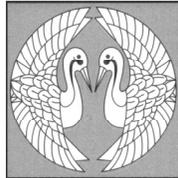


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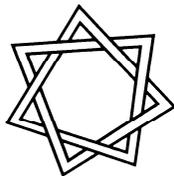
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# Manuscripta Orientalia

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*R. Bekkin*

**THE ISLAMIC STUDIES DEPARTMENT  
OF PETROGRAD STATE UNIVERSITY  
(ONE LITTLE KNOWN PAGE  
OF A. È. SCHMIDT'S BIOGRAPHY)**

In 1925 in the “Proceedings of the Academy of Sciences of the USSR” a “Remark on Scholarly Notes of Prof. A. È. Schmidt” prepared by I. Iu. Krachkovskii, V. V. Barthold and S. F. Ol'denburg, full members of the Academy of Sciences, was published due to the fact of Schmidt's nomination for a corresponding member of the Academy of Sciences of the USSR. “The Professor of the Central Asiatic State University in Tashkent A. È. Schmidt is probably the only scholar whose works deal exclusively with the Islamic studies” — the “Remark” said [1].

The list of Schmidt's works is eloquent of his well defined scholarly specialization: from the first publication “The Application of the *Fiqh* System to the Arabic Grammar” in the “Collection of Articles of Professor Baron V. R. Rosen's Students” [2] to the works of the middle of 30ies — the hardest period in his life. Returning in summer of 1934 from Kazan exile [3], tired and broken-hearted Schmidt continued studying Arabic manuscripts in the State Public Library of Uzbek SSR till his tragic death in 1939. Some of his works of the Tashkent period have not been published until now [4]. Some were started and not completed.

Through the whole of his life the scholar could not find time for unhurried armchair work. Until October Revolution Schmidt was obliged to combine teaching at the university with the service at other places in order to provide for his family. In August, 1918 Schmidt who had been appointed as an ordinary professor of Petrograd University a month before [5], returned to the capital of RSFSR from German-occupied Iur'ev (Dorpat, Tartu), where he had spent nearly a year. We know nearly nothing about Iur'ev period in the life of Alexander Èduardovich. Judging by surviving letters and postcards, he succeeded in drowning himself in Islamic studies for a short while, though his economic condition was far from satisfactory [6].

In Petrograd Schmidt continued to combine his work at the former Imperial Public Library with teaching at Petrograd University. In Public Library Alexander Èduardovich at first headed economic-administrative unit,

then the Department of General Catalogue and the Department of Oriental Languages Books simultaneously [7]. From May, 1919 Schmidt also undertook charges of assistant director of the library. Besides his work in Petrograd he made frequent trips to Moscow for lecturing at the Lazarev Institute of Oriental Languages, as well as for participating in the meetings of the Organizing Committee and then the Scientific Council of Turkestan State University (TurksU) which was being formed in Tashkent [8].

As early as in 1917 by the resolution of Provisional government Schmidt along with other major St. Petersburg orientalists (V. V. Barthold, N. I. Veselovskii, N. Ia. Marr, A. N. Samoïlovich, S. F. Ol'denburg and others) was appointed the member of the Organizing Committee on Turkestan University foundation in Tashkent. Schmidt played one of the key parts in the so-called Moscow group of Turkestan University, being in charge of the acquisition of the library of the institute to-be. In April, 1920 sanitary train with a group of teachers of TurksU arrived at Tashkent from Moscow [9]. This respectable group was headed by A. È. Schmidt. Having found himself in Tashkent, Alexander Èduardovich quite soon took the decision to stay in this town forever, having devoted himself to organizational, teaching and scholarly activities.

Alongside with the work on the foundation of TurksU Schmidt took an active part in organization of another educational institution — Turkenstan Oriental Institute (TOI) [10]. In April, 1920 he was elected as a professor of the Arabic literature and Islamic Studies Department (created on his initiative and with his active participation) of TOI, and on December 18, 1920 he became the rector of the Institute. In 1924 after the TOI was reorganized to the Faculty of the Central Asiatic State University (CASU), Schmidt became a dean of the Oriental Faculty of the CASU.

On the post of the dean Alexander Èduardovich had not only to manage the faculty, but to defend its right to exist [11]. In spite of the fact that Schmidt was directly concerned with the foundation of both TOI and TurksU

(CASU) he resisted the merging of these two educational institutions to the utmost. This is evidenced by his letters and telegrams of that period. Thus, in the telegram, addressed to A. N. Samoïlovich on February 25, 1924, Schmidt wrote:

It is supposed to merge the institution with the university. Will you find the possibility, using paid answer by telegraph, to ask Faïzulla Khodzhaev [12] at Bukhara through the Central Asian bureau to protest and to support the independent institute? Institute sends him motivated presentation. His statement may have a decisive importance. Schmidt [13].

