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**Muslim Education in the Modern Educational Space: State and Assessment  
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**Abstract:** The article examines the problem of Islamic education in modern Russian society. The increase in scientific interest in the issues of religious education is due to objective and subjective factors, such as the transformation of the foundations of Russian society, which naturally contributed to an increase in the mass consciousness of the importance of belief in supernatural forces. In other words, atheistic ideology was replaced by religious consciousness as an opportunity to fill the resulting vacuum. Of course, the religious revival had not only positive, but also negative consequences for Russian society, which were expressed in the manifestation of radical ideas in the public consciousness of the population. The author's sociological study of the initial segment of Muslim education has shown that the main reason for the increase in the importance of Muslim education lies in the observed revival of Islamic doctrine, respectively, and the strengthening of the role of non-Muslim clergy in Russian society. The results of the study show the prevalence in the positions of the surveyed expert community of judgments about the need to license the initial segment of Muslim education, however, on the aggregate of the two judgments, the opposite position dominates, which is against the introduction of the need for maktab to have a license to carry out educational activities.

**Keywords:** religion; Islam; Muslim education; Muslims; Dagestan society; educational process; mosque school; madrasah.

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**Мусульманское образование в современном образовательном пространстве:  
состояние и оценка (на примере примечетских школ Дагестана)****Р.О. Рамазанов***Дагестанский федеральный исследовательский центр**г. Махачкала, Россия*

**Аннотация:** В статье исследуется проблема исламского образования в современном российском обществе. Повышение научного интереса к вопросам религиозного образования обусловлено объективными и субъективными факторами, такими как трансформация устоев российского общества, что, естественно, способствовало усилению массового сознания важности веры в сверхъестественные силы. Другими словами, на смену атеистической идеологии пришло религиозное сознание как возможность заполнить образовавшийся вакуум. Конечно, религиозное возрождение имело не только положительные, но и отрицательные последствия для российского общества, которые выразились в проявлении радикальных идей в общественном сознании населения. Социологическое исследование начального сегмента мусульманского образования, проведенное автором, показало, что основная причина повышения значимости мусульманского образования кроется в наблюдаемом возрождении исламской доктрины, соответственно, и усилении роли немусульманского духовенства в России. Результаты исследования показывают преобладание среди опрошенного экспертного сообщества суждений о необходимости лицензирования начального сегмента мусульманского образования, однако по совокупности двух суждений преобладает противоположная позиция, которая выступает против введения необходимости наличия лицензии на право ведения образовательной деятельности.

**Ключевые слова:** религия; Ислам; мусульманское образование; мусульмане; дагестанское общество; учебный процесс; школа-мечеть; медресе.

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During the period of the religious renaissance, in this Islamic context, the problem of the formation, or rather the organization of high-quality Islamic education seems to be especially significant against the background of the increased activity of both the Muslim clergy and the desire of the people themselves to gain basic knowledge about Islamic doctrine, a change in attitudes towards interreligious marriage (*Zagirova, 2015 ; Zagirova EM, Chikaeva KS et al., 2019*), activating the problem of the formation of religious tolerance and interreligious tolerance in the mass consciousness (*Shakhbanova, 2007; Shakhbanova, 2009; Shakhbanova, 2011*).

In other words, "the democratization of society at the end of the twentieth century led not only to the implementation of the principles of freedom of speech, press and assembly, but also removed the de facto ban on freedom of conscience.... An integral part of this complex and ambiguous process was the creation of a network of maktabas, secondary and higher Islamic educational institutions, strengthening their educational and material base, recruiting teaching staff and much more" (*Aynutdinova, 2009*). As you know, in the Soviet period, the so-called "anti-Muslim" population professing Islam began, and of course, this process was characterized by different levels of intensity - if in Dagestan it proceeded less weakly, then in other republics of the Soviet Union, for example, the Volga region and the Urals, one could observe it acceleration, which was due to objective factors, in particular, their greater Europeanization, the level of socio-economic development, etc. (*Shangaraev, 2011*).

The increase in the importance of Muslim teachings, respectively, the desire of the population to join Islamic knowledge contributed to the fact that the state authorities, starting in 2007, began to provide greater support to Islamic educational centers, in particular, one can note the activities aimed at implementing a project to form, firstly, a system Islamic education, and secondly, providing Islamic organizations with the necessary personnel. Within the framework of the project, Islamic educational institutions began to train specialists in the history and culture of Islam.

