. Later they studied the morphology (sarf) and syntax (nahwu) of the Arabic language from the Persian books (Ramzi, 2003). Ramzi believed that such method of learning the Arabic grammar is inefficient and complex, as the Tatar students had to learn the complicated grammar of a foreign language using the Persian language. He offered to teach such subjects in the native Tatar language. It was successfully implemented later (in the early twentieth century) in the new Tatar madrasahs. The textbooks on the morphology of the Arabic language, as well as some books on syntax, have been translated into the Tatar language, and they were effective in learning the Arabic language (Ramzi, 2003).

Murad Ramzi stated that the Tatar religious education system was developed through several languages-based teaching. These languages complemented each other, and enriched the students' vocabulary. While using the words, expressions, and terms from different languages, the students learnt their meanings. During the classes they were also engaged in such activities as learning the culture of different nations, translating from Persian and Arabic into Tatar, writing comments in Tatar, training the younger students. That experience resulted in high student performance, enrichment of the Tatar culture and its spreading among other nations (especially among the Bashkirs, Kazakhs, Uighurs, etc.).

The bilingual training of the future mudarris and the imam was used in the Tatar religious schools (madrasah). They developed the bilingual communicative competence of shakirds of madrasah, the bilingual culture of the future mudarris and Imam. This system is also used in modern madrasahs of Tatarstan where the Tatar, Russian and Arabic languages are taught. According to the educational standards, a graduate of the modern madrasah should have such skills as readiness to respect and take care of the historical heritage and cultural traditions of different nations inhabiting Russia, to tolerate social and cultural differences between them, etc. (Educational Standards, 2014, 40).

Due to the relevance and effectiveness of that system of education, the graduates of the Tatar confessional schools could work as imams and mudarrises in Central Asia, China, Turkey, Egypt, Hijaz, as well as teachers and consultants at universities and schools of the Russian Empire.

At the end of the 19th century the Russian state aimed at integrating the foreigners into the Russian socio-cultural environment. Since 1874 the confessional schools of Tatars (madrasahs) were run by the Ministry of national education to gain that objective. The legislative acts were adopted to introduce the Russian language into the Muslim educational environment in the Volga and Urals region. According to those acts the Russian classes were introduced at the madrasahs, the Russian teachers were involved in training the students, the new curricula were designed, etc. But the project failed. Ramzi's works explained the reason. "... the Tatars agree to learn to read and to write in Russian under the condition of voluntary language learning and full autonomy of religious schools. Some Tatars learn Russian on their own and have a very good command of it", says Murad Ramzi in "Tal'fiq" (Ramzi, 2003). Thus, Ramzi approved of studying the Russian language according to the principle of voluntary learning. Also there should be no administrative dictatorship, but traditional values, morality and culture in the society. This approach can be found in the works of modern scientists.

"Tal'fiq" also gives a review of the development of Muslim science and education, particularly the Tatar education from ancient times to the present time. He divided it into 3 stages: stage 1 (the highest level) – early 3rd–late 6th centuries (according to Hijri calendar); stage 2 (high level) – early 7th–late 10th centuries; stage 3 (decline of science and education) – early 11th century–the present time.

According to Murad Ramzi, the challenges the Muslims had faced lay in neglecting the knowledge. He critically treated the education system in Transoxiana as it proved to be scholastic. He insisted on using modern teaching practices in the religious schools, particularly sound method of teaching reading. Murad Ramzi believed that the new practices failed because their supporters acted without

taking into account the Sharia provisions, the religious traditions of the Tatars.

Thus, in his opinion the moral qualities of the teacher's personality are one of the key drivers of learning. Murad Ramzi differentiated the new-method teaching (considering it to be a benefit for the Muslims) from the socio-political ideas of the Jadidists. He considered those ideas to be harmful to the Muslim community. According to S.Z. Akhmadullin, Ramzi distinguished two types of Jadidism, the true and the false ones. The mission of the "true" Jadidism was to update the methods of education following the religious traditions of the Tatars who were a national minority in the Russian Empire. The "false" Jadidism expressed the heretical ideas, undermining the foundations of the religion (Akhmadullin, 2018), depriving the Tatars of their national and cultural identity.

5. "Tarjama ahval al-imam ar-rabbani" (يدين هرس ين ابرلا دمأ امام إلام جرت ل اوحأ), i.e. the biography of Ahmad Sirhindi, the Sufi sheikh. In 1898 that work and the second volume of "Al-maktubat" were published in Mecca.

6. "Tagrib Al-mabda wa al-magad" (داعملا و دبملا بيرعلا). This work is a translation of Ahmad Sirhindi's book "Al-mabda wa al-magad" from Persian into Arabic. It is devoted to theology and spiritual practices of the Naqshbandi tariqa. It was included into the second volume of "Al-maktubat".