Schmidt understood that joining the Turkestan Oriental Institute with CASU would mean a gradual abolishment of oriental studies. The example of the Historical and Philological Faculty of CASU and the Oriental Languages Faculty of Petrograd University was in his memory [14].

Besides worries about the fate of the faculty Schmidt had to fight for separate departments and divisions. The Islamic studies were the special subject of worries of Schmidt-dean and Schmidt-professor. He wrote:

The nearest next worry of Institute's heads was at first, substitution of some empty departments and above all the Department of the Islamic Studies as threshold to further study and understanding of Muslim East... [15].

In the spring of 1920 the Arabic literature and Islamic Studies Department had really appeared in the TOI. A. È. Schmidt was elected as its professor.

Schmidt's special interest to establish a specialized Department of the Islamic Studies in TurksU was not random. Several years earlier, in 1918, while being the professor of Petrograd University at the Arabic Literature Department, A. È. Schmidt put forward an initiative to organise the Islamic Studies Department at the Oriental Language Faculty (OLF). This page in Schmidt's biography is in some way a "white spot" in the history of native oriental studies. Dealing with the work of Alexander Éduardovich at Petrograd University, researchers mention that in 1918—1920 he was the ordinary professor of the Arabic Literature Department. At the same time there was no information about the Islamic Studies Department, founded owing to his efforts [16]. Meanwhile, this short episode in his biography gives the key to understanding his activities in Tashkent, where he arrived not only as a scholar but as a science manager too.

A note copy made from original written by Schmidt is kept in the Central State Archive of St. Petersburg. This document is interesting first of all because it is an evidence of successful initiative on foundation of the Department of Islamic Studies at St. Petersburg / Petrograd University, first one in Russia.

The detailed reason of the department foundation takes a little over two pages of the "Remark" dated by November 14, 1918. In the beginning of it Schmidt addresses the predecessors' experience, basing upon data, given in the "Materials for History of the Oriental Lan-

guages Faculty", especially, in the second and fourth volumes [17]:

As early as in 1872, on the authority of St. Petersburg University Council petition submitted at the suggestion of the Oriental Languages Faculty, Minister of People's Education permitted to substitute vacant at that time "Tatar dialects' readership" by teaching of Islamic jurisprudence, with its introducing to the range of obligatory faculty subjects for Arabian — Persian — Turkish grade students of the Oriental Languages Faculty and with joining it to the Arabic Literature Department... [18] (*figs. 1—3*).

The author of initiative of Islamic jurisprudence teaching was the then dean of Oriental Languages Faculty Professor I. N. Berezin. He offered Kumyk scientist and poet Muhammed Osmanov as a nominee for Turkish lecturer. Osmanov was both a teacher and a Muslim religious leader (*Effendi* of His Imperial Majesty Escort). For him Islamic jurisprudence was not only a theoretical discipline but a vivid law which he faced in everyday life. It is not surprising that while preparing and lecturing the course of Islamic jurisprudence Osmanov based himself mainly on Islamic legal tradition, but not on the approaches of European scholarship, that made its first steps in Islamic law study [19]. The main study guide of the Islamic jurisprudence course was *Mukhtaşar* of Hanafi jurist Abū al-Ḥusayn al-Qudūrī (*Mukhtaşar al-Qudūrī*). Students also were given opinions of the other schools representatives on different questions of *fiqh*. Later on the course of Islamic jurisprudence was taught by V. F. Girgas [20].

Teaching the other disciplines now referred to the Islamic studies at the Oriental Languages Faculty was out of question. Schmidt wrote in the cited note:

At that time acquaintance with religious doctrine of Islam almost did not extend further acquaintance with religious-ritual side, which fully is within a scope of Islamic law [21].

This observation was true not only for our country. The level of the Islamic disciplines teaching at the Oriental Languages Faculty of St. Petersburg University in the second half of the 19th century was in exact accordance with the level of the Islamic studies both in Russia and in the West. But at the end of the 19th — beginning of the 20th century

thanks to the works of such scientists as Mehren, Goldziher, Spitta, Hootsma, Kremer, Schreiner, Snouck-Hurgronje, Macdonald and many others, Islam in its entirety was involved in the field of teaching as a religious system that left its defined mark on the peculiar Muslim culture, which in its time became a visible factor in the history of human civilization [22],

Schmidt wrote.

In other words, within the period specified by Schmidt Islamic studies were formed as independent



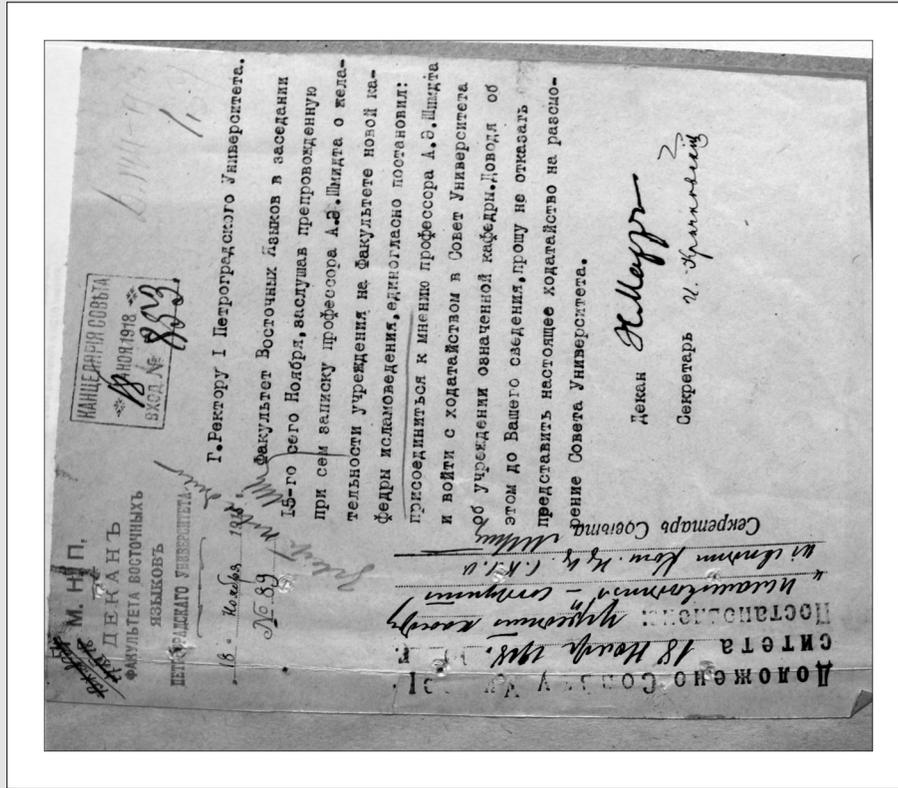


Fig. 4

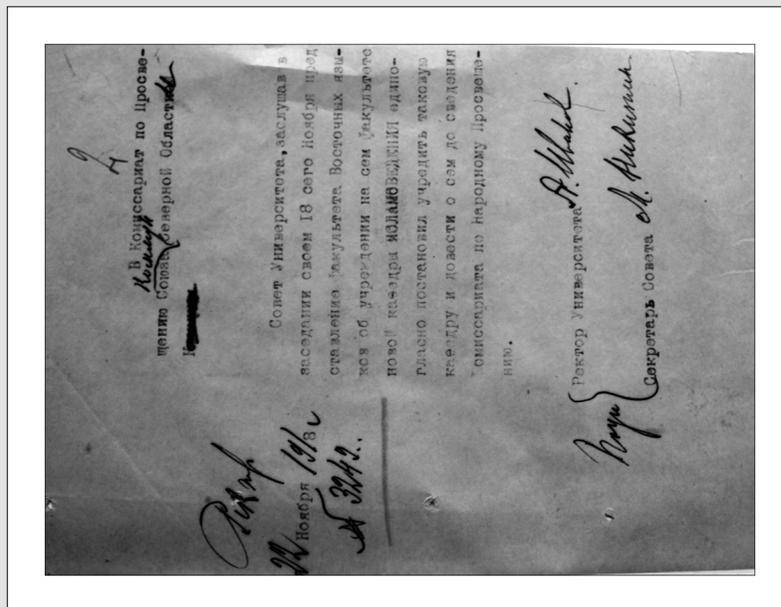


Fig. 5

discipline that in turn actualized the question of the foundation of a specialised department.

One of the most well-known projects in the field was initiated by the Oriental Languages Faculty in 1894 in response to the note of V. V. Vel'iamiov-Zernov, written after his participation in testing commission of the Oriental Languages Faculty at St. Petersburg University. Vel'iamiov-Zernov criticised the existing system of "Muslim languages" teaching on the faculty. In the answer mentioned above the faculty applied, among other issues, for the foundation of Islamic jurisprudence department [23]. But the department has not been created for some obscure reasons.

Since 1901 till nowadays all projects of the University Rules contain the point on the foundation of department specializing on Islamic studies. But that did not lead to practical results.

The October Revolution did not take off from agenda the question of the department foundation. Contrariwise, according to Schmidt, the issue became more urgent in new conditions, "when next in turn there is a question of education on religious-philosophical faculty" [24].

Study of the religious system of Islam along with other world religions cannot but enter the programme of this new faculty: the very possibility of such a study of Islam would be completely ensured by the existence of the independent Islamic Studies Department at the Oriental Languages Faculty [25].

Schmidt wrote.

From our point of view that final provision of the "Remark" contains a key idea for understanding the future department significance. In spite of the existence of the project of Religious-Philosophical Faculty that was to provide the study of different religions, functions of the teaching of subjects connected with Islam should be realized by a specialized department at OLF, as far as the Islamic studies are an independent oriental discipline, at least, from the end of 19th century.

Schmidt's "Remark" was prepared for meeting of Council of the Oriental Languages Faculty, where the initiative of Alexander Éduardovich was unanimously supported. N. Ia. Marr, the dean the OLF, addressed the University Council with corresponding application. Just after few days on November 22, 1918 at the meeting of Petrograd University Council the unanimous decision about the Islamic Studies Department foundation was taken. With good reason this date can be considered as a department's birthday. (In the "Remark" of Prof. A. È. Schmidt cited above the foundation year was indicated as 1919 [26]. A. A. Dolinina in her book "Captive of Duty" names more exact date, but at the same time indicates that the department foundation was conditioned primarily by the necessity to give Krachkovskii the professor's degree:

In autumn of the year 1918 N. Ia. Marr raised the question about the Islamic Studies Department foundation specially to provide Krachkovskii the post of professor... His efforts were crowned with success and on November 2,

1918 Krachkovskii was given the professor's degree [27] (figs. 4—5).

A more difficult situation arises with the further history of the department. We have not been able to determine its teaching personnel so far. It is entirely possible that only one person, i. e. A. È. Schmidt, was assigned to the department [28]. There had been such a practice in the history of OLF, and then of the Oriental Faculty of Leningrad University [29].

It is known that Schmidt provided the Islamic law teaching and other subjects from the Islamic studies cycle. Other disciplines were lectured by the teachers from other departments. That is why it is entirely possible that the department liquidation in 1921 [30] could be connected with reorganizations on the Faculty itself [31] (this is spoken directly in the "Remark" of Krachkovskii, Barthold and Ol'denburg [32]), and with the fact that Schmidt by that time finally moved to Tashkent [33]. There was no specialist at Petrograd University who was able to provide a replacement for him.

Analysis of the professors and teachers' list of OLF in 1918—1920 proves this idea — only two people here can be regarded as specialists in Islamic studies: Schmidt and Krachkovskii [34]. If we take into account a stipulation, made in the "Remark" and given in the first paragraph of the present article, there is only one such person, i. e. Schmidt. Was Krachkovskii the department member? We have no documents in our disposal confirming that. Correspondence of Schmidt with V. V. Barthold also does not permit us to speak that the outstanding orientalist was lecturing at this department [35]. Thus, with a great part of probability we can affirm that the personal factor played the key role in the history of the Islamic Studies Department. It was established for the given person, the unique specialist in Islamic studies, and ceased to exist after he had stopped working at the University [36].

As to the Arabic Literature and Islamic Studies Department [37] in Turkestan Oriental University, at first its fate was more or less successful. There is an evidence of A. È. Schmidt:

During the academic years of 1920—1921 and of 1921—1922, owing to flow of qualified forces from the centre, we managed to strengthen the teaching considerably, in particular Arabic and Islamic studies... [38].

To the year 1922 the Islamic Studies Department along with other four departments of TOI, Iranian Philology, Philosophy, Science of Language and State Law, received their lectures [39].

At the Oriental Faculty Schmidt deliver lectures on Islamic studies, Islamic law, Islamic exegetics and dogmatics and several other disciplines [40]. A. È. Schmidt also provided the teaching of the Islamic studies and Islamic law at the Economics and Law Faculty of TurKSU — CASU [41].

However as late as in the middle 1920ies a lot of courses connected with Islamic culture and history have been abolished. At the Oriental Department of CASU the

emphasis was made not on the teaching of Islamic studies but on the Arabic literature course. Thus, the course of Islamic law, lectured by A. È. Schmidt, was called “Works on *Fiqh* as Arabic Literature Monuments”. Another Islamic studies course had the following title: “The Qur’ān as a Literature Monument” [42]. At the end of 1920ies the teaching of even these disciplines had been cancelled at the faculty.

In his letter to Samoïlovich dated by 03.07.1926, Schmidt has not already been as optimistic as four years ago in the cited article from the journal of People's commissariat for education of Turkestan Republic:

The situation with Arabists is bad here — I have no assistant! Once I braced my forces, loaded myself too much with lectures and conducted one class of graduates of the Islamic studies and Arabic literature degree; three persons had graduated, and not so bad, but one of them (my Èdia [43]) concurrently had graduated from the Turkish degree, in which he had desired to specialize, and two others did not stay at the faculty. Thus, this degree is inactive now: I teach Arabic as subsidiary language only at the other departments [44].

As we can see from this letter, among the students of CASU there were no people interested in Islamic studies.

To the year of 1930 Alexander Èduardovich had only one course at the University, i. e. the “Arabic Elements in Uzbek”. But according to Schmidt at the end of the year this subject was abolished too [45]. In November, 1930 Schmidt received a proposal to move to Dushanbe and to take a position at the future Tajik State Scientific Research Institute [46]. Alexander Èduardovich seriously thought about this, but soon he had to change his plans.