Moreover, this program allowed solving a number of problems in teaching and methodological support, improving the qualifications of teachers, improving the organization of the educational process. In other words, the strengthening of the role of religion in modern Russian society, the emergence of religious extremism and terrorism, the involvement of the younger generation, and its educated stratum, into the ranks of terrorists and a number of other factors have negative consequences, in particular, they have destabilized not only the religious, but also the national spheres (*Shakhbanova, Shakhbanov, 2009*).

Therefore, it became necessary to regulate the problem of Muslim education at almost all levels - maktabas, madrasahs, universities / institutes in order to prevent negative trends in the public consciousness and behavior of people. One can agree with the opinion that "today the Russian ummah faces the most important task - to bring the curricula of Islamic educational institutions into norm ... We need specialists who are equally savvy in the field of religion and in secular disciplines" (*Aynutdinova, 2009*).

It was noted above that the beginning of the formation of the sphere of Islamic education in Russian society was laid in the 90s. XX century. The simultaneous desire to establish Muslim education and training in the regions of the spread of Islam was fraught with great difficulties, in particular, the lack of the necessary qualified teachers, material and technical base, etc. Therefore, the need to meet the needs of people to receive a Muslim education forced to attract the necessary specialists from abroad for this purpose, i.e. Arab countries. This circumstance (inviting foreigners to teach in Islamic educational institutions), as time has shown, had far-reaching negative consequences for the national security of the Russian state - the spread of Wahhabi ideology, the emergence of Islamic training centers that taught not only the basics of Islam, but also engaged in military training of trainees. etc.

Summarizing the above, it can be argued that in Russian science issues of Islamic education are widely developed and analyzed due to its specificity, the scale of its distribution, as well as the existence of many shortcomings in the Muslim education system (*Kovalchuk, 2009*). V. Yakupov considers the problem of Islamic education more broadly, who sees the strategic goals of Muslim education in the fact that "spiritual education should be based on the principles of openness to society, believers, the state, be modern, national in a good sense of the word, dynamic and competitive" (*Yakupov, 2005*).

When proclaiming the principle of openness, apparently, it is necessary to consider the consequences of this step. For example, as noted by Dagestani researchers of religious issues: the ideology of countering extremism and terrorism in the Republic of Dagestan should take into account the circumstance that associated with the foreign Islamic education of the Dagestanis.

Even during the period of tsarist Russia, it was known that in foreign educational institutions, Russian Muslims often acquire views and beliefs that are dangerous for the Russian state.

Empirical base of the research. A sociological survey to study the state of the educational process in the mosque schools of Dagestan was conducted in 2020 in the cities of Dagestan (Makhachkala, Khasavyurt, Derbent) and rural areas (Botlikh, Buinak, Kazbek, Khasavyurt) of the republic. Parents - 255 people, students - 444 people, experts - 59 people.

In the questionnaire of the expert survey on the study of the initial segment of Muslim education in Dagestan, questions were included to identify the reasons that contribute to the growth of interest in Islamic education in general (see Table 1).

Table 1.

Distribution of answers to the question: "What do you think is the reason for the increased interest in Muslim education in modern society?" (%)

Answer options	%
Revival of Islam and strengthening of the role of clergy in modern society	37,7
The desire of Muslim schools to stabilize the interreligious situation and ensure national security in modern Russian society	15,3
The activities of the local clergy and the Muftiate, striving through Muslim education to introduce the population to Islam	13,6
The desire of the children themselves to get the basics of Islamic teaching	11,9
the desire of parents to teach their children the basics of Islamic doctrine	10,2
The growing interest of civil society (public) about the activities of Muslim educational institutions (what they teach, how they teach, etc.)	8,5
Scientific interest to research the activities of Muslim educational institutions	7,1
The desire of the official authorities to control the Muslim educational process	3,4

The results of the survey show that the overwhelming majority of experts associate the increased attention to Muslim education in modern society with the Renaissance of Islam and the strengthening of the role of the clergy in modern society (37.7%); by education, the answers were distributed as follows: 20.0% of experts with an average, 10, 1% with secondary specialized and 48.7% with higher education. 15.3% of experts explain the growth of interest in Islamic education by the desire of Muslim schools to stabilize the interreligious situation and ensure national security in modern Russian society, of which 28.6% have primary Muslim education, 28.6% graduated from madrasah, 42.9% with higher education. Islamic education, as well as 33.3% with a secular secondary specialized and 66.7% higher education.

