

ROLE OF EDUCATIONAL INSTITUTIONS IN THE ISLAMISATION AND SOCIAL REFORMATION OF DAGHESTAN

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ABSTRACT

Islam placed a high value on education, and, as the faith spread among diverse peoples, education became an important channel through which to create a universal and cohesive social order. Consequently, the potential and competence of the individuals are utilized in a desired and productive manner without a slightest deviation from the defined goal. Daghestan inherited two diverse educational approaches known as school and Madrasah educational systems. The aim and objective of both the approaches were to educate and groom the Muslims of the region in religious and modern scientific education and to preserve the rich values and traditions of Muslim civilization from the aggression of colonial powers. Both approaches undoubtedly followed their initial philosophies with zeal and zest. This paper aims to present an inclusive and analytical account of the historicity of educational institutions and traditions in Daghestan. This Study demonstrated various public education centers like Mosque, Maktab and Madrasah have been the main sources of Educational Institutions in northern Caucasus particularly Daghestan.

Keywords: *Daghestan, Mosque, Maktab, Madrasah, Islam*

INTRODUCTION:

Education has been a source of human grooming, generating human resources, gaining advancement in science and technology and dominating world cultures since the inception of human consciousness and awareness. Education is not only a mean of physical, psychological, economic and social development and prosperity but, a path towards spiritual awakening, development of human personality and purifying inner-self of human beings. Education is defined as the process of facilitating learning, or the acquisition of knowledge, skills, values, beliefs, and habits, a process of cultivating human nature, habit and reason, opening and disposing of human minds.¹ Merriam Webster Dictionary defines “Education” as the action or process of educating or being educated and the knowledge and development, skills and expertise resulting from the process.²

Islam placed a high value on education, and, the concept of ‘ilm (knowledge) is a central tenant of the faith and one that remains foremost in Islamic education. It is an Islamic duty for all Muslims, men and women, to pursue education “from cradle to the grave” and even if it means going as “far as China”: these two prophetic sayings that are consistently emphasized. Indeed, the word Qur’an comes from the Arabic root word “read.” Historically, Islamic education relied upon the Qur’an as the single most authoritative source of knowledge.³

Although ‘Education’ is defined differently by different scholars, but the common point in all their thoughts and ideas is that all of them strived to bring positive and productive change in behavior and conduct of a human being by discovering his potential, grooming his learning skills and expanding his capability of creativity and innovation.⁴ Daghestan inherited two diverse educational philosophies and systems. One is called school or in other words secular education established and controlled by Russia ` and the other is called Madrasah education system, or in other words religious education founded by Muslim clergy. It was conceived that the educational policy of the colonial powers was not in compliance with the cultural values and traditions of the Muslims of the North Caucasus and the policy was thought to be an attempt to detach Muslims from their religion, Islam. The Russian Empire paid more attention to gaining their financial interests than the wellbeing and development of the masses of the region. But, later on, they started introducing and implementing their educational policy. The aim of their educational policy was not educating the people but controlling their minds for their own interest and intentions of expanding and strengthening the frontiers of their dominance. Consequently, Russian language was introduced as a compulsory medium of instruction. Madrasah

¹ Fida-Ur-Rahman & Hashmat Ullah Khan (2018), “Role of Educational Institutions in Islamisation, Social Reformation and National Integration in Pakistan”, *Journal of Religious Studies*, Vol. 2, p 17

² <https://www.merriam-webster.com/dictionary/education> (Accessed on 17.05.2021).

³ Yahia Baiza (2018), “Islamic Education and Development of Educational Traditions and Institutions” in *Handbook of Islamic Education*, by Holger Daun, Reza Armand, Springer International Pub. Switzerland, p. 79

⁴ Fida-Ur-Rahman & Hashmat Ullah Khan (2018), “Role of Educational Institutions in Islamisation, Social Reformation and National Integration in Pakistan”, *Journal of Religious Studies*, Vol. 2, p 20

education system is one of the largest educational systems that provide free education as well as fulfill other needs of the students like food, books etc.⁵ Currently, the number of madrasahs in the North Caucasus amounts to several hundred (although their exact number is unknown). In Dagestan alone, nine Islamic institutes, including three Islamic universities, twenty-five madrasahs, 670 maktabas and eleven Islamic cultural and charity centers were opened. In every society education, educational institutions and curriculum are deemed to be doing the function of reformation in society not deformation.⁶