According to official version given by some editions even today, A. È. Schmidt was discharged from the University on March 9, 1931 by his own free will in connection with “the termination of teaching on Pedagogic and other Faculties of Arabic language and literature and other Oriental disciplines” [47]. But this is the only one part of truth. In May, 1931 along with 11 professors and teachers of CASU Schmidt was arrested. He was accused in anti-revolutionary activities according to the art. 58 of the Criminal Code of RSFSR [48]. At the beginning of 1932 Alexander Èduardovich was sent to the administrative exile to Kazan. There at first (March — June, 1932) he worked at the Central Scientific Library of Tatar ASSR, and then (from 01.07.1932 to 15.05.1934) as a chief planner-economist in the system of industrial cooperation [49].

When Schmidt returned from exile the work at CASU was out of question. The story with the Oriental Languages Faculty of Petrograd University repeated. It was a period when Schmidt's idea about Russian (Soviet) school of Islamic studies, to put it mildly, did not arouse sympathy with the authorities. In addition, the Oriental Faculty of CASU was accused of ineffectiveness in the preparing the Orientalists among the native population. As well as the Oriental Languages Faculty of Petrograd University, the Oriental Faculty of the CASU did not

succeeded in providing conditions for the preparation of specialists in Islamic studies and in using in full the scientific potential of A. È. Schmidt, the world class specialist. It took decades to return to the projects considered as back as at the end of 19th — beginning 20th century at St. Petersburg University.

None the less Schmidt's efforts were not futile. Being the one who was ahead of his time, he was not fated to see the results of his work. That school of Islamic studies, to the foundation of which Alexander Èduardovich made considerable efforts, appeared several decades later at the Leningrad Branch of the Institute of Oriental Studies of the Academy of Sciences of the USSR. Spiritual successors of Schmidt belong to the generation of children of the Petrograd and the Central Asiatic State Universities graduates, who had the possibility to listen to Alexander Èduardovich lectures, but for various reasons did not specialize in the Islamic studies [50]. The Tashkent school of Islamic studies is linked to the Leningrad's one by the numerous ties. This is a separate subject demanding a special investigation. The history of the Islamic Studies Department of Petrograd University awaits further inquiry. Information at our present disposal allows us to make some important conclusions, concerning both the past and the present.

In the first place, it is necessary to underline that the department foundation became a logical result of the Islamic studies development as a separate direction in orientalism, that determined its belonging to the Oriental Languages Faculty, but not to the Philosophy one. Department foundation at Petrograd University became the first important step on the way of institutional formation of Islamic studies as an independent scientific discipline.

At the same time it should not go unmentioned that the department at St. Petersburg / Petrograd University appeared with ten-years delay at least. The result was that the department in the new conditions had no time to prepare specialists in Islamic studies, and native Islamic studies dropped behind the foreign science. Places of professional specialists in Islamic studies were occupied by odious people like well-known anti-religious propagandist L. I. Klimovich.

It is really difficult to escape an important conclusion basing on history of the Islamic Studies Department of Petrograd University as given in the present article. Today the question about the Islamic Studies Department foundation is more urgent then hundred years ago. Foundation of such department on the basis of one of the oldest centres of Orientalists' training in Russia — the Oriental Faculty of St. Petersburg State University — from our point of view, would not be only a tribute to tradition, but also a necessary measure directed on strengthening the Oriental studies at the University. It is necessary to attract scientists not only from Russia, but also from abroad, actively interact both with educational and academic structures, where the successors of tradition, founded by Alexander Èduardovich Schmidt — Russian specialist in Islamic studies number one, keep working.