7. "Tagrib Fakarat al-huja Gubaidulla al-Ahrar" (لل ديبع هجاوخل تارقف بيرعت) (رارأل). This book is the Arabic translation of the book by Gubaidulla al-Ahrar "Fakarat al-garifin" that was written in Persian. This book discusses the theoretical issues of Sufism, explains the Sufi terms and notions, such as "maghrib", "ibadah", "haqq" etc. (Gabbas al-Ghazawi al-Mukhami, 2017).

8. "Tarjama ahwal al-muharrir" (تم جرت) (برع ملام ل اوحأ), i.e. "The Biography of the Translator". It was included in the third volume of "Al-maktubat". Although it is told by the narrator in the third person, Murad Ramzi is considered to be the author.

9. "Mushayaga hizb ar-Rahman wa madafaga hizb ash-shaitan" (نم حرلا ذعياشم) (ن اطيش ل بزح بزح و ذعفا دم). This work is written in the Turkic language. Murad Ramzi

criticizes heretical, from the point of view of Islam, views of M. D. Bigiev, the Tatar jadidist. According to Ramzi such views separate the Muslims, cause hatred and hostility in the society. The journal “Din wa magishat” published that work in excerpts in 1912–1914.

10. “Kasyda Hurriyat” (تأیّد حُرّیّات) – “The Poem of Freedom”. It was written in the Turkic language and published in Orenburg in 1917.

11. The various articles published in such pre-revol magishat” (تأیّد حُرّیّات و نئیّد), “Ad-din val-adab” (بَدال و نئیّد), “Shura” (شُوراش). utionary journals, as “Din wa

Ahmet Temir (died in 2003), the son of Rashid Jarulla who was taught by Murad Ramzi in Mecca, lists his other works such as:

- translating the book “Talfiq al-Akhar” into Turkish;
- “Tanzih al-Kashshaf gamma fihi min al-igtizal wa al-inkishaf” (أمع فاشككلا هيذنت) – “Critical Notes on the Tafsir “Al-kashshaf”;
- translating the commentary on the Koran into Turkish;
- “Mawlid an-nabi “ (a poetic work praising Muhammad);
- “Arud” (the Science of Poetry);
- “An-nahwu al-garabi” (يبرعلا وحنلا) (the syntax of the Arabic language);
- “As-sarf al-garabi” (يبرعلا) (the morphology of the Arabic language) (Abdulsait Aikut, 2016, 17–18).

The articles written by Murad Ramzi on behalf of Medina-based “Society of the Kazan Students” were also published in the Turkish newspaper “Syiraty Mustakyim” (1912–1925).

CONCLUSIONS

The research findings say that Murad Ramzi is an outstanding Sufi sheikh, historian, theologian, philosopher, and teacher as well as a prominent Muslim lawyer and public figure, publicist and poet.

Murad Ramzi was one of the first scientists who acquainted the Muslims with the works written by the Russian scientists – the historians, orientalist, and linguists. And here his work “Talfiq al-ahbar” is of great importance as one can see that since ancient times the Volga–Urals region has been a multicultural place where different nations peacefully coexist with their languages, religions and traditions. The bilingualism of the Tatar religious education was determined by the historical realities and educational needs of the Muslims.

Murad Ramzi studied the causes of the scientific decline in the Muslim environment. In his opinion one of the reasons for the cultural gap in the 19th century was ignoring the natural sciences and the achievements of both non-Muslim nations and European ones.

He came to the conclusion that there were two main things that influenced learning: the moral qualities of the teacher, or mentor; the teacher’s respect for the mentality, culture, moral and religious traditions of those whom he taught.


Thus, effective teaching and learning, and positive educational contact between a teacher and a learner are possible only if a teacher knows and respects the language, mentality, culture of the students, their spiritual and moral needs, especially if the community where he lives and works is a national and religious minority.

Using the native language in learning is a requirement for acquiring knowledge. His experience and work proved that bilingual education based on the educational needs was a success. Ramzi’s translations from Persian into Arabic can be an example of developing bilingual communication skills to educate and enlighten people.

It was Murad Ramzi who enriched the Arab and Muslim world both with the achievements in natural sciences, and with metaphysical knowledge and experience of Persian-speaking Sufi scholars and sheikhs through translating their works into Arabic and teaching the followers. His works help to understand the metaphysical aspects of tariqa and the true essence of the Naqshbandi tariqa. Also they help the followers to apply the scholars’ experience and knowledge to their lives. That will result in peace, humanism, healing men-

tal and physical sufferings of the believer, achieving inner and outward harmony, reducing mental illnesses.

His works help to realize the integrity of the historical, spiritual, cultural and pedagogical environment of the nations inhabiting modern Russia, Central Asia and East Turkestan and understand the broad ties that existed in the late 19th century between the nations of Eurasia.

The works written by Murad Ramzi are worth further studying. Moreover, the ethical aspect of his works, the experience of bilingual education in a multicultural environment is of great importance for modern education. 

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