The activities of the local clergy and the Muftiate, seeking to introduce the population to Islam through Muslim education, were indicated by 20.0% of experts with secondary and 17.9% higher education, in religious education - 50.0% of those who graduated from

maktabs and have higher religious education. In terms of education, the desire of children themselves to acquire the foundations of Islamic teaching is shared by 28.6% of experts with a secular secondary, 42.9% with a specialized secondary and 28.6% with a higher education, as well as 33.3% with a religious secondary education. Further, the increased interest in Muslim education by the desire of parents to teach their children the basics of Islamic teachings was explained by 16.7% of experts with a secular secondary, 33.3% of specialized secondary and 50.0% of higher education, as well as 50.0% of those with primary and secondary education special Muslim education.

The interest of civil society (the public) to know about the activities of Muslim educational institutions (what they teach, how they teach, etc.) was indicated by 20.0% of experts with secondary specialized and 80.0% of higher education. The survey data show that, in general, experts are characterized by the designation of a variety of reasons, which contributes to an increase in interest in Muslim education in modern society.

Consideration of religious education in modern society naturally raises the question of the need for its licensing and accreditation, as well as identifying attitudes towards obtaining a license to carry out this form of education. The survey questionnaire included a question showing the opinion of experts on the licensing of maktabs (Table 2).

Table 2

Distribution of answers to the question: "What do you think, should mosque schools in Dagestan have a license to carry out Muslim education?" (%)

Answer options	%
Yes, to keep control of the training process, training programs, number of trainees, etc	30,9
Yes, this will help to avoid the formation of intolerance towards other religions in the public consciousness of students, it prevents the emergence of ideas of religious extremism	9,1
No, because according to the provision of the Constitution of the Russian Federation on the separation of state and religion, the state does not regulate the content of training in religious educational organizations	34,5
No, because it violates the constitutional rights of students to receive the knowledge they need, since enough strict state requirements for licensing educational activities do not allow mosque schools to comply with them	25,5

The experts interviewed (34.5%) believe that mosque schools in Dagestan are not required to have a license to carry out Muslim education in accordance with the provision of the Constitution of the Russian Federation on the separation of state and religion, the state does not regulate the content of training in religious educational organizations. Further, 30.9% of experts adhere to the opposite answer options "yes, in order to control the training process, training programs, the number of students, etc." and "no, because this violates the constitutional rights of students to receive the knowledge they need, since the rather strict state requirements for licensing educational activities do not allow the schools in the Mosque to comply with them" (25.5%).

At the same time, 9.1% of experts emphasize that licensing for the implementation of Muslim education will help to avoid the formation of intolerance towards other religions in the public consciousness of students, and prevents the emergence of ideas of religious extremism. If you look at the research data by age, then the experts' answers to the question "Do you think the mosque schools in Dagestan should have a license to carry out Muslim education?" show that the younger generation of experts emphasizes the need for a license to be able to control the learning process, training programs, the number of trainees, etc. - 42.9% of experts aged 20-30 years, 35.7% 31-40 years old, and a noticeably smaller part of them in the interval 41-50 years (14.3%) and 50 years and above (7.1%). Further, the answer is yes, this will help to avoid the formation of intolerance towards other religions in

the public consciousness of students, it prevents the emergence of ideas of religious extremism. It was noted by the same part of experts aged 20-30, 41-50 and 50 and above (16.7 %), in the context of 31 - 40 years they are noticeably more (50.0%).

At the same time, it can be noted that the expert community has a negative attitude towards licensing the Muslim educational process with the motivation that, according to the provision of the Constitution of the Russian Federation on the separation of state and religion, the state does not regulate the content of training in religious educational organizations and this thesis is shared by 31.3% at the age 20 - 30 years old and 31 - 40 years old, and slightly more of them among respondents from 41 - 50 years old (37.5%). It can also be noted that the older age group of experts notes another option for the answer - no, because this violates the constitutional rights of students to acquire the knowledge they need, since the rather strict state requirements for licensing educational activities do not allow the mosque schools to comply with them (57, 1% 31 - 40 years old) and almost 2 times smaller part at the age of 20 - 30 years (28.6%).