In North Caucasus particularly Daghestan there is an enormous gap in the level of education and the mindset between the young adults and the middle generation. Persons aged 50-60 are usually well-educated they were professionally active (both men and women) and often went abroad in relation to their job. They have at least the general knowledge on politics and current events in the world and history. On the other hand, young persons aged 18-25, in particular women, seldom go outside the territory of their republics. Many of them do not even have the secondary school final exam. Very few young girls from rural areas or smaller towns study at a university.⁷

Muslim education had been introduced in Dagestan and other national republics of Northern Caucasus for centuries, which was interrupted for less than a century of Soviet rule. In Dagestan, a developed system of Islamic education allowed for a high level of literacy among the population. Thus, the transition of Dagestan under the power of Imperial Russia did not change the status of Islam, as well as did not lead towards Russification because the local system of Islamic education was successfully competing with the Russian system. A serious modernizing breakthrough, brought by Soviet power, could not completely eliminate the influence of religion. Dagestan preserved its Islamic education system and traditions that became the basis for the subsequent Islamic revival after the collapse of the Soviet Union.⁸

Today there is an attempt to resume Muslim education, when Islamic primary schools, which are educational institutions at the mosque, are functioning in some rural areas along with secular education. The curriculum is based on reading of the Qur'an and teaching writing in Arabic. In addition to reading and writing students study Arabic grammar, the hadiths of the Prophet Muhammad, and basics of mathematics and so on. And these types of educational institutions are being opened in the 21st century. Secular schools are provided not by the state, but by the long tradition established in the Muslim world, when the wealthy people showed charity especially in the field of education. The first madrasah emerged in Dagestan over a thousand years ago—at the end of the 11th century, and eventually they were in almost

⁵ Edward Beliaev, Oksana Buranbaeva (2006), *Cultures of the World-Dagestan*, Marshall Cavendish International, New York, pp. 69-71

⁶ Elmira Akhmetova (2013), *Islam in Russia: Historical Facts and Modern Developments*, International Institute of Advanced Islamic Studies, Malaysia, p. 93

⁷ Iwona Kaliszewska (2011), *Everyday Life in North Caucasus*, Research Report COI Unit-The Office for Foreigners, Warszawa, Poland, p. 94

⁸ Marya S. Rozonova & Akhmet A. Yarlykapov (2014), "The Islamic Religion and Cultural Diversity in Contemporary Russia: Case Study of North Caucasus Region, Dagestan" *Journal of Multicultural Society* Vol. 5, No. 1, p. 34

every large village. By the early 20th century there were 853 Muslim schools with the number of students of 5719, while there were only 1896 students in 26 secular schools, the opening of which began only with the accession to Russia, of which 493 children studied in rural areas, including 25 girls.⁹

The system of Islamic education in the Republic of Dagestan consists of four levels. (1) short-term courses in the foundations of religion (usul al-din) and the basics of Arabic language; (2) mektabs¹⁰ (3) madrasas at mosques; and (4) Islamic Institutions of higher education (institutes and universities). In March 2003, the Republic of Daghestan possess 324 mektabs with more than 4,000 students; 141 madrasas with 5,489 muta'alims (students); 16 Islamic institutes and universities with 2,125 students as well as 52 branches of these institutes with 2,830 students. To sum up, some 16,000 individuals are being educated in 436 Islamic institutions across the whole republic. The majority of students on all above four educational levels consist of boys and girls from 12 to 23 years of age. The number of female students amounts to 25-50 per cent in the towns and settlements of municipal type. However, there are no girls in most of the mountain schools, especially in the Avar and Dargin areas.¹¹ The present; oligarchs or simply "new Daghestani" don't hurry to repair the secular schools, which were built during the Soviet era or construct new ones instead, but are willing to build or finance mosques, mektabs, madrasas and Islamic universities for the sake of Islam. Thus, Islamic education in the region is now being developed quite rapidly.¹²

The majority of Islamic institutes and universities in Daghestan exist under the patronage of contemporary sheikhs, and a large number of these institutions have even named after famous Sufi sheikhs. For example, The Islamic University Saipula Kadi,¹³ The North Caucasus Islamic University Muhammad Arif,¹⁴ The Islamic Institute Imam Navavi¹⁵ etc. those institutes close to the Naqshbandi branch restrict

⁹ Mustafa Isaevich Bilalov (2015), "Tradition and Tendencies of Dagestan Education", *Open Journal of Social Sciences*, No. 3, p. 166

¹⁰ Mektab: Muslim elementary school in which a sheikh (teacher) teaches a group of students who sit in front of him.

