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**ETHNOCULTURAL FEATURES OF THE MONTH OF RAMADAN
REPRESENTED BY SUNNI MUSLIMS IN KYIV: INTERCULTURAL
DIALOGUE UNDER CONDITIONS OF GLOBALIZATION
AND INTERNATIONAL MIGRATION**

Abstract. *The aim of the research is to discover the characteristic features of the celebration of the month of Ramadan by the Sunni Muslims in the city of Kyiv. In this connection, theoretical problems of ethno-religious and ideological nature, as well as domestic ethno-cultural features of this holiday celebration by the polyethnic community of Sunni Muslims in Kyiv have been investigated. The research methodology is based on the theoretical generalization of the empirical material collected by the authors. It also includes the principles of historicism, system-formation, scientific character, verification and the use of general scientific (analysis, synthesis, generalization) and specially-historical (historical-genetic, historical-typological, historical-systemic, etc.) methods. The scientific novelty*

of the article consists in the fact, that for the first time in the Ukrainian historiography the influence of globalization and international migration on the formation of local features of the Ramadan month by Sunni Muslims in Kyiv has been analyzed. It was made on the basis of collected empirical materials and available literature. The authors emphasize on the intercultural interaction of representatives of various ethnonational communities within Sunni Islam. **The Conclusions.** The analysis of this problem suggests that the celebration of the month of Ramadan by the Sunni Muslims of Kyiv has its culturally specific aspects. This is due to a number of factors that influence it, namely: a cultural diversity of ethnic communities, whose representatives celebrate Muslim holidays; the predominance of Christian denominations in Ukrainian lands, in particular; Orthodoxy, which is viewed by many as an integral part of the Ukrainian nation; as well as the constant change of the ethno-cultural palette of Muslim communities in Ukraine as a result of globalization and international migration. The study of the Muslim community in Kyiv can shed light on the problem of spreading of Islam in Ukraine. The future research should also include the problem of coexistence of Ukrainian Muslims with representatives of other religious denominations at the level of cultural interactions.

Key words: Islam, Muslims, Sunni, Ramadan, fasting, religious communities, migration, globalization.

ЕТНОКУЛЬТУРНІ ОСОБЛИВОСТІ ПРОВЕДЕННЯ МІСЯЦЯ РАМАДАНА МУСУЛЬМАНАМИ-СУНІТАМИ КИЄВА: МІЖКУЛЬТУРНИЙ ДІАЛОГ В УМОВАХ ГЛОБАЛІЗАЦІЇ ТА МІЖНАРОДНОЇ МІГРАЦІЇ

Анотація. *Мета дослідження* – виявити характерні особливості святкування місяця Рамадану мусульманами-сунітами Києва. У зв'язку з цим досліджуються теоретичні проблеми етнорелігійного та ідеологічного характеру, а також вітчизняні етнокультурні особливості святкування цього свята поліетнічною спільнотою мусульман-сунітів у Києві. **Методологія дослідження** базується на теоретичному узагальненні зібраного авторами емпіричного матеріалу, а також побудована на принципах історизму, системності, науковості, верифікації, з використанням загальнонаукових (аналіз, синтез, узагальнення) та спеціально-історичних (історико-генетичний, історико-типологічний, історико-системний) методів. **Наукова новизна** полягає у тому, що вперше в українській історіографії на основі зібраних емпіричних матеріалів та наявної літератури проаналізовано вплив глобалізації та міжнародної міграції на формування місцевих особливостей проведення місяця Рамадану мусульманами-сунітами у Києві. Автори акцентують увагу на міжкультурній взаємодії представників різних етнологічних спільнот у межах сунітського ісламу. **Висновки.** Аналіз поставленої проблеми дає підставу стверджувати, що святкування місяця Рамадану мусульманами-сунітами Києва має свої культурно специфічні аспекти. Це пов'язано з низкою факторів, що на це впливають, а саме: культурне різноманіття етнічних спільнот, представники яких святкують мусульманські свята; переважання християнських конфесій на українських землях, зокрема, православ'я, що багатьма сприймається як інтегральна частина української нації; а також постійна зміна етнокультурної палітри мусульманських спільнот на території України в результаті глобалізації та міжнародної міграції. Дослідження мусульманської громади в Києві може пролити світло на проблему поширення ісламу в Україні, а також повинно включати проблему співіснування українських мусульман з представниками інших релігійних конфесій на рівні культурної взаємодії.

Ключові слова: іслам, мусульмани, суніти, Рамадан, піст, релігійні громади, міграція, глобалізація.