The survey data in the context of education show that 25.0% of experts with a secular secondary, 30.0% of specialized secondary and 76.5% of higher education, as well as 25.0% of those who graduated from maktab and 75.5% of madrasahs consider licensing of Islamic education is necessary because it will allow to keep under control the learning process, training programs, the number of trainees. At the same time, 10.0% of those with secondary specialized and 66.7% of higher education, as well as 50.0% of those with primary and secondary religious education, share the thesis that licensing will help avoid the emergence of religious intolerance, because the curriculum and its content.

At the same time, an equal part of experts with a secular secondary and secondary specialized (50.0% each), 61.1% with a higher education, 37.5% with a primary and 62.5% with a higher Islamic education do not see the need to obtain a license to exercise Muslim education; 25.0% with secondary, 10.0% with specialized secondary, 84.6% with higher education, as well as 50.0% of experts with secondary and higher religious education each motivate their negative attitude towards licensing Islamic education by violating the constitutional human right to receive them knowledge of the basics of Islam. The average indicator of a positive attitude towards licensing of Islamic education is 31.5%, negative is 42.6%, which shows the existence of a generally negative attitude towards licensing of the Muslim educational process. The raising of the issue of licensing naturally raises the issue of accreditation of the Muslim educational process.

At the same time, it is necessary to clearly outline the difference between these concepts. Thus, a license for educational activities is a document that gives an organization the right to carry out educational activities on the territory of the Russian Federation. A license is required for organizations and educational institutions that implement educational programs in any format: remotely or in person. Do not confuse the license for the right to conduct educational activities with state accreditation, which confirms the compliance of educational programs of the organization with federal state educational standards of educational activities, and the license is a confirmation of the legality of the implementation of educational activities. K.I. Nasibullov in his article "Public accreditation in the field of Muslim education: the path to openness" (*Nasibullov, 2014*) considered in detail the issue of accreditation of religious education. According to the "Law on Education in the Russian Federation" (Art. 92, p. 2): "The purpose of state accreditation of educational activities is to confirm compliance with federal state educational standards of educational activities in basic educational programs and training of students in educational institutions, organizations providing training, as well as individual entrepreneurs, with the exception of individual entrepreneurs who carry out educational activities directly" (*Nasibullov, 2014*).

It is generally recognized that the accreditation procedure is a modern and effective tool for assessing the quality of education, it has become widespread in the world and there is a huge positive experience in its use (Yakimova, 2012). Such a situation in the religious sphere of education lends itself to explanation: first, the provision of the Constitution on the separation of the state and religion should be noted, therefore, the state is not authorized to regulate the content of training in religious educational organizations. In addition, in Russia there are no state educational standards for the sphere of religious education, respectively, and state accreditation of religious educational programs. In addition, of no small importance is, firstly, the lack of formation in our country in full of the system of religious Muslim education itself, and secondly, the religious organizations themselves at various levels (madrasahs, Islamic universities / institutes) did not express a desire to develop their own versions of educational standards for Muslim educational institutions.

At the same time, it should be noted that there are certain positive shifts, for example, in Tatarstan, where the development of educational standards for secondary vocational Muslim education began in 2012 and was completed in 2014. A wide range of people took part in the development of the standard: leaders and teachers madrasahs of Tatarstan, heads of the SAM of the Republic of Tatarstan, researchers, representatives of state authorities and the public, as well as other interested persons. The standards summarized the experience of teaching in madrassas accumulated since the early 1990s. and became a certain form of agreement between madrasahs on the levels of training, the timing of training, etc.

As you know, modern approaches to accreditation focus on the importance of improving the mechanisms for organizing the educational process, which implies ensuring the goals set in the educational program, the implementation of the requirements fixed by the educational standard, the involvement of students in scientific work, the employment of graduates, the effectiveness of the internal quality assurance service, etc. Together however, the accreditation procedures are "dogmatically neutral": they do not define the content of training, and, accordingly, do not carry out any modernization of the foundations of religious faith. On the other hand, the legislation on education does not prescribe compulsory accreditation of religious educational programs. Therefore, the question naturally arises about the advisability of introducing such procedures in the field of religious education, in our case, in the field of Muslim education (Nasibullov, 2014).