¹¹ Michael Kemper, Raoul Motika & Stefan Reichmuth (2010), *Islamic Education in the Soviet Union and its Successor States*, Routledge London, pp. 153-154.

¹² Mustafa Isaevich Bilalov (2015), "Tradition and Tendencies of Dagestan Education", *Open Journal of Social Sciences*, No. 3, pp. 166-167

¹³ University Saipula Kadi: It was named after the famous sheikh Saipula Kadi Bashlarov back to whom goes Shasiliyya tariqa of sheikh Syed Effendi Chirkeevski, the most influential sheikh in Daghestan.

¹⁴ University Muhammad Arif: The university was named after the Naqshbandi and Shaziliyya sheikh Muhammad Arif Effendi

¹⁵ Institute Imam Navavi: The Institute was named after the famous Shafi legal expert Yahya al Nawawi who enjoys great popularity among Daghestani ulama.

the study of al Ghazali¹⁶ to a minimum.¹⁷ In institutions connected to Shaziliyya¹⁸, tasawwuf (Sufism) is practiced as a separate discipline and educational training often begins with an introduction (talqin) into Shaziliyya tariqa. In Daghestan alone over 200,000 people, or almost every fifth Daghestani, have been involved in some form of Islamic education: Russia's Muslims have acquired access to Islamic education abroad and the study of Islam has been increasingly introduced into the curriculum of Russian comprehensive schools.¹⁹ Good number of Daghestani study in Muslim universities abroad in such countries as Syria, Egypt, Turkey, Saudi Arabia, Pakistan, Iran and some others. Several dozen people study in Jordan, Tunisia and some other countries. The main reason of studying abroad is to learn Arabic in the Arabic world.

The Law of the Republic of Daghestan "On freedom of conscience, religion and religious organizations", as well as the corresponding federal law, allows the inclusion of disciplines to study the history of world religions, religious morality, ethics and morality in the curriculum of educational institutions of the state system, provided that the study of these disciplines there will be carried without performing religious cult activities. In recent years, the Daghestan Scientific and Research Institute of Education has developed, and the Ministry of Education and Science has introduced a number of optional programs and courses, such as "History of World Religions", "Religion and its monuments" and others in the educational process. In Islamic schools, particular attention is given to moral education of students. Students' respect to each other is cultivated there. The study of the texts of the Quran lay mainly in the basis of the curriculum in all Islamic educational institutions. Particular attention was also paid to the memory development. Religious education is in other words, reestablishing itself in republic. Nonetheless, even in remote villages Daghestanis receive the best possible education. Despite changes in the economy and in society, Daghestan remain informed and educated people.²⁰

ROLE OF EDUCATIONAL INSTITUTIONS

Education gained by the people in North Caucasus particularly in Daghestan through different learning institutions viz Mosque, Maktab, Madrasah etc. and these educational institutions were kept in pace with the arrival of Islam, advent of Islam and expansion of Islam in the region.²¹ Educational institutions build moral essence

¹⁶ Al Ghazali: Al Ghazali full name Muhammad ibn Muhammad al tusiy al Ghazali was a Persian philosopher who was one of the most prominent and influential Muslim philosophers, theologians, jurists and mystics of Sunni Islam. Most Muslims consider him to be a Mujadid, a renewer of the faith, appears once every century to restore the faith of ummah (the Islamic community)

¹⁷ Michael Kemper, Raoul Motika & Stefan Reichmuth (2010), *Islamic Education in the Soviet Union and its Successor States*, Routledge London, p. 153

¹⁸ Shaziliyya: The base of the tariqa is same as of Naqshbandiyya tariqa with little difference. Most of the Naqshbandi Sufi also guides the people in Shaziliyya tariqa.