The Problem Statement. Ukraine's aspiration for European integration puts across the agenda a number of important issues that require a thorough study. Modern migration flows of the Muslims to the countries of the European Union have a significant impact on the political, ethno-social, cultural and religious situation in the region, which often leads to various misunderstandings and conflicts. In this context, the problem of studying the influence of the Muslim factor on the ethnocultural development of the population of Ukraine deserves

special attention, as well as the issue of the possible consequences of the spreading of Islamic communities in the Ukrainian lands both in the near term and in the distant future. This problem is also actualized by the global character of the expansion of Muslim culture in European countries. This leads not only to changes in the traditional way of life of the Europeans at the domestic level, but also affects the foreign policy formation of the European Union countries in the international arena.

The Analysis of Sources and Recent Researches. It is relatively little is written about Islam in Ukraine. In the addition, this literature is of a rather poor quality and does not meet the needs of modern science. In particular, the speculations are very active in the literature on the theme of differences between Sunni and other religious movements in Islam. It is worth mentioning only the myth that the difference between Sunni and Shiites is manifested in the recognition of their authority and holiness not only of the Koran, but Sunnah, which can be found in modern editions (Tyvodar, 2004, p. 177). Such allegations may lead to false notions about non-recognition of Sunnah by Shiites or representatives of other Muslim confessions. We received important information on this issue in the process of communicating with the representatives of the Muslim Sunni community in Kyiv. We use the results of this poll in the paper and often refer to it.

Islam is one of the three world religions. Today it is inferior to Christianity on the number of believers, but scientists record the rapid pace of growth in the number of Muslims in the world. So, if in the mid-80-ies of the XXth century there were about 800 million of Muslims, then in 2004 their number exceeded a billion (Korolev, 2005, p. 8). There are a lot of Muslims on the territory of Ukraine, although today there are no accurate data. In the literature we can find several approaches to this problem. For example, M. Kiryushko gives the data on the minimum (360 thousand) and maximum (2 million) Muslims in Ukraine, while pointing out that their exact number will be somewhere in the middle (Kiryushko, 2005, p. 5). Another approach to this issue was applied by the team of the A. Krymskyi Institute of the Oriental Studies at National Academy of Sciences of Ukraine, investigating such a phenomenon as "Islamic Identity". They, obviously, took the data from the All-Ukrainian Population Census of 2001, simply counted representatives of peoples, who traditionally profess Islam, and received a figure of 436 thousand people (Bogomolov, 2005, p. 13). It is worth noting that people from Albania, India and Central Africa were not counted here because it is impossible to say with certainty if they were Muslims. The representatives of the local population, who were converted in Islam, were not taken into consideration either. The tendency of a steady increase in the number of Muslims in the world highlights the importance of studying both Islam in general and Muslim communities in Ukraine in particular.

The purpose of the article is a comprehensive analysis of the ethno-cultural features of carrying out of the month of Ramadan by Sunni Muslims in Kyiv. The study of the spreading of Islam in the territory of Ukraine is a problem that contains not only a theoretical but also a very important component of the applied nature. The Muslim factor must be taken into account both in the formation of the state ethno-policy in Ukraine, as well as in the development of educational institutions, cultural events, etc.

The Statement of the Basic Material. Ramadan is the ninth month of the Muslim lunar calendar. Proceeding from the Islamic doctrine, the Qur'an began to be transmitted to the Prophet Muhammad this month through divine revelation. The fasting ("saum") in Ramadan is the fourth pillar of Islam and is obligatory for all Muslims. This is referred to the verses of the Qur'an, in particular, the 139th verse of the surah al-Bakara it says – "O you who believed! The fast is set for you – just as it was set for those who lived before you. Maybe you will be God-fearing"

(Preslavniy Koran, 2012, p. 37). Despite the fact that Islam is a very widespread religion, the ritual-religious side of Ramadan is identical and proceeds the same for all Sunni Muslims, who are found in different parts of the world. This is confirmed not only by the only approach in the historiography of this problem (At-Tantawi, 2012, p. 38; Balog, 2012, p. 288; Ismailov, 2013, p. 150; Klymovych, 1965, p. 50), but also by the relevant statements of the respondents, which were interviewed (Archive of the Department of Ethnology and Local History at the Faculty of History of Taras Shevchenko National University of Kyiv, f. 44, d. 1, c. 2, p. 6).