If in relation to secondary and higher Muslim educational institutions the issue of accreditation and licensing is clear because madrasahs, universities issue diplomas on their graduation - the situation is somewhat different in maktabas, in which education is carried out in a completely different way. O. M. Nukhov, in his speech at the All-Russian conference "Theological education: problems and development prospects" (Makhachkala, December 19 - 22, 2018), drew attention to the fact that the legal basis of the training program for specialists with in-depth knowledge of the history and culture of Islam is more than 10 official documents, including on the support of religious education, including government action plans to provide training for specialists with in-depth knowledge of the history and culture of Islam in 2007 - 2010, 2011 - 2013, 2017 - 2020, as well as the completed "Comprehensive program of assistance to the development of the sphere of religious education (2005 - 2015)".

However, in his opinion, their implementation was hampered and hindered by many shortcomings: for example, the Federal Law "On Education" in the latest edition obliges religious educational organizations to undergo licensing, but at the same time, the standard of programs has not yet been determined and curricula, there is no unified system of monitoring and control of the activities of religious educational organizations, there is no proper communication and effective educational and scientific interaction between Islamic educational organizations of different levels, as a result of which the principles of integrity and continuity of the educational process, the continuity of educational programs are violated (Kashaf, 2018).

Participant of the same conference M.N. Suvorov, in his report, cited expert positions on the results of the monitoring of educational and methodological materials carried out in 2017-2018. Thus, the main remarks to textbooks, anthologies and other teaching materials that were developed by federal universities and Islamic educational institutions as part of the implementation of the training program for specialists with in-depth knowledge of the history and culture of Islam, are briefly reduced to the following: non-compliance with the formal requirements for the structure of the textbook; the isolation of the material presented from the realities of our time; lack of a unified methodology for teaching the Arabic language; plagiarism; attempts to pass off as a textbook a work originally related to completely different genres; lack of proper scientific and literary editing, proofreading (*Kashaf, 2018*).

The above sociological material allows us to assert that in the religious environment there is an ambiguous attitude towards the licensing of the Islamic educational system and it can be assumed that this position of clergy is explained by the fact that they seek to go beyond the subordination of the official authorities, or rather, against the implementation of any control on the part of the state over religious educational institutions, however, as well as over the content of the teaching system itself (what subjects are studied, who teaches, the quality of knowledge, the level of qualifications of the teacher himself, etc.).

Along with the issues of licensing and accreditation, no less important is the problem of control over religious education as a whole, and the issue of control is actualized by the emergence of extremist ideology in modern society, as well as various sects, for example, the Church of the Last Testament sect, headed by Vissarion, which is almost 30 For years he called himself "the son of God" and "the new Christ" and managed to create "a state within a state with its own tax and other system." The emergence of this kind of various religious associations, or rather religious sects, which involve people in their ranks, and the spiritual leaders of these organizations by their sermons very often in the public consciousness of members of their community form interreligious, national, racial intolerance, which together can pose a very real threat to national security of the Russian state. Therefore, supervision, perhaps not openly, but carried out by educational and other structures, in the author's opinion, is quite justified, since it can prevent acts of manifestation of religious extremism, as well as destructive phenomena in the public consciousness and behavior of Russians.

From this point of view, public accreditation can become a new broad channel for interaction between the Muslim community and other public groups. Religious education in its essence cannot be ideologically neutral, and this strikingly distinguishes it from the system of "secular" education (*Kashaf, 2018*). In the author's survey, a question was asked that shows an expert opinion regarding the admissibility of exercising control over religious, in this case, Islamic education (Table 3).

Table 3

Distribution of answers to the question: "Do you think it is necessary to control the content of Muslim education?" (%)

Answer options	%
Yes, so that the system of primary religious Muslim education does not exist separately from the general education system in public schools	14,0
Yes, because with proper centralized control and the necessary educational and methodological support, mosque schools can become an effective means of countering the spread of non-traditional religious ideas in the mass consciousness of the younger generation	31,6
No, the system of primary Muslim education does not pose a threat to the national security of Russian society	38,6
No, the system of primary Muslim education should be subject only to the Spiritual Administration of Muslims	14,0
Probably not	1,8

In general, for the entire array, 14.0% of experts note the need to control so that the system of primary religious Muslim education does not exist separately from the general education system in public schools, among them 14.3% of experts have secondary specialized and 85.7% have higher education.