¹⁹ Galina M. Yemelianova (2001), "Sufism and Politics in the North Caucasus", *Nationalities Papers*, Vol. 29, No.4, p. 662

²⁰ Edward Beliaev, Oksana Buranbaeva (2006), *Cultures of the World-Daghestan*, Marshall Cavendish International, New York, p. 70

²¹ Syed Mahbubul Alam Al-Hasani,(2019), "Learning Institutes of Pre-Islam and Early Islamic Century and Their Transformation into Formal Madrasah in 11th Century", *Asian Journal of Education and Social Studies*, Vol. 3, No. 2, pp. 1- 2

and ethical values to produce socially desirable behaviour, personality and character which promote innovation, peace, equal opportunities and justification among individuals, society and nation.²² After Daghestan became part of the Arab Caliphate, mosques were increasingly built in the city (including the Jamia Mosque) and most city dwellers became neophytes of Islam.²³ To propagate the message of Islam further and to educate people, the mosques were established in cities, towns and villages not in Daghestan but whole North Caucasus region. Educational institutions were attached to mosques and from the very beginning of academic career students were acquainted with the fundamental principles of Islam and study of Quran and Hadith.²⁴ The Qur'an and Hadith constitute two primary vehicles of knowledge and education for Muslim communities and make the seeking of knowledge, learning, and education a religious obligation and a central part of belief.²⁵

At all times religious education in the Northern Caucasus has been playing an important role: this started as soon as Islam came to the region. By the 18th-19th centuries there was a logical and smoothly functioning system that consisted of several consecutive elements: Quranic schools, mektabs, madrasahs, and individual studies with prominent scholars.²⁶ These institutes advanced the level of knowledge and produced numerous scholars in various fields by incredible research activities, turning up into today's established picture of Madrasah. Despite the rise of madrasahs, the mosque continued to preserve its position as the mother institution, particularly for education. In the early history of madrasah education, the distinction between madrasah and mosque was not as clear as it is today, because of physical proximity of lodges to mosque and the educational character of both places. Therefore, it is important to highlight at the outset of this section that higher education was not exclusively confined within the parameters of madrasah buildings. The mosque remained one of the primary centers of higher and advanced studies in various disciplines during the first five centuries of Islam. It was customary for scholars to sit on the ground of grand mosques and to be encircled by students. This type of study circles on the floor of the mosque were known as majlis, ḥalqah, and zawayah. These institutions provided primary-level education and were known by many different terms, as kuttab (pl. katatib, elementary school) and maktab (pl. makatib, elementary school), zawayah (pl. zawayah, corner), ḥalqah (pl. ḥalaqat, circle), and majlis (pl. majalis, sessions by sitting on the ground). In the early period of Islam, these terms

²² Dr. Shailaj Kumar Shrivastava (2016), "Role Of Educational Institutions In Promoting Social Awareness", *International Journal of Innovative Research and Advanced Studies (IJIRAS)* Vol. 3, No. 13, p. 25

²³ Michael Kemper, Raoul Motika & Stefan Reichmuth (2010), *Islamic Education in the Soviet Union and its Successor States*, Routledge London, p. 145

²⁴ Zonn Igor S et al, (2010), *The Caspian Sea Encyclopedia*, Springer, Berlin, Heidelberg, p. 161

²⁵ Yahia Baiza (2018), "Islamic Education and Development of Educational Traditions and Institutions" in *Handbook of Islamic Education*, by Holger Daun, Reza Armand, Springer International Pub. Switzerland, p.78

²⁶ Akhmet Iarlykapov (2003), "Revival of Islamic Education in the Northern Caucasus", *Journal of Central Asia and the Caucasus*, Vol. 19, No. 1, available online at <http://www.ca-c.org> (accessed on 22nd April, 2021)

were often used interchangeably. However, gradually, the terms *kuttab* and *maktab* came to be exclusively applied for elementary education, whereas the other terms also included educational sessions and traditions for advanced studies.²⁷

Role of Mosques

The word mosque comes from the Arabic word, *Masjid*, which means a place where one prostrates oneself, or a place of worship. The concept of the mosque originated during the life of Prophet Muhammad (*saws*), who built the first mosque during his Prophet-hood in Medina. In the early Islamic period, the Mosque served many purposes, and took on a comprehensive role in the lives of Muslims. Not only was it a place of worship and prayer, but it also place of learning and functioned as a community's political and social centre. It was where believers assembled for prayers, where the Prophet delivered his addresses to deal with issues surrounding the social life of the community, where he educated his followers, where he explained revelations, where he met emissaries and discussed the merits of his message, where he dealt with internal and external political activities.