There are certain rules that a Muslim should follow during the fast. Immediately before dawn, he must consume a certain amount of food and fluid so that he would have enough strength for the next day (this procedure is called “Sukhur”). After sunrise, the Muslims are prohibited from eating, drinking, and performing marital duties throughout the day. Right after the sunset takes place a soft break in the fasting. Traditionally consume dates and water, after which a prayer called “Al-Maghrib” is performed. From that time begins a more nutritious dinner (“Iftar”), after which the Muslims can eat and drink during all night. Of course, as in the fasting tradition of other religions, in Ramadan, the main point is not bodily abstinence, but the limitation of a moral and ethical nature – not to do anything bad from the point of view of a religious doctrine. The Muslim must eradicate such bad habits as lies, jealousy, anger, etc., as well as speak to God more, read the Qur’an. In addition, tarawih-namazi are carried out at night. It is a long prayers during which the Imam tries to read thirtieth part of the Qur’an, in order to recite it completely for the whole of Ramadan (Maksud, 1998, p. 92).

The Muslims should follow fasting after they have reached puberty. The children get accustomed to fasting gradually. There are categories of people who may have the exemption from fasting. These may include following: sick people, whose condition may deteriorate if they will be fasting; old people; pregnant women; nursing mothers; persons currently on the trip (“Mussafire”). There are several options for these people after Ramadan, which depend on their condition and state of health. If their condition changes (e.g. the sickman recovers, the trip ends, breastfeeding period ends), then for each missed day these people should fasting at another convenient time, but, if it is possible, before next Ramadan (ADELH, f. 44, d. 1, c. 2, p. 2). If the reason for exemption of fasting can not be eliminated (e.g. refusal from fasting by older adults), then they must feed a person who was fasting on that day at the rate: one day – one person. The Muslim, who conducts the “iftar”, can have a choice to feed one person daily for 30 days or 30 people at one time. Some Muslims with mild illnesses use the advances of modern science to do less harm to the body while fasting (Ibrahim).

The duration of Ramadan is 29 or 30 days. It begins when people see a crescent moon in heaven. Therefore, in different countries, the day of the beginning of the fasting can begin on a day earlier or later. The end of Ramadan is also due to the appearance of a young moon. If it was seen on the 29th night, then it is believed that the next day fasting must be finished, because the holiday “Id-al-Fitr” begins (Bogucharskiy, 2009, p. 152). If the moon was not sighted, then the Muslims will fast another day, but not longer. Recently, the dates of the beginning and end of Ramadan are deduced from astronomical data (Mardanova, 2017). If the community has set the period of Ramadan, then all the Muslims, who belong to it, should keep fasting according to it, because there is a rule which says: “... start and end the prayer with the Muslims of your locality” (ADELH, f. 44, d. 1, c. 10, p. 5).

In Islam is commonly used the lunar calendar. It consists of 12 months with 29–30 days each. That leads to the difference with the solar year on which the Gregorian calendar is based. This difference can be up to 10-11 days. As a result, there is an annual displacement of Ramadan. E.g. if it started one year in early July, then in three years it will begin in early June.

Ramadan can be divided into three equal parts, each of which has its own peculiarity and symbolism. The Muslims believe that the first ten days of Ramadan is mercy from Allah, the second decade is the forgiveness of sins by Allah, and the third is liberation from fire (hellish flours) (ADELH, f. 44, d. 1, c. 5, p. 3). The most important are the last ten days when for the Muslims are considered to be very desirable of holding a religious procedure called "I'tikaf". It is essential to stay in a mosque for long hours. Ideally not to leave this place at all. In the mosque, believers should deal solely with religious matters: read the Koran and other religious literature, make additional prayers, proclaim the "dhikr" (Allaah's formula for mentioning), etc. The importance of the last ten days is due to the fact that during one of these nights Prophet Muhammad through the divine revelation received the first message about the Qur'an. In the scientific literature, sometimes a specific date is indicated – 27th Ramadan 610 (Matveev, 2005, p. 133). But the religious tradition in this matter proceeds from other postulates. It is believed that nobody probably knows when this event took place, but there is evidence that this is one of the last odd nights that may be on the 25th, 27th or 29th on the month Ramadan. The importance of this date is determined by the fact that it is the time of "Laylat al-Qadr", which can be translated as "Night of Power". According to the Muslim belief, there are six pillars of faith ("iman"). One of them is the belief in the predestination ("cadar"). That is, every person has a certain destiny, but for pious acts it can be changed. According to the Muslims destiny is changing in "Leylyat ul-Kadr", because it is the main night of the calendar year.