Further, the need to control the Muslim education system was indicated by 31.6% of experts, 11.1% of them with a secular secondary, 16.7% with a specialized secondary, 70.6% with higher education, a lonely share among those with primary, secondary and higher Muslim education (according to 33.3%), in the opinion of which, with a proper centralized Under the control and the necessary educational and methodological support, mosque schools can become an effective means of countering the spread of non-traditional religious ideas in the mass consciousness of the younger generation.

At the same time, not everything is so unambiguous in the positions of experts: for example, across the entire array, 38.6% of experts, according to educational grounds, 10.5% with a secular secondary, 26.3% with a specialized secondary, 63.2% with higher education, 40, 0% of those with primary and 10.0% of secondary Muslim education believe that the system of primary Muslim education does not pose a threat to the national security of Russian society, therefore, there is no need to exercise control over it.

The answer that the system of primary Muslim education should be subordinate only to the Spiritual Administration of Muslims was noted by 12.5% of experts with a secular secondary, 87.5% of higher, as well as higher Islamic education (50.0%), therefore they are against the implementation of any control over Islamic education. The experts were also asked the question "Who do you think should control the mosque schools in Dagestan?": 70.4% of experts assign control over the mosque schools to the Spiritual Directorate of Muslims of Dagestan (SAMD), among them 25.0% with primary, 18, 8% with secondary, 56.3% with a higher Muslim education, 14.0% with a secular secondary, 20.0% with a specialized secondary, 68.6% with a higher education. Across the entire array, 14.8% of experts delegate authority to the local Muslim clergy, among which 50.0% each have a primary and secondary Muslim education, 14.3% of those surveyed have a secondary specialized education and 85.7% have a higher education. A small part of experts (7.4%), according to educational grounds, 33.3% have a secondary specialized education, 50.0% each have a secondary and secondary specialized Muslim education, with the implementation of control over the maktabamijamaats at the places of operation of the mosque school. At the same time, a small part of the experts (3.7%) propose to transfer the function of monitoring education to the parents of pupils in the mosque school, among them 50.0% each with a secular secondary and secondary specialized education. At the same time, only 1.9% believe that control should be exercised by local authorities and only 1.9% by education authorities (Ministry of Education, District Education Department, City Department of Education and Science), of which only those with higher secular education noted this answer option (100%). 33.3% of experts with primary education, 66.7% with higher Muslim and 100% with higher secular education are in favor of multilateral control.

The introduction of educational standards in the sphere of religious Islamic education actualizes the problem of monitoring the implementation of the established requirements by Islamic educational institutions. But one can hardly agree with the opinion of K.I. Nasibullova that "in the legal field of Russia, such control can only be exercised by the Muslim religious organizations themselves or by other organizations authorized by them" (*Nasibullov, 2014*) and he argues his position by the fact that the state does not have the authority to control the content of the training of ministers of Muslim teachings, although the official authorities can only provide advice (*Kashaf, 2018*).

The use of accreditation can be an important tool for monitoring the implementation of educational standards by religious educational institutions. Moreover, the lack of accredi-



tation and licenses, the massive departure of Russian students to study in the Islamic world, which was left on its own, and a number of other factors, perhaps to a certain extent contributed to the emergence of radical ideas in the public consciousness, therefore "our society will have a long you will have to pay for the various numerous negative consequences of such a step. The inconsistency of norms brought in from abroad to the prevailing Russian Muslim mentality is most clearly manifested in the North Caucasus, and this has already been said many times. One of the conclusions that can and should be drawn from the statement of this fact is that foreign education has largely exhausted itself, has ceased to be a necessity; another conclusion is that it is necessary to control the processes of teaching students abroad and in Russia itself by the ummah (*Aynutdinova, 2009*).

We can agree with the position of K. Aynutdinova that "in modern conditions it seems expedient to establish an association of Muslim vocational educational institutions, which would play an important role in the formation of a single educational space and the revival of the Muslim vocational education system in Russia on the basis of the legislation of the Russian Federation and subjects, the best domestic traditions, taking into account modern international experience. It would serve as an all-Russian methodological and analytical center for Muslim professional educational institutions, coordinate the issues of creating programs and educational literature, relying primarily on the theological educational traditions of Russian musulman" (*Aynutdinova, 2009*).