Historically, mosques were places of education, where both religious and other sciences were taught. They played a pivotal role in the lives of Muslims. Islam and knowledge went together, closely, and from the very early stages. Mosque is one of the most fundamental bodies in Islam that is known to play major roles in the development of Islamic education or in the distribution of knowledge, truth and justice. The association of the mosque with education remains one of its main characteristics throughout history. From the start, the mosque was the center of the Islamic community, a place for prayer, meditation, religious instruction, political discussion, and a school.²⁸ And anywhere Islam took hold, mosques were established, and the basis of religious and educational instruction begins. Once established, mosques developed into well known place of learning, often with hundreds, even thousands, of students, and frequently contained important libraries.²⁹ In North Caucasus particularly in Daghestan and Chechnya, where Islam took hold, mosques were established, and used as meeting places where people gathered around scholars, listened to their lectures, read books with them, and gained knowledge.³⁰ Some of the greatest scholars of Islam received their education and taught their students in mosques. Under the auspices of these scholars, students learnt and debated various fields of study, such as the Arabic language and grammar, hadith, fiqh, history, and other disciplines of the time. The number both of students and fields of study increased, with each *ḥalqah*³¹ coming to be known by the name of the master who was

²⁷ Yahia Baiza (2018), "Islamic Education and Development of Educational Traditions and Institutions" in *Handbook of Islamic Education*, by Holger Daun, Reza Armand, Springer International Pub. Switzerland, p.78

²⁸ Dr Sameen Ahmad Khan (2015), "Role of Mosque and Education in Islam" , *Young Muslim Digest*, India,

²⁹ Salah Zaimche(2002), *Education in Islam: The Role of Mosque*, FSTC limited, United Kingdom available at [http:// www.fstc.co.uk](http://www.fstc.co.uk) (accessed on 27-05-2021)

³⁰ Shirin Akiner (1986), *Islamic Peoples of the Soviet Union*, Routledge London, p. 132

³¹ A *Ḥalqah* is literally developed as a gathering of people seated in circle or a gathering of students around a teacher.

leading and teaching a specific set of subjects. Thus, while a congregation mosque might serve as a grand madrasah, there were also many smaller madrasahs or educational centers whose teaching was that of their leading masters.³²

The mosques are wholly dependent on the local community for the financial support. They are administered by the mutawalliyat, an executive committee consisting of minimum three members elected from amongst the believers. This committee is responsible for maintenance of the mosque and is empowered to represent the community of believers in matters involving dealing with state organizations or groups of Muslims.³³ In 1910, there were about 1,700 mosques in Dagestan catering for a population of some 700,000, during the Soviet period the number declined almost 15 times and there were only 27 mosques for the 1.6 million inhabitants in 1980. Today, religion is taking its place once again in people’s lives. According to official data for 2002, there were 1,758 mosques for over 2.5 million inhabitants in Dagestan. Table 1 shows fluctuation in the number of mosques in Daghestan.³⁴ The number of mosques was an indication of the dynamism and growth of town and of their population. Nearly every mosque had an elementary school (Quranic School or Maktab) for the education of both boys and girls. Children usually started their schooling around the age of four. The very first thing they learnt was how to perform *Salah* and the recitation of the Quran.³⁵

Table 1: Fluctuations in the number of mosques in Daghestan

Year	Population	Mosques
1910	7,00000	1,700
1980	16,27000	27
1992	19,00000	800
2002	25,76000	1758
2010	29, 10,249	2300

Tradition of learning was not limited to their official educational institutions. They also used to hold two types of educational traditions: public lectures and sermons (Khutbahs)³⁶ for all and special lectures for people, known as majalis al-ḥikmah (wisdom sessions). The general lectures or sermons were usually given in Friday Mosques, whereas the wisdom sessions, also known as the dawah sessions, could take place anywhere. The *Khutbahs* has always occupied a pivotal role in informing the Muslim *Ummah* about her affairs and calling her to the appropriate

³² Yahia Baiza (2018), “Islamic Education and Development of Educational Traditions and Institutions” in *Handbook of Islamic Education*, by Holger Daun, Reza Armand, Springer International Pub. Switzerland, p. 78.