## Notes

1. I. Krachkovskii, V. Barthold, S. Ol'denburg, "Zapiska ob uchēnykh trudakh prof. A. È. Schmidta" ("A note about learned writings of Prof. A. E. Schmidt"), *Izvestiia Akademii Nauk SSSR. Series 6* (Leningrad, 1925), xix, p. 893.
2. A. Schmidt, "Primenenie sistemy fiqh v arabskoi grammatike" ("Application of the *fiqh* system to Arabic grammar"), *Sbornik statei uchenikov professora barona Viktora Romanovicha Rozena ko dnu dvadcatipiatiletii ego pervoi lekcii Novem-ber13, 1872—1897* (St. Petersburg, 1897), pp. 309—24.
3. "Lichnoe delo A. È. Schmidta" ("Personal record of A. È. Schmidt"), *The Archives of the Orientalists of the IOM RAS*, fund 152, inv. 3, file 680.
4. Typewritten and handwritten list of A. E. Schmidt's publications is kept in the Archives of the Orientalists of the IOM RAS. Published list of scientist's works can also be found in the following edition: *Istoriografiia obschestvennykh nauk v Uzbekistane. Bio-bibliograficheskie ocherki (Historiography of Social Sciences in Uzbekistan. Bio-Bibliographic Sketches)*, comp. by B. V. Lunin (Tashkent, 1974), pp. 381—3.
5. From June, 1918 till October, 1919 Petrograd University was called the First Petrograd University.
6. For more details, see: "Pis'ma A. È. Schmidta I. Iu. Krachkovskomu" ("Letters of A. È. Schmidt to I. Iu. Krachkovskii"), *St. Petersburg Branch of Archives of the RAS*, fund 1026, inv. 3, file 1018.
7. L. A. Shilov, "Schmidt Alexandr Èduardovich", *Sotrudniki Rossiiskoi nacional'noi biblioteki — deiateli nauki i kul'tury: bi-ograficheski slovar'* (St. Petersburg, 1995), i, p. 585.
8. The Turkestan State University (TurkSU) was established by the Decree of the Council of Peoples Commissars of RSFSR in 1920 on the base of Turkestan National University. In 1923 it was renamed as the First Central Asiatic State University (CASU), in 1959 — as Tashkent State University named after V. I. Lenin. From the year 2000 it is called the National University of Uzbekistan named after Mirzo Ulugbek.
9. In time of war the way from Moscow to Tashkent took scientists more than one month and a half.
10. The Turkestan Oriental Institute was founded in 1918 in Tashkent. In 1924 it was affiliated with the Turkestan State Uni-versity (TurkSU) as a separate faculty, Oriental one. In 1930 the Oriental Department of CASU was closed.
11. "For 8 consecutive years now I have struggled for the existence of the faculty and I must say that I'm tired... It would hurt to witness the destruction of one's brainchild, but if this is the fate, what can I do against it..." ("Pis'mo A. È. Schmidta A. N. Samoïlovichu" ("Letter of A. E. Schmidt to A. N. Samoïlovich"), dated 20.01.1928, *Manuscript Department of the National Library of Russia*, fund 671, inv. 320, fol. 35v). From letters of A. È. Schmidt to A. N. Samoïlovich kept in the Manuscript De-partment of the NLR, three were published by G. F. Blagova: *Aleksandr Nikolaevich Samoïlovich: nauchnaia perepiska: biografiia (Alexander Nikolaevich Samoïlovich: Scientific Correspondence: Biography)* (Moscow, 2008), pp. 261—4.
12. Faïzulla Gubaïdullaevich Khodzhaev (1896—1938) — Soviet party- and statesman. Chairman of the Council of People's Nazirs, the government of the Bukharan People's Soviet Republic (1920—1924). In 1925—1937 he was a chairman of the Council of People's Commissars of Uzbek SSR. Author of some original works on Uzbekistan history. For more details about him see: V. Germanov, "Faïzulla Khodzhaev: siluèt istorika" ("Faïzulla Khodzhaev: silhouette of a historian"), *Central'naia Aziia i Kavkaz X* (1997), [www.ca-c.org/journal/10-1997/st\\_04\\_germanov.shtml](http://www.ca-c.org/journal/10-1997/st_04_germanov.shtml).
13. "Telegramma A. È. Schmidta A. N. Samoïlovichu" ("Telegram of A. E. Schmidt to A. N. Samoïlovich"), *Manuscript De-partment of the NLR*, fund 671, inv. 320, fol. 23. Here the answer of Samoïlovich is kept: "Absolutely deprived of possibility to examine a rather important question, far away from Tashkent. I have to refrain with regret" (*ibid.*).
14. "Our Historical and Philological Faculty finally died... It is so good that I resisted the merging of Institute with University, it would be closed too" ("Pis'mo A. È. Schmidta A. N. Samoïlovichu" ("Letter of A. E. Schmidt to A. N. Samoïlovich"), dated 01.12.1922, *Manuscript Department of the NLR*, fund 671, inv. 320, fol. 5).
15. Schmidt, "Turkestanskii Vostochnyi Institut za pervye chetyre goda svoego sushhestvovaniia (1918—1922)" ("First four years (1918—1922) of the Turkestan Oriental Institute"), *Nauka i prosveshchenie. Zhurnal Narodnogo Komissariata Prosveshcheniia Turkrespubliki II* (Tashkent, 1922), p. 115.
16. The only exception, perhaps, is the above cited article (Krachkovskii, Barthold, Ol'denburg, *op. cit.*, pp. 892—5.) Some works mention the Islamic Studies Department, but not A. È. Schmidt's belonging to its creation (see, for example: A. A. Dolina, *Nevol'nik dolga (Duty Slave)* (St. Petersburg, 1994), pp. 152—3.)
17. *Materialy dlia istorii Fakul'teta Vostochnykh Iazykov (Materials for the History of Oriental Languages Faculty)*, ii: 1865—1901 (St. Petersburg, 1906); *ibid.*, iv: *Obzor deiatel'nosti fakul'teta (Faculty Activity Review)*. 1855—1905, comp. by Barthold (St. Petersburg, 1909).
18. "Prilozhenie k otnosheniiu Fakul'teta Vostochnykh Iazykov ot 18 noiabria za № 89" ("Attachment to the official request of Oriental Languages Faculty of November 18 under No. 89"), *St. Petersburg Central State Archives*, fund 7240, inv. 14, file 16, fol. 73.
19. Program of the Islamic jurisprudence course, lectured by Osmanov, can be found here: *Materialy dlia istorii...*, ii, pp. 100—1.
20. Master's thesis of V. F. Girgas was called "Christian Rights at the East According to Muslim Laws" (V. F. Girgas, *Prava khristian na Vostoke po musul'manskim zakonam* (St. Petersburg, 1865). He also translated into Russian the work of Dutch scientist L. W. C van den Berg, *De Beginselen Van Het Mohammedaansche Recht* (1878). *Osnovnye nvchala musul'manskogo prava (The Main Principles of Islamic Law)* (St. Petersburg, 1882).
21. "Prilozhenie k otnosheniiu..." , fol. 73.