Similarly to K. Aynutdinova, K.I. Nasibullov argues that the absence of a single center for the management of Muslim religious organizations, in the presence of numerous regional muftiats, carrying out their activities more or less independently, the presence of an objective regional specificity of the existence of Islam in various regions of the country, led to the process of spontaneous, uncoordinated development of Muslim educational institutions, as well as variegation and a variety of educational programs being implemented. The creation of the Council for Islamic Education of Russia (2005) was intended to solve the problem of coordination, but in the absence of real powers and the necessary financial resources, its activities were reduced to the implementation of advisory and advisory functions, rather than to purposeful work on the development of the sphere of Islamic education (*Nasibullov, 2013*).

The study of the state of religious Muslim education shows the existence in this area of a whole complex of complex problems that impede the effective organization of Muslim education in the Russian religious space as a whole, and the half-hearted measures taken and the declaration of certain actions are unlikely to improve the situation in this area.

According to the results of the study, it was found that the increase in attention to religious education is caused by a number of reasons, including the revival of Islam, respectively, the strengthening of the role of the clergy, scientific interest in researching the activities of Muslim educational institutions, the activities of the local clergy and the Muftiate, seeking through Muslim education to introduce the population to Islam the growing interest of civil society (public) in the activities of Muslim educational institutions (what is taught, who teaches and how, etc.). In addition, there is a desire of clergy through Muslim schools, firstly, to stabilize the interreligious situation and ensure the national security of modern Russian society, and secondly, the desire of both children themselves to receive the basics of Islamic teachings, and parents to teach their children the basics of Islam, in - third, by the request of the official authorities to control the Muslim educational process.

The latter is met with fierce resistance from the Spiritual Administration of Muslims of various Muslim regions under various invented pretexts. There is no doubt that a secular state, as Russia is, should not allow the prevalence of religious education and Sharia law over secular laws, moreover, if the official government controls secular education, then it should have the right to exercise control over religious education, especially against the

background of the observed destructive phenomena in this area. Experts' answers to the question "Should mosque schools in Dagestan have a license to carry out Muslim education?" show the advantage of the answer option "no, because according to the provision of the Constitution of the Russian Federation on the separation of state and religion, the state does not regulate the content of training in religious educational organizations." However, there are also opposite positions: "yes, to control the learning process, training programs, the number of students, etc." and "no, because this violates the constitutional rights of students to receive the knowledge they need, since the rather strict state requirements for licensing educational activities do not allow the mosque schools to comply with them."

At the same time, the interviewed experts advocate the licensing of Muslim education with the argument, that this will allow avoiding the formation of intolerance towards other religions in the public consciousness of students and prevents the emergence of ideas of religious extremism. According to the author, religious education in modern society as a whole should have a license to provide educational services, because the spread of extremist ideology in the mass consciousness, the lack of formation, or rather, the fragile consciousness of a special young generation, like a sponge, absorbs different ideas with both positive and negative connotations. Also, one cannot discount the fact that it is typical for young people to romanticize and idealize the image of a person with a machine gun in their hands, while not having the slightest idea of what ideas and attitudes these people are guided by in their actions and actions. For example, we can cite cases when young people with their families leave and participate in the ranks of extremist organizations, being parents of young children.

An expert survey shows that they are in favor of exercising control with the motivation that with proper centralized control and the necessary educational and methodological support, mosque schools can become an effective means of countering the spread of non-traditional religious ideas in the mass consciousness of the younger generation. In addition, in their opinion, it is necessary to control the content of the teaching so that the system of primary religious Muslim education does not exist separately from the general education system in public schools. At the same time, the thesis about the inadmissibility of any control prevails in the attitudes of the experts, arguing that the system of primary Muslim education "does not pose a threat to the national security of Russian society" and "should only obey the Spiritual Administration of Muslims."

Also, according to experts, control over the mosque schools in Dagestan should be carried out by the SAMD (Spiritual Administration of Muslims of Dagestan), although one-seventh allows the transfer of these functions to the local Muslim clergy, however, as ija-maats in the places where the mosque school operates. At the same time, a statistically insignificant part of the surveyed expert community adheres to the position that control over the state of education in maktabas can be exercised by the parents of pupils, education authorities (Ministry of Education, District Department of Science and Education, Municipal Department of Science and Education) and local authorities.

The priority of designating the role of the SAMD and other clergy in the Muslim educational process is quite understandable – the experts interviewed proceed from the fact that religious education, taking into account its specifics, should be subordinate to religious institutions, but the lack of control over their activities by the secular authorities can have negative consequences.

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