³³ Shirin Akiner (1986), *Islamic Peoples of the Soviet Union*, Routledge London, p. 36

³⁴ Mrs Anne Brasseur (2006), “Cultural diversity of the North Caucasus Report”, *Committee on Culture, Science and education*, Luxemburg Europe

³⁵ Dr Sameen Ahmad Khan (2015), “Role of Mosque and Education in Islam”, *Young Muslim Digest*, India,

³⁶ Khutbah: Khutbah serves as the primary formal occasion for public preaching in the Islamic tradition. The Islamic tradition can be formally observed at the dhuhur (noon) congregation prayer on Friday

actions. The *Khutbahs* is the institution of education started by the Holy Prophet (PBUH) for the whole *Ummah*.³⁷

Role of Maktab and Madrasah

The learning Institutes writing school called in Arabic as Maktab or Kuttab were not only established in the early Muslim education system but it was also present before Islam. The practice of reading and writing and the establishment of the educational institutions have started before advent of Islam in the region but with limited scope.³⁸ Maktab is derived from an Arabic word “Kutub” which means “writing”- an elementary school attached to mosque. The Muslim education system in Daghestan consisted of education in the Maktab, where students are taught how to read the Quran with proper Tajweed³⁹ and learn basic tenets of Islam. Students are taught in an interactive and loving way so that they enjoy the process of learning. Students are taught in groups and there is also a system of supervision to ensure everything functions smoothly. Maktab are a source of importing religious knowledge and moral education by studying in these maktab.⁴⁰ Maktab are quite common in almost every town or village in Daghestan are almost attached with every local mosque and are operated and supervised by the mosque committees. It was these Maktab that in the early 1990s produced the mullahs who plunged into reviving Islam. Significantly, the maktab are opened and closed depending on the local needs in the same way as in the past. According to official information, in July 1995 there were 650 schools at the mosques of Daghestan. By May 2000 when the rush had ended there were 203 schools. By August 2002 there were 327 maktab with over 4,200 students. As before, the Maktab have no strict timetables and terms of studies though people spend less time at Maktab: in the past the future muta'alims (students) studied from early morning till night, now people spend several hours a day. Some of them come after office hours or on their days off. As before the maktab teach Arabic script, the Quran and the prayers and the way the rites should be performed. Students from maktab made their way to madrasahs, where they began to pursue their advanced studies in an organized and structured way.⁴¹

Madrasah is one of the formal education institutions in the Muslim world. It plays a significant role to protect Islam and impart the ideas, ethics and values among the Muslim students from the very beginning of its establishment. Madrasah is

³⁷ Yahia Baiza (2018), “Islamic Education and Development of Educational Traditions and Institutions” in *Handbook of Islamic Education*, by Holger Daun, Reza Armand, Springer International Pub. Switzerland, p. 87.

³⁸ Syed Mahbul Alam Al-Hasani,(2019), “Learning Institutes of Pre-Islam and Early Islamic Century and Their Transformation into Formal Madrasah in 11th Century”, *Asian Journal of Education and Social Studies*, Vol. 3, No. 2, pp. 1- 2

³⁹ Tajweed: Tajweed is a set of rules for the correct pronunciation of letters with all their qualities.

⁴⁰ Maulana Wahiduddin Khan,(2013), *Islamic Education-Madrasah and importance of Education in Islam*, available at <http://www.newageislam.com> (retrieved on 26th April, 2021)

⁴¹ Akhmet Iarlykapov (2003), “Revival of Islamic Education in the Northern Caucasus”, *Journal of Central Asia and the Caucasus*, Vol. 19, No. 1. available online at <http://www.ca-c.org> (accessed on 22nd April, 2021)

considered as the bastion of the Muslim believers. Madrasah education usually supplies the Islamic religious education including modern knowledge to their future citizens.⁴² The term madrasah⁴³ has been used to describe an educational institution for centuries. The primary objective of madrasah is to produce Islamic scholars like Hafiz, Aalim, Fazil and muftis to protect Muslims religion and faith. In this regard, madrasah impart specific skills to them and explaining the Quran and Hadith to the Muslim populace with the expectations that they will protect and propagate Islam education in the coming generations. For the first few centuries of Islam, educational settings were entirely informal, but beginning in the 11th and 12th centuries, the ruling elites began to establish institutions of higher religious learning known as madrasahs in an effort to secure support and cooperation of the ulama. Madrasahs soon multiplied throughout the North Caucasus, which helped to spread Islamic learning beyond urban centers and to unite diverse Islamic communities.⁴⁴

Madrasah education system as a whole has no set rules regarding admission as compared to school education system. Although some of the Madrasahs have been conducting admission tests and they have a certain criteria for admissions as well yet majority of the Madrasahs have no standard procedure for admission. Little attention is paid to the fact that every individual has a different aptitude and potential and it is unjust to admit a child in a Madrasah in an early age and educate him about religious teachings without taking care of his potential and natural aptitude. It is believed that a child must not be admitted to a Madrasah before getting twelve years basic education keeping in view his natural aptitude and development of necessary skills.⁴⁵

The first madrasah emerged in Dagestan over a thousand years ago at the end of the 11th century, and eventually they were in almost every large village. By the early 20th century there were 853 madrasahs (Muslim schools) with the number of students of 5719, while there were only 1896 students in 26 secular schools, the opening of which began only with the accession to Russia, of which 493 children studied in rural areas, including 25 girls. The rise of madrasahs gave an organized shape and structure to education and provided a new avenue and organizational system for higher education. The system of Islamic education in the Republic of Dagestan now includes 14 Islamic higher educational institutions (over 2600 students) with 43 branches (over 2400 students), 132 madrasahs (secondary education) (more than 4400 students), 278 maktabas (primary schools) (about 4000 students) with the whole number of students of about 14,000 people. The study of the texts of the Quran lay mainly in the basis of

⁴² Syed Mahbubul Alam Al-Hasani,(2019), "Learning Institutes of Pre-Islam and Early Islamic Century and Their Transformation into Formal Madrasah in 11th Century", *Asian Journal of Education and Social Studies*, Vol. 3 No. 2 p 2

⁴³ Madrasah is an Arabic word derived from the verb 'Darsun', means teaching or tutoring. So, Madrasah refers to a school where Islamic religious knowledge is taught .But in the modern Russian context is usually referred to a higher Islamic educational institution, equivalent to a higher technical college or specialized high school

⁴⁴ Galina M. Yemelianova (2002), *Russia and Islam: A Historical Survey*, Palgrave, London, p. 55

⁴⁵ Fida-Ur-Rahman & Hashmat Ullah Khan,(2018), "Role of Educational Institutions in Islamisation, Social Reformation and National Integration in Pakistan", *Journal of Religious Studies*, Vol. II, p. 24

the curriculum in all Islamic educational institutions. Particular attention was also paid to the memory development. Thus, Islamic education in the region is now being developed quite rapidly.

According to the law “On freedom of conscience, religion and religious organizations”, the republican religious organizations that have passed the state registration have an exclusive right to establish the institutions of religious education for the professional training of the clergy and religious personnel. The Spiritual Administration of Muslims of Dagestan has such a right at the moment. In 2007 North-Caucasian university centre of Islamic education and science was founded in Makhachkala. In madrasahs, particular attention is given to moral education of students. Students respect to each other is cultivated there and motivate the brilliant students to take admission in modern institutions and become layers, journalists, professor, doctors and engineers. Besides religious education the main objective of Madrasah is to propagate Islamic traditions and guiding Muslims to lead an Islamic life.⁴⁶

Indeed, Islamic education lays down sound foundations for individual, family and social life to promote true believers of Islam and good citizens for a peaceful and harmonious society. The individual peace leads to family peace that leads to the social peace, likewise individual disorder eventually leads to family disorder that leads to the social disorder. Moreover, Islamic education evidently preserves and projects the rights of humankind in general and Muslims in particular aiming at social peace, integration and cohesion.⁴⁷

