



REFLECTION OF THE PROPHET'S HADITH IN TOLSTOY'S WORKS

Sagdiev Khabibullo

International Islamic Academy of Uzbekistan, Doctor of Philosophy PhD,

Docent of the ICESCO Chair for the Study of Islamic Civilization

eagle75@mail.ru 11, A.Kadiri, Tashkent, 100011, Uzbekistan.

Tel: (97) 771-04-08 mobil

Abstract

This article explores the reflection of Prophet Muhammad's hadiths in the works of Lev Tolstoy, particularly in Circle of Reading and The Words of Muhammad. Through an examination of Tolstoy's religious evolution, correspondence with Muslim thinkers, and selection of Islamic sayings, the study clarifies misconceptions about his alleged conversion to Islam. It reveals how Tolstoy viewed hadiths as moral teachings aligning with his philosophical and spiritual ideals.

Keywords: Tolstoy, hadith, islam, philosophy, religion, ethics, spirituality

Introduction

A widely known Russian writer, publicist, and religious figure, the leader of the Tolstoyan movement, Count Lev Nikolaevich Tolstoy (1828-1910) was known for his prolific work. His novels, imbued with sharp philosophical thoughts, served to spiritually educate several generations of the writer's nation.

Tolstoy's religious and spiritual views were built on two foundations: minimalism (simple living) and non-violent resistance to evil [8:V.37:P.149]. Tolstoy's followers - Tolstoyans - extolled the five duties proclaimed by Lev Nikolaevich: do not be angry; do not commit adultery; do not swear; do not resist evil with violence; love your enemies as your own [3]. Not only among Tolstoyans, but also among many book lovers, Lev Nikolaevich's treatise "What is my faith?" and his autobiographical work "Confession" (Confession) enjoyed great prestige.



The writer's views were influenced by religions and teachings such as Brahmanism, Buddhism, Taoism, Confucianism, Islam, as well as the ideas of philosophers such as Socrates, Kant, and Schopenhauer [4:P.2816].

The year 1979 can be considered the starting point of Tolstoy's departure from the faith of the Orthodox Church as a result of the influence of the various religions and teachings mentioned above on his views [6:P.134]. In 1880-1881, the writer, in order to fulfill his long-standing desire to present a faith free from superstition and naive dreams, to remove from the sacred texts of Christianity what he considered false, wrote "The Four Gospels: A Translation and Collection of the Four Gospels". Thus, he took the path of denying the church doctrine of 1880. The increasingly sharp contradictions in Tolstoy's worldview towards the church were reflected in one of his last major works, the novel "Resurrection" (1889-99). On February 24, 1901, the official organ of the Synod, the "Church Newspaper Published under the Holy Governing Synod", published the Holy Synod's decree on the excommunication of Tolstoy in issue No. 557 of February 20-22, 1901 [1:P.1; P.45-47].

It should be noted that among a large number of Muslims, there are rumors that Tolstoy converted to Islam, and this information is supported by various statements that Lev Nikolaevich said such and such a positive opinion about Islam - "The final stopping point of any rational person is Islam" (Islam is the final stopping point of any rational person). Of course, it is unscientific to delve into the debate about whether the writer converted to Islam or not without solid evidence. Therefore, by presenting the attitude to the hadith in Tolstoy's work, it is possible to clarify various rumors that circulate among Muslims.

Abdullah al-Ma'mun Suhrawardi, a Muslim, doctor of philosophy, jurist, and publisher of the magazine "The Light of the World" living in Calcutta, India, sent L. N. Tolstoy a pamphlet entitled ("The Sayings of Mahomet" – This booklet is a collection of hadiths of the Prophet Muhammad (PBUH) on various topics, including religious tolerance, the position of women in Islam, and a bridge between Western and Eastern perspectives) along with a letter dated October 31, 1907 [2]. On November 11 of that year, Tolstoy wrote in his diary that he had read this "interesting book". In a letter to Lev Nikolaevich Suhrawardi on November 20, 1907, he said: "I have reviewed the book and have included in it



many deeply meaningful religious sayings of your Prophet for use in the second edition of my book “Circle of Reading”[7]

In turn, if we give information about the book “The Circle of Reading” (Reading Circle), it is a religious and philosophical work by Leo Tolstoy, created in the form of a literary collage consisting of aphorisms (wise sayings) spoken by writers of various schools of thought from different periods. The book is the ideological and artistic result of Tolstoy's many years of activity, realized through a unique repetition of the problems and themes of his previous works in small aphoristic forms.