22. *Ibid.*, fol. 73v.

23. *Materialy dlia istorii...*, iv, p. 191.

24. “Prilozhenie k otnosheniiu...”, fol. 73.

25. *Ibid.*, fols. 73v—74.

26. Krachkovskii, Barthold, Ol'denburg, *op. cit.*, pp. 893.

27. Dolinina, *op. cit.*, pp. 152—3.

28. Thus, in response to the request of the Higher Education Institutes Department of the People's commissariat for Education of RSFSR of May 6, 1919 under No. 2794 dean of the Social Sciences Department informs that as opposed to some other Oriental Departments, not staffed with higher-education teaching personnel, teaching at the Islamic Studies Department is provided by A. È. Schmidt (“Perepiska s Narkomprosom RSFSR o vakantnykh kafedrah na fakul'tetakh” (“Correspondence with People's commissariat for education of RSFSR about vacant departments on the faculties”), *St. Petersburg Central State Archives*, fund 7240, inv. 14, file 101, fol. 9v).

29. Author is grateful for this indication to A. A. Dolinina.

30. This date is indicated in Krachkovskii, Barthold, Ol'denburg, *op. cit.*, p. 893. In fact the department has ceased to exist by the year 1920.

31. In autumn 1919 the First Petrograd University started the process of the Faculty of Social Sciences (FSS) foundation on the basis of the Oriental Languages Faculty, Historical and Philological and Legal Faculties, as well as the Archaeological and Historical and Philological Institutes and some faculties of the Higher Women's (Bestuzhev's) Courses. Oriental disciplines were distributed among several departments of a new megafaculty: philosophical, historical, philological and ethnological and linguistic. Religious-philosophical faculty has not been created. (For more details about FSS foundation, see: N. Ia. Marr, S. Zhebelev, *O reorganizacii gumanitarnykh fakul'tetov Pervogo Petrogradskogo universiteta v Fakul'tet obshchestvennykh nauk (v chasti, kasaiushheisia Istoriko-filologicheskogo fakul'teta i Fakul'teta vostochnykh iazykov)* (*About Reorganization of Humanitarian Faculties of the First Petrograd University to the Faculty of Social Sciences (In the part, concerning the Historical and Philological Faculty and Oriental Languages Faculty)*) ([Petrograd], [1919]). It is not surprising that in a new structure of SSF there was no place for a small specialized department, where only one person worked.

32. Krachkovskii, Barthold, Ol'denburg, *op. cit.*, p. 893.

33. A. È. Schmidt was officially dismissed from Petrograd University on April 23, 1921 (see: “Spisok lichnogo sostava profesorov i prepodavatelei universiteta na 20 marta 1921 g.” (“List of professors and teachers' staff of the University by March 20, 1921”), *Associated Archives of St. Petersburg State University*, fund 1, inv. 1, binder 3, file 18).

34. “...There is no Russian school of specialists in Islamic studies and a number of persons engaged in this sphere is quite limited.” (Krachkovskii, Barthold, Ol'denburg, *op. cit.*, p. 893).

35. “Pis'ma A. È. Schmidta V. V. Bartholdu” (“Letters of A. È. Schmidt to V. V. Barthold”), *St. Petersburg Branch of Archives of the RAS*, fund 68, inv. 2, file 260.

36. Schmidt's regular (starting from 1919) travels to Tashkent were not a big problem. Concurrent employment in several educational and scientific institutions, including those situated in different cities was in those years the normal practice. Thus, since autumn 1918 many Petrograd orientologists, including A. È. Schmidt regularly travelled to Moscow to the Lazarev Institute of Oriental Languages for lecturing. The OLF dean N. Ia. Marr very often went to business trips too. Question about dismissal from Petrograd University was raised only when Schmidt moved to Tashkent for permanent residence.