Before the end of Ramadan every Muslim must give Zakat ul-Fitr. It is a voluntary donation in favor of poor Muslims (Masse, 1961, p. 117). The testimony of our respondents allows us to trace the peculiarities of this donation (ADELH, f. 44, d. 1, c. 4, p. 3). This donation is made exclusively by edible, loose products of a long shelf life, which are prevailing on this territory in the size of four "sa" (Arabic measure of volume, approximately 0,5 kg) from one person. For contemporary Ukraine such products are a variety of cereals (rice, buckwheat, millet) or, e.g., pasta. Instead of minors, their parents give donations and instead of women – their husbands. Ideally, Zakat ul-Fitr is passed directly to the poor, but recently Islamic organizations are involved in the distribution of these alms. This is due to the fact that, to find a poor man who meets all the requirements (the main of which is to be a Muslim) is not so simple in many non-Islamic countries.

After new moon appears in the sky on the 29th or 30th night, Ramadan is believed to end. After this, the first day of the next calendar month "Shawwal" comes and one of the two main Muslim holidays – "Eid al-Fitr" or as it is also called among Turkish speaking nations "Uraza Bayram". At dawn the Muslims gather with their families near the mosque. A festive prayer is carried out. This prayer differs from the prayers "jumma" (held every Friday) by the fact that the sermon ("khutba") is not conducted before the prayer but after. After the imam sermon the Muslims begin to greet each other with a holiday. The celebration of Eid al-Fitr in different countries can be somewhat different. In some countries, where Islam is widespread, people after the ceremonial part of the holiday are inviting guests or visiting someone.

In Ukraine, particularly in Kyiv, a common celebration of "Eid al-Fitr" is held, it takes place either at the mosque or in a specially rented place, which is usually nature-close outdoor location. Since there are only two holidays in Islam: "Eid al-Fitr" and "Eid al-Adha" ("Kurban Bayrami"), a lot of fun and joy accompanies them. This emotional state of the believers is intensified by the fact that many people consider "Eid al-Fitr" the main holiday (Miloslavskiy, 1991, p. 89). The Muslims bring children to this holiday, give them presents and also arrange places where they can play. They are engaged in entertaining games and

sports activities such as wrestling, tug-of-war, etc., both among children and adults. Plenty of food is cooked, mostly oriental dishes – kebab, pilaf, etc. Thus, Eid al-Fitr is the logical ending of Ramadan and one of the most important events for each Muslim in a calendar year.

The principles and rules of Ramadan mentioned above are typical of all Sunni Muslims, what does not exclude its specific characteristics, which we will try to distinguish on the example of the Muslim community of Kyiv. During the ethnographic survey we interviewed both the Ukrainians converted to Islam and the representatives of the Muslims nations (India, Pakistan, Afghanistan, Azerbaijan, ethnic groups of North Caucasus). For example, the representatives of North Caucasus had the opportunity to compare celebrating Ramadan in Ukraine and in their homeland.

One of the questions, asked to respondents, was how difficult it was to keep fasting. The answer was quite anticipated. The Muslims say that it is not difficult to follow Ramadan if a person is motivated, because then the Almighty Himself gives additional forces. However, some immigrants from the southern countries emphasized that they experienced it harder in Ukraine than it was in the lands they came from. In particular, the Karachai by name Murad noted that in Kyiv the light-day is longer on for an hour and a half or two hours than in the North Caucasus (ADELH, f. 44, d. 1, c. 3, p. 3). The same statement was given by the native of the Northeast India, Assam Afzal Hussein Rahman, who noted that in Ukraine he must keep fasting for eighteen hours thirty minutes each day, while in Assam it is six hours less (ADELH, f. 44, d. 1, c. 9, p. 1). In this context it should be emphasized that taking into account the more northern location of Ukraine in comparison with the countries of the traditional spread of Islam, there is a significant change in the length of day and night, depending on the season. And given that Ramadan in 2015 (at the time when the survey was conducted) lasted from June 18 to July 17 was in the period when the day was the longest, then foreigners' complaints towards this circumstance have a completely rational explanation.

In our research we considered another, in our opinion, rather interesting aspect of Ramadan in Kyiv, namely: the dishes prepared for fasting. It should be noted here that there is no special Muslim dishes for fasting. The main rule is that food must not be from the category of forbidden ("haram"), that is must be allowed ("halal"). There are products of the same character for all Muslims, as well as those that can be banned only in a certain law school ("madhhabi"). The first category belongs, first of all, to all food received in a dishonest way or purchased for dishonestly earned money. Secondly, it is prohibited to drink alcohol and eat the pork, blood and carrion, which is mentioned in the Quran. Under the carrion Muslim theologians understand any animal that was slaughtered in a way that does not correspond to Sharia. Only the Muslims and the so-called "People of the Book" (Ahl Qitab), including the Christians and the Jews are allowed to slaughter animals (Adygamov, 2014). At the same time, there are certain local food bans and restrictions. For example, the Malikite madhab prohibits eating a horse, whereas the Hanafite madhab says it is allowed (Samatov).