Tolstoy included nineteen hadiths from the treatise “The Sayings of Mahomet” sent by Suhrawardi in his book “Thoughts for Each Day” [5].

In 1910, the Moscow publishing house “Posrednik” published a book entitled “Words of Muhammad that were not included in the Quran, selected by L.N. Tolstoy” in the series “Wonderful Thinkers of All Times and Peoples” [9]. This book immediately became a rare bibliographic work, it was not reprinted either during the time of Tsarist Russia or during the former Soviet Union, and was only published in 2008, almost a century later, by the publishing house “Dilya”.

In the annotation to his book “The Words of Muhammad, Not Included in the Quran”, Tolstoy notes that in the preface to the work “The Words of Muhammad”, by the Indian thinker, one can read the following sentences: “In India, a book called “The Words of Muhammad” was written by Abdullah Suhrawardi. The epigraph of the book reads: **“They want to extinguish the Light of Allah (the religion in the Quran) with their mouths. Even if those who do not recognize the verses (infidels) hate it, Allah will not let His Light go to waste”** (Surah At-Tawbah, verse 32). A verse from the Quran is quoted. Then, Lev Nikolaevich says about his work: “The part of the words given in this book, selected by L.N. Tolstoy and translated into Russian, reflects the truths that are most generally related to all religious teachings” [9:P.3].

Signed with the initials N.G. and “Edited by L.N. Tolstoy” In the introduction to the book “The Words of Muhammad That Were Not Included in the Quran”, Lev Nikolaevich, while giving a brief account of the life of the Prophet Muhammad (PBUH), does not say that prophethood was given by God, but rather: “Muhammad himself believed in this belief so strongly and wanted to convey this



belief to his compatriots so much that he came to the conclusion that he was a prophet of God and that the Creator had entrusted him with the task of destroying false beliefs and calling for the true one. And he began to call for this new belief that had formed in his brain” [9:P.4-5]. Muhammad declared himself a prophet with thoughts such as:

Tolstoy also speaks of the following ideas in the introduction: “The essence of Islam is the unity of God, and therefore the non-worship of many gods, the loving and just nature of God... that everything on earth is transient and perishable, and only God exists eternally. Love for God consists in prayer, help, and forgiveness... A person who has realized the true God should strive to destroy everything that contributes to the development of passions” [9:P.5].

At the same time, Lev Nikolaevich concludes the introduction: “But soon, the zealous followers of Muhammad, angered by the widespread idolatry and corruption among them, began to use Muhammad as a means of forcibly converting the people around them to their faith. Although they denied war and violence in public and social matters, in matters of faith they believed that in order to achieve God's approval, people could be converted not by persuasion, but by resorting to militant actions.

It is possible to explain the fact that the teachings of Muhammad met with strong opposition from the inoffensive Buddhists and Christians as a result of such violence. Muhammadanism, which, by its strictness of character and purity of life, aroused goodwill and respect among all, did not spread as widely as other teachings, which preached inoffensiveness and kindness and were based on the fact that the life and death of people are in the hands of God.

In the book “The Words of Muhammad that Were Not Included in the Quran”, Tolstoy included about 95 hadiths of Muhammad (PBUH). From the many hadiths that Tolstoy selected, some can be cited to understand why the Russian thinker paid attention to them. For example: “There is no true believer until he loves for his brother what he loves for himself...”, or “God has not created anything better, more perfect, or more beautiful than reason. Whatever good He has given to people, He has given for this reason, and it is through this reason that knowledge of God occurs”. It is understandable that Lev Nikolaevich compiled the meanings of these hadiths into a separate book, having found them in his work



“What is religion and what is its essence?” (“What is religion and what is its essence?”).

If we examine the above-mentioned phrase attributed to Tolstoy, “The final destination of every rational person is Islam”, experts who have studied the life and scientific heritage of the writer emphasize that these phrases are not found in any of his works or articles. In their opinion, this is one of the methods used by those who propagate Islam to attract attention by attributing invented phrases to famous people.

From the information provided, it can be concluded that, taking into account the views expressed by Tolstoy in the introduction to his book “Words of Muhammad that were not included in the Quran” written on the eve of his death, and the ideas about Islam attributed to him, Lev Nikolaevich, which are widely circulated among Muslims, such as “Tolstoy was a Muslim...”, are unfounded. As for the book, which is a collection of hadiths of the Prophet Muhammad (PBUH), it can be seen that, as mentioned above, it is a collection of wise sayings from the point of view of their correspondence with the five principles presented in Tolstoy's teachings.

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