37. After joining of Turkestan Oriental Institute to CASU the department became known as the Arabic Literature and Islamic History Department.

38. Schmidt, “Turkestanskiĭ Vostochnyi Institut...”, p. 115.

39. *Ibid.*, p. 118.

40. “Pis'mo A. È. Schmidta A. N. Samoïlovichu”, dated 01.12.1922, fol. 4v.

41. Lunin, “Po veleniiu serdca i razuma: A. È. Schmidt i ego nauchno-pedagogicheskaiia deiatel'nost' v Tashkente” (“At heart and mind dictation: A. È. Schmidt and his scientific-pedagogic activity in Tashkent”), *Obshchestvennye nauki v Uzbekistane (Tashkent)* VIII (1970), p. 52.

42. This information was given us by Bakhtiyar Babadzhonov (Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan). Let us compare it with the titles of the courses, lectured by Schmidt in Petrograd University in 1918—1919: “The Qur'an Reading and Interpretation”, “Grammatical Texts Reading and Interpretation”, “Reading of Theological and Philosophical Texts”, “Reading of Legal and Theological Texts” and so on (“Obozrenie prepodavaniya nauk po fakul'tetu vostochnykh iazykov Petrogradskogo universiteta v osnennem polugodii 1918 g. i v vesennem polugodii 1919 g.” (“Review of Teaching Subjects at the Oriental Languages Faculty of Petrograd University in the autumn semester of 1918 and spring semester of 1919”), *St. Petersburg Central State Archives*, fund 7240, inv. 14, file 27, fols. 35rv).

43. Son of A. È. Schmidt — Éduard.

44. “Pis'mo A. È. Schmidta A. N. Samoïlovichu” (“Letter of A. E. Schmidt to A. N. Samoïlovich”), dated 03.12.1926, *Manuscript Department of the NLR*, fund 671, inv. 320, fols. 25rv.

45. “Pis'mo A. È. Schmidta A. N. Samoïlovichu” (“Letter of A. E. Schmidt to A. N. Samoïlovich”), dated 07.12.1930, *ibid.*, fol. 51.

46. *Ibid.*, fol. 51v.

47. Lunin, “Po veleniiu serdca i razuma” (“At heart and mind dictation”), *Abū Yūsuf Ya'qūb b. Ibrāhīm al-Kūfī. Kitāb al-Kharāj*, transl. and comments by A. È. Schmidt, supracomments to transl. A. S. Bogoliubov, preparation for edition, introd.,

index by A. A. Khismatulin (St. Petersburg, 2001), p. XVI. See also: Iu. Flygin, “Pamiati vostokoveda A. Schmidta, vernuvshogo v Tashkent sviashchennyĭ Koran Osmana” (“In the memory of orientalist A. Schmidt, who has returned the sacred Qur’ān of Uthmān to Tashkent”), [www.centrasia.ru/newsA.php?st=1263419340](http://www.centrasia.ru/newsA.php?st=1263419340). There is no word about exile or arrest of Schmidt in this text. The most difficult period in life of Alexander Ėduardovich started at the beginning of 1930ies, is described in the following way: “A new stage of his life has started, and even now in a new capacity the scholar could make a worthy contribution to science” (*ibid.*).

48. For more details about the case, see: V. Germanov, “Vostochnyĭ front” (“Eastern front”), *Vostok (Oriens)* III (1996), pp. 115—37. Among those named in this case was orientalist A. A. Semĕnov. As A. Ė. Schmidt he was invited to Dushanbe to Tajik State Research Institute, as an academic secretary. But unlike Schmidt he had already left to the place of his new work, where he was arrested by Joint State Political Directorate. After Schmidt's death his widow Vera Iul'ievna married Semĕnov and moved with him to Stalinabad (Dushanbe).

49. “Lichnoe delo A. Ė. Schmidta”.

50. For example, B. Z. Khalidov was among the Schmidt's students in the CASU. Not he, a brilliant Arabist, but his son A. B. Khalidov has in full became one of the worthy successors of pre-revolutionary traditions of Islamic studies.

### Illustrations

**Figs. 1—3.** A note of A. E. Schmidt about the foundation of the Islamic Studies Department at Petrograd University. “Prilozhenie k otnosheniiu...”, fols. 73—74.

**Fig. 4.** Oriental Languages Faculty decision about the Islamic Studies Department foundation. “Perepiska s Komissariatom Prosveshheniia SKSO ob uchrezhdenii pri universitete kafedry islamovedeniia” (“Correspondence with Commissariat for Education of Local Federation of North Region about the Islamic Studies Department foundation at the University”), *St. Petersburg Central State Archives*, fund 7240, inv. 14, file 49, fol. 1.

**Fig. 5.** A letter of Petrograd University Council to the Commissariat for Education of Local Federation of North Region about the Islamic Studies Department foundation. *Ibid.*, fol. 2.