

## THE DEVELOPMENT OF THE IMAM COMPETENCE AS A FACTOR OF COUNTERACTION TO EXTREMISM

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**Abstract:** The mechanisms of strengthening personnel potential in Muslim community of Tatarstan creating new conditions for their socialization, professionalizing is considered. Generation of highly qualified specialists - religious attendants, the staff of the religious organizations is reached by means of creation of educational services in their retraining and professional development. Educational modules to which paramount attention when training of the acting imams is paid is described, need of increase in the competences directed to counteraction of ideology of extremism are proved. Professional activity of the imam has to be constructed taking into account tendencies and the analysis of situations in religious life of Muslims, to be equitable to interests and needs of believers, inquiries of the Muslim religious organizations. An attendant of the mosque, being leaders of the Muslim communities whose activity has socially - significant character, has to be beyond execution of rituals and religious education. The imam, accumulating theological experience and heritage has to be a reference point for parishioners, act as the leader of opinion at emergence of theological contradictions in community. The importance of the religious figure in work of the religious organization, arrival, secular society on the report of qualitative information on the developed Russian theological tradition, norms of Islam, need steady to following of Professional development of imams on history, the right to a law of Islamic religion, Muslim rituals, customs and traditions is revealed to see one of the main functions of educational programs. The mosque, the religious organizations, society expects an available explanation of the standard norms of Islam, acquaintance with regional history of Islam from the imam. The work of the religious attendant with the public on explanation of activity of the modern religious organizations and movements, their interests, public danger proceeding from a row from them form complete idea at Muslims of forces operating in the Islamic world, degree of their constructability and conflictogenity. In the conditions of information society, manifestations of Islamophobia the imam has to undertake a role of the moderator of discussions of topical and debatable issues, the current problems, promote developments of the attitude towards them. Alien ideological views at parishioners it is capable will define, that attendant of the mosque who has sufficient knowledge in the field of belief, worship, hanafit religious and legal school.

**Keywords:** prevention of extremism, Islam, Muslim clergy, valuable conflicts, competences, professional development.

### 1 Introduction

Imams in Tatarstan are not uniform community, have the different level of secular education, religious preparation, are carriers of different sociocultural values; differ in duration and a location of stay at a position, experience of the leading work, the business reputation which developed in religious structures among ordinary parishioners.

The aspiration of the religious authorities of the region to give to employees' organizational integrity, to keep initial unity, to strengthen professionalizing of shots led to formation of the centers of retraining of imams. The identity of the imam as the person initiating ritual and social practitioners is a source of knowledge of morality, acts for Muslims as the moral arbitrator. Realization of these competences is not imaginable without self-education process. Are focused on the imam: "rank-and-file members of the Muslim community in the understanding of social standards of valuable/target reference points" (Gibadullin & Nurullina, 2018).

The close attention of the religious organizations and authorities is paid to a problem of increase in competences of religious attendants, staff of the religious organizations. Obtaining profound knowledge in the field of Islam, language training, positioning of Islam in the public relations, media space are designed to increase competitiveness of imams, forming a layer of the Muslim intellectuals.

The modern imam is capable to exert impact on installations and behavior of Muslim youth. Against the background of calls of unity of the Muslim community, the role of the imam increases in educational process of youth within traditional values of Islam. Work of imams with youth audience which demands from priests of elaboration of modern approaches of involvement of youth to religion has features. Strengthening of the authority of the imam perhaps thanks to effective decisions in maintaining

and the organization of the parish life answering modern living conditions.

### 2 Methodology

The research has cross-disciplinary character, based on research tools of conflictology, Islamic studies, sociology. For the analysis of activity of the organizations realizing preparation and retraining of religious attendants the structurally functional approach which allowed to describe functions, dysfunctions of social institutes of the imams who are carrying out socialization, parishioners was used. For studying of influence of Muslim clergy on installations and behavior of believers' sociocultural approach which allows characterizing factors, revival of Islam during the Post-Soviet period in Tatarstan and formations of religious leaders of the information and geopolitical transformations coming influence was used. For studying of the conditions defining need of inclusion of imams in educational space the phenomenological methodology which allowed describing substantial filling of programs of professional development was used. Empirical base of a research make the secondary analysis of results of polls of imams of the employees of the religious organizations and teachers of educational institutions who underwent professional development in Training center at the Kazan Islamic university within 2011/12 and 2012/13 academic years representing 23 of 45 mukhtasibat of the republic. The research was conducted by the Center of Islam Study researches of Academy of Sciences of the Republic of Tatarstan.

Definition of the list of the disciplines taught at advanced training courses was included into problems of the conducted research, as methods of collection of information the method of the analysis of documents - the publications placed on Islamic information portals - Islam News, by Islam-today, Ansar, the official site of the Russian Islamic institute, Spiritual management of Muslims of the Republic of Tatarstan was used (further RT THOUGHTS) that allowed to reveal dynamics, audience of listeners, teaching potential, subject, to determine inquiry of society by development and expansion of competences of imams.

### 3 Results and Discussion

The mosque and its head are the main link in the system of advance of Islamic values, it is "institute of Islamic education where the Muslim identity" begins to be formed (Mardanshin, 2016). In 2014 in Tatarstan there were 1430 mosques in which 1373 imams worked. (Gibadullin & Nurullina, 2018; Ferrer et al, 2015). During daily activity imams face various problems at the organizational, ideological, social and psychological level. Emergence in the Muslim circle of persons became the phenomenon of the last several years, "accusing of incorrectness of actions of imams, claiming that only they know the truth".

The contingent visiting mosques differs in the demographic, gender and age, national, social parameters "questions at them are born different too, it is necessary to be much grounded and to be engaged constantly in self-improvement" - the deputy mufti Rafik Mukhametshin noted.

2011 - 2013 academic years spent to the period the Center of Islam Study researches of Academy of Sciences of RT showed results of polls of 300 imams that the personnel problem "consists in the absence of highly skilled imams; which would be able to answer any arising questions; shortage of shots and young imams-mugallim; weak religious education" (Nurullina, 2014).

For the purpose of eradication of similar of the phenomenon educational platforms for obtaