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DEVELOPMENT OF MUSLIM EDUCATION IN CHECHNYA IN
THE 19TH CENTURY

Movsur Muslievich Ibragimov (a)*, Islam Zautdinovich Khatuev (b),
Ayub Yakubovich Gayrabekov (c)
*Corresponding author

(a) Chechen State Pedagogical University, 62, Kh. Isaev Ave., Grozny, 364068, Russia, mmibragimov@mail.ru

(b) Chechen State University n.a. A.A. Kadyrov, 32, A. Sheripov str., Grozny, 364024, Russia, hatuev@inbox.ru

(c) Chechen State Pedagogical University, 62, Kh. Isaev Ave., Grozny, Russia, ayub1955@mail.ru

Abstract

Regarding the historical aspect of the development of Muslim education in the Chechen Republic, it should be emphasized that the religious life, including Islamic education, of the Chechens continued to develop even after the region became part of Russia. In addition to secular schools, which began to appear in the second half of the 19th century, the number of religious schools which were originally opened by village mosques was growing. In addition, Islamic spiritual institutions in Chechnya began to appear. The tsarist authorities of the Terek region did not allocate funds to support Muslim education. They were afraid of the "bad" influence of local Muslim educators on the population; they believed that they were ideologically connected with the clergy of the Middle East. Various bureaucratic obstacles were created by the authorities when efforts to open new mosques and schools were made. However, these actions did not reduce the number of Muslim educational institutions in the region. The tsarist power did not change the daily way of life of the highlanders. The traditional system of Muslim education, whose components were mektebs and madrasahs, was preserved.

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1. Introduction

Islam attached great importance to the process of familiarization with science. In general, knowledge has always been highly valued in Islamic ideology. Theological scholars often refer to 700 mentions of science, education and upbringing in the holy Koran (Kuliyev, 2021). In addition, according to authoritative collections of hadiths (sayings of the Prophet Muhammad recorded by students and companions), the Messenger of God called on Muslims to strive for knowledge (al-Bukhari M, 2003). The level of knowledge of religion, even among many religious people, is insufficient. Religion historically had an impact on the system of scientific education.

The word “education” has Greek roots. In Russian it means “the process of mastering knowledge, enlightenment” (Ushakov, 1939).

Historical facts testify that during the 19th and early 20th centuries, sheikhs, saints for Chechens, did everything to give decent education to people. Especially revered among many Chechens was the holy sheikh Kunta-Khadji Kishiev from IIskhan-Yurt.

The well-known scholar on Sufism, Akaev (1994) writes that the Chechen saint wrote letters in Arabic. “Shariat-tarikat-khaqiqat,” said Kunta-Haji, “is the guiding stars for a true Sufi. It will not let you go astray, turn onto the path of the lost and doubting. This is the tested path. On this path, our spirit will be strengthened by dhikr. Enlightenment, the laws of the development of earthly processes should be obligatory for those who have chosen Shariah, Tariqah, Hagiqat.”

The 1915 article “People's Education in 1914”, which examines the main results of education over the past year says that “at the beginning of the 20th century the holy sheikhs of Chechnya did everything to educate people. It is well known that other ustazes (sheikhs) of both the Nakshbandi (Abdul-Aziz Shaptukaev, Deni Arsanov and others) and Kadyrian (Bamatgirey-Khadji Mitaev and others) tariqats supported the development of education in Chechnya.

If we combine the concepts of "religion" and "education", we can obtain a single purposeful process of upbringing and education and the spiritual and moral development of a person. Religious education is a multifaceted, complex process that involves different aspects of both theoretical and practical training.

As a rule, children were educated by their parents.

2. Problem Statement

- i. This paper examines the main trends, including the historical perspective, problems of religious (Muslim) education in the Chechen Republic in the 19th century.
- ii. The main criterion for the development of Islam in the Chechen Republic and in the Russian Federation as a whole is the level of religious education and theology.
- iii. The history of Islamic religious education throughout the Muslim world, and in the Muslim regions of Russia, is inextricably linked with the history of Islam.