Considering that the Muslim community of Kyiv has a polyethnic structure, it is possible to try traditional dishes from different parts of the world during collective "iftars". Due to the growing number of the converted Muslims among the Ukrainians, Ukrainian cuisine becoming a part of the "iftars". Among them of course there are no prohibited products of Islam (pork fat or blood), but there are well-known borsch, potatoes with meat, pies and the like. Even among foreigners Ukrainian cuisine is gaining popularity. In particular, the Tajik from Afghanistan by name Ahmad noted the presence of the first dishes as a positive feature of the Ukrainian cuisine and also admitted that he is very fond of how salads are cooked in Ukraine (ADEL, f. 44, d. 1, c. 8, p. 2). Oriental cuisine at the collective "iftars" is mainly represented

by Arabian and Central Asian dishes. Our respondents in particular liked a Palestinian-Jordan dish called “Mansef”, which is prepared from a dairy broth with the addition of cream and certain varieties of meat. This dish is often served with rice and is characterized by special taste and nutritional value (ADELH, f. 44, d. 1, c. 10, p. 3).

At the same time the main difference between holding Ramadan, in Kyiv in comparison with other cities of Muslim countries, is the lack of an appropriate specific atmosphere, which is emphasized by all respondents of foreign origin. In regions where Islam is the dominant religion the spirit of Ramadan can be felt. Here, as the respondents note, “you go and feel Ramadan” (ADELH, f. 44, d. 1, c. 7, p. 3). Even people who, according to certain circumstances, do not adhere to all the rules of Islam, often feeling a social shock and also begin to fasting (ADELH, f. 44, d. 1, c. 3, p. 3).

One can identify a family component in the conduct of Ramadan. At this time, families or even entire households with 3-4 generations of the Muslims from different places gather for collective prayers, evening meals (“iftars”) and joint pastime (Yeremeev, 1990, p. 102). This custom is important for a traditional society and serves as a communication function between close and distant relatives of Sunni Muslims. The same goes for the celebration of “Eid al-Fitr”. E.g. the respondent from Chechnya named Timur noted that on this holiday all Chechens from different parts of the world, if possible, are trying to come to their homeland. Tickets for trains or planes, they begin to book one month in advance or trying to get them with the help of friends, because they are quickly buy out (ADELH, f. 44, d. 1, c. 6, p. 2). Therefore “spirit of Ramadan” in Kyiv during this fasting and the relevant holidays is something what is missing immigrants from the Muslim countries in Ukraine.

The Conclusions. The analysis of this problem suggests that the celebration of the month of Ramadan by the Sunni Muslims of Kyiv has its culturally specific aspects. This is due to a number of factors that influence it, namely: a cultural diversity of ethnic communities, whose representatives celebrate Muslim holidays; the predominance of Christian denominations in Ukrainian lands, in particular, Orthodoxy, which is viewed by many as an integral part of the Ukrainian nation; as well as the constant change of the ethno-cultural palette of Muslim communities in Ukraine as a result of globalization and international migration. Summarizing the above-mentioned it is worth emphasizing the topicality of the study of the Muslim community in Kyiv, as it is the part of a wider problem connected with studying the peculiarities of the spread of Islam in Ukraine. In our opinion, in order to fulfill the research task, we need to involve actively the data of ethnological surveys, because these materials contain the most actual and close to the reality information about the current situation of the Muslims in Ukraine. This will allow us to trace the peculiarities of the functioning of Muslim communities both at the domestic level and at the level of certain doctrines formation of an ideological and religious nature. At the same time it is possible to highlight the problems of the existence of the Muslims in the territory of Ukraine, their needs and identify possible issues related to the spread of Islam in the Ukrainian lands. This should include the problem of coexistence of Ukrainian Muslims with representatives of other religious denominations, especially with Christian religious communities. Promising for a further scientific research is also the problem of studying such coexistence at the level of cultural interactions, studying the peculiarities of the mentality of converts to Islam of Ukrainian citizens, etc. The research of these problems is especially important for the administrative decisions adoption of an ethno-political nature, which is the key to the effective development of Ukraine in the context of an ever-increasing process of globalization on a worldwide scale.

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