The educational traditions and institutions discussed above, the school of tasawwuf also developed its own educational institutions and traditions. The term tasawwuf means Sufism, a Sufi way of life, or Islamic mysticism. The Sufi educational tradition focuses on the inner and hermeneutic meaning, and esoteric and spiritual dimension, of the divine scripture. In contrast to traditionalists and jurists, who pursue a textual approach to the divine revelations, particularly through understanding the external meaning of the divine scripture and the implementation of the Shariah, the Sufi paths seek reunion with the realm of the divine presence through understanding the inner and esoteric meaning of the divine scripture and, above all, through spiritual contemplation and illumination. In Sufi educational tradition, the primary methodological approach to exploring and discovering a glimpse of the divine presence is based on a love relationship between the seeker and the divine reality. This love relationship is exercised through dhikr (remembrance) of God, silent spiritual contemplation in khalwah (seclusion), in praise of God. This is the most common characteristic feature of all Sufi educational and intellectual traditions. The Sufi institutions include zawiyah, ribaṭ, khanqah (lodge), dargah, and takiyah khanah (tekkeh). These places, which are indeed different names for similar purposes, offer Sufis not only accommodation, a place of worship (‘ibadah), retreat

⁴⁶ Mustafa Isaevich Bilalov (2015), Traditions and Tendencies of the Daghestan Education, Open Journal of Social Sciences, No 3 pp 166-167

⁴⁷ Yahia Baiza (2018), “Islamic Education and Development of Educational Traditions and Institutions” in *Handbook of Islamic Education*, by Holger Daun, Reza Armand, Springer International Pub. Switzerland, pp. 91-93

(khalwah), and dhikr, but they also serve as a school, where Sufi masters (pirs) or their deputies (khalifas) meet with, and impart their spiritual wisdom and knowledge to their disciples and followers (saliks). Each Sufi tariqa follows its own chain (silsilah) of masters or spiritual guides (murshids). Unlike madrasahs and mosques, which serve as public institutions, admission to tariqa and the above-mentioned Sufi places of worship and education is strictly restricted to those willing to take the oath of allegiance (bayah) – a tradition that has a long history among other schools.⁴⁷

The continuity of any Muslim community was ensured by a system of religious education, one of its necessary elements was teaching the language of the Quran, i.e. standard Arabic. This was the case in North Caucasus as well. The earliest sources about the spread of Islam in this area mention the existence of school the maktab or madrasah along with mosques, these were the important centers from Muslim education and precepts were taught to the people.⁴⁸ In addition to the above, the Sufi murid brotherhood as an Institution has contributed a lot in imparting religious education to the youth of Daghestan. Today there are 15 registered murid brotherhoods, each under the leadership of a sheik to whom the brothers are devoted by vows. Their tradition of scholarship has contributed to the growth of a high Islam reflected in the rapid emergence of Islamic educational institutions and indeed, despite secularizing tendencies, Islam is increasingly influential in Dagestan.⁴⁹

CONCLUSION:

A primary role of an educational institution, especially an Islamic Educational Institutions, is to nurture the whole self. Students are the asset and future of Daghestan. They are duty bound to work for the betterment of society. The history of Muslim educational institutions particularly Maktab–Madrasah and its gifts in the field of knowledge, education and Muslim culture, are well recognized, which develops its traditional and religious diversity. Maktab-Madrasah provided education for all classes of people including the deprived society. Indeed, educational institutes particularly Islamic Educational Institutions days down sound foundation for individual, family and social life to promote true believers of Islam and good citizens for a peaceful and harmonious society. These educational Institutions influenced not only Daghestan but other states of North Caucasus and later on rest of the World through its academic systems, universality, granting the certificate and diplomas. In an Ideal Islamic Educational Institution, it is imperative that all decisions are made according to Shariah in order to ensure fairness and equity among all stakeholders within and outside the institution. An Islamic Educational Institution, therefore, is expected to recognize that the ultimate purpose of its existence is to nurture and guide students into principled Muslims who understand themselves, their religion, their dealings with others, and their role in the family, community, and society.

⁴⁸ Robert Bruce Ware & Enver Kisriev (2000), *The Islamic factor in Dagestan*, Central Asian Survey, Vol. 19 No. 2, pp 236-237

⁴⁹ Dr. S. M. Yonis (1999), *Almusalman Fi Jamoharia Sheshan Wa Jihadihim Fi Muqamati Algazwa Russie* (Urdu translation) Hilal Publications, Qasimjan Street, Delhi-06, p 63

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