3. Research Questions

- i. Identification of trends in Muslim education in the context of trends in global education;
- ii. Identification of features of development, the structure and goals of Islamic education in the Chechen Republic.
- iii. Analysis of the history of development of religious (Muslim) education in the Chechen Republic;
- iv. Analysis of the heritage of Muslim education as an object of historical and cultural heritage.

4. Purpose of the Study

The study aims to analyze religious (Muslim) education in the Chechen Republic in a historical context, identify its main trends and problems, reveal features of Muslim education in the region in the 19th century.

5. Research Methods

The historical-comparative and structural-functional methods, sociological and political science methods were used.

6. Findings

In the scientific community, it is generally accepted that education in Chechnya is connected with the penetration of Islam from neighboring Dagestan in the 16th century. The spread of Muslim religion was accompanied by the emergence of religious maktab – schools of the lowest type. Then, in the largest Chechen villages, madrasahs, that is large educational institutions appeared. Maktab, like the original Koranic schools at mosques, taught Arabic literacy, reading prayers and basic rules of worship to children.

In the madrasah they continued their studies, having completed the initial stage of religious education. Both maktab and madrasahs were supported by mosques and parents. In the early religious schools of Chechnya, where the main languages of instruction were Chechen and Arabic, there was no unified teaching system. The school regime was hard. Corporal punishment was practiced. Some students did not complete the course (Muskhanova, 2019).

The spread of Islam in the late 16th and early 17th centuries is associated with the name of Bers-Sheikh, who tried to spread Islam in Chechen societies in the context of the struggle for the minds of the highlanders from both Christian and Muslim missionaries (Tesaev, 2019). At the turn of the 16th and 17th centuries, the first mosques appeared on the territory of Chechnya, where sermons were conducted in Chechen and Arabic; the first schools for studying the foundations of Islam were also opened (Usaev & Usaeva, 2020) in Alleroy, Belgatoy, Gordaloy, Biltoy, Tsontaroy, etc. A small stratum of the clergy using the Arabic language and writing appeared. The first hand-written teptars (Chechen manuscripts), which

contained both chronicles of events, genealogies, and records of a spiritual and philosophical nature, appeared.

Later, with the emergence of the *tarikats* in the first half of the 19th century, the first verses of religious content appeared. The well-known political and religious figure of the 19th century, Atabi Ataev, used the Arabic alphabet when composing his poems (Ibragimova, 2009).

Since 1800, the process of creating scientific centers for the study of Muslim history and culture began in Russia due to the fact that the ban on the publication of Islamic religious literature was overcome, and writers, poets and philosophers such as Pushkin, Tolstoy, Lermontov, Chaadaev, Derzhavin, Bunin et al. began to address the topic of Islam and the Koran.

After the entry of the Chechen territories into the Russian Empire, the religious life of the local population continued to develop. Along with Russian secular schools, the number of confessional schools were opened by mosques. In the post-war period, the number of Muslim spiritual institutions began to increase.

Until the middle of the 19th century, there were no secular schools on the territory of Chechnya. Education was spread by the Islamic clergy. In almost every settlement, mosques operated elementary schools, and children were taught in Arabic. There were also small private schools whose teachers were religious clerks.

In 1848, the Caucasian educational district was entrusted with the task of bringing the North Caucasian educational institutions closer to the educational institutions of the Russian Empire. The regulation on the Caucasian educational district was approved after its presentation by the governor of the Caucasus. Until that moment, the North Caucasus belonged to Kharkov educational district. The newly created educational district, which included both the Transcaucasus and the North Caucasus, was subordinate to the governor of the Caucasus and the Ministry of Public Education. This initiative, however, did not involve the development of education in the native languages .

At the end of the Caucasian War, the issue of schools for Chechen children became relevant. In 1862, Baron Uslar opened a school where teaching was conducted in his native language. The founder of the first Chechen school studied the local language with the help of Dosov, the compiler of the first Chechen primer, and the religious figure Khasanov. This school in the Groznaya fortress operated less than two months. Uslar noted that Chechen children quickly learned grammar and considered it necessary to print a Chechen primer. In the same year, Kedi Dosov published it in Tiflis, using the base of Russian graphics – "Nokhchiin zhuz du xlara". The contents of the primer included works of oral folk art accessible to students: Chechen proverbs and sayings, moralizing stories, basic information about the Muslim religion.

Later schools were opened in other cities of the North Caucasus: Nazran, Maykop, Nalchik. In 1863, the head of the Terek region instructed Dosov to submit a project to open public schools in the villages of Chechnya. Dosov suggested opening a Chechen public school. In addition, he tried to draw attention to the lack of funds. Dosov suggested involving religious figures who were literate in Arabic in teaching children.

Schools were opened in different villages: in 1865 – in Stary Yurt, in 1867 – in Vedeno, and in 1868 – in Novy Yurt, Ken-Yurt, Braguny, Ali-Yurt, etc. But due to extremely small allocations, these educational institutions were soon closed.

In the 60-70s of the 19th century, the public movement in support of the folk school was impressive. During this period, religious (Muslim) and secular schools were opened. The very first school was opened in Duba-Yurt. Almost 200 residents of the Ichkersky district turned to the authorities with a request to open a school, the costs of which they were ready to cover. This educational institution was opened; in addition to teaching the Arabic language by Sh. Karataev, they taught Russian and mathematics. In the school opened in 1870 in Vedeno, 20 Chechen and 5 Russian children were taught to read and write. During the uprising of Alibek-Khadzhi Aldamov, in 1877, the Vedeno school was closed.

In 1872, "Sunni and Shiite spiritual administrations" were created; they were subordinate to the tsarist authorities. Throughout the country, the affairs of the Muslim population were handled by the Department of Religious Affairs of the Foreign Confession of the Ministry of the Interior. It is significant that the Russian government prevented the creation of its own spiritual administration in the North Caucasus. In 1889, at the request of the commander of the Caucasian Military District to establish the Administration of Muslim Affairs of the Terek and Kuban regions, the Russian Minister of War refused. The North Caucasian Muslims were ruled by the tsarist authorities, and the faithful of the whole country were subject to the spiritual government established in Ufa.

In general, in the post-reform period, all educational institutions of the Terek region were divided into government, public, and private ones. For example, elementary schools opened in Kizlyar, Mozdok and Georgievsk were government institutions. Separate boarding schools for mountain children were also government-owned. They were under the jurisdiction of the Caucasian Mountain Administration. Elementary schools in the Cossack villages of the Terek and regimental schools training clerks were public. Mountain private schools began to appear. Those students who graduated from these schools with honors were enrolled in the gymnasium.

After the end of the Caucasian War, in order to educate the local population, "mountain schools" began to be established. They were opened in Grozny, Nalchik, Nazran, Sukhumi and Maykop. The boarding house opened at Grozny school provided accommodation for 65 students. Among them were 25 children of highlanders. In this educational institution, they were taught compulsory disciplines (Russian language, geography, etc.) and skills in turning and carpentry and the basics of gardening. Two small libraries were opened in the School. There were many people who wanted to send their children to schools. For example, in 1894, more than 50 applications were submitted for 6 vacancies in Grozny school. (Ibragimova, 2007).

On March 26, 1870, the authorities established a rule according to which the mektebe or madrasah had to teach Russian in educational institutions. Moreover, Russian language teachers were paid at the expense of local Muslim societies. In addition, in the Terek region, any person who decided to open a Muslim educational institution had to submit a certificate of "moral behavior" to the head of educational affairs. The process of opening Muslim schools was controlled by the police.

More new Muslim educational institutions were opened in Chechnya. In the Vedeno district, by the end of the 19th century, almost 30 Muslim educational institutions were opened at the mosques. This

trend continued until the early 20th century. Then there was a certain decrease in the growth rate of Islamic educational institutions.

The process of opening Russian secular schools did not interfere with the functioning of numerous religious educational institutions. A wide network of Muslim schools was represented by the Koranic school whose main task was to teach children to read the Koran; mektebe was considered the second, higher level of education, where boys aged 8 to 11 were taught to read, count, write; madrasah was an advanced school. The students in the mekteb were all in the same room, however, the teacher gave individual tasks. Depending on the degree of success in mastering the materials, some students were able to complete their studies in 3–4 months, while others needed 2–3 years. Some graduates continued their education in Islamic educational institutions outside of Russia – in Damascus, Baghdad, Sana'a and other cities of the Arab East.

The most gifted youth, who wanted to deepen their knowledge in Islam, entered the madrasah. These were children of wealthy highlanders or from clergy families. As a rule, madrasahs were located either at large rural mosques or in the homes of famous scientists and influential people. Only about 5 percent of children who completed their studies in the mekteb ended up in the madrasah. Those who successfully graduated from the madrasah usually became mullahs or qadis.

Those representatives of the Chechen people who received secular Russian education began their educational activities. In 1872, the ethnographer Umalat Laudaev, who was educated in the cadet corps of St. Petersburg, published his research in Russian – "The Chechen Tribe". This was an attempt to present ideas about the culture and history of the Chechen people.

The 1880s–1890s were marked by active educational activities of Tashtemir Eldarkhanov. A native of the village of Gekhi Urus-Martanovsky, he graduated from Grozny Mountain School, then entered the Teachers' Institute in Tiflis. In 1890, he published the "Collection of Materials for the Description of Localities and Tribes of the Caucasus", in which he included the legends and parables of the Chechens. The rich folklore material was of great importance in terms of the culture and history of the Chechens and Ingush, and of the development of literary experience. In the late 1890s, Eldarkhanov taught at the Mountain School in Grozny. The range of subjects taught was wide – from history to mathematics. He enjoyed well-deserved respect and authority. The creation of Chechen writing, the dissemination of scientific knowledge among mountain children, their familiarization with the achievements of the culture of the peoples of Russia were considered important tasks. He urged his colleagues to pay more attention to the issues of publishing national literature, the general spread of literacy among Chechen children.

In general, the Chechen educational movement in the second half of the 19th century achieved a lot in terms of spreading literacy among the population of Chechnya.

7. Conclusion

At the end of the 1860s, only 78 people studied at schools. Until the 1980s, children from poor families had no access to school. The mandatory subjects were Muslim (for Chechens) and Christian (for Russians) laws. Much attention was paid to mathematics, Russian, history and geography. In addition,

students acquired skills in turning and carpentry, gardening and horticulture. Many students who graduated from the Mountain School held influential positions in the administrative apparatus.

For objective reasons (the urgent need for specialists, the accelerated development of the economy), the authorities had to abandon the class principle of admission to school and allow ordinary peasant children to be educated. After that, the number of students in the Grozny mountain school began to grow sharply.

Considering Muslim education in a historical context, it can be argued that the 19th century was the century of prosperity for the system of Islamic education in Russia.

The most elementary educational institutions of Muslims – mektebe – were mainly engaged in education and primary religious education. At the next stage – in the madrasah – they taught the basics of theology and fiqh (law), and natural sciences. Over time, the ratio of secular and spiritual components in Muslim education changed.

The process of development of Muslim education can be divided into several periods: 1. The spread of Islam among Chechen societies in the 16–18 centuries, the activities of Bers-Sheikh and the beginning of the study of the Arabic language and the foundations of religious teaching in Chechnya. Islamic call of Sheikh Mansour. The appearance of religious circles, the construction of mosques and the opening of madrasahs with them. 2. Accession of Chechnya to Russia after the end of the Caucasian War of the 19th century. The use of state forms of control over the Islamic communities and schools under the law "On Tolerance of All Religions" (the law was valid from 1773 to 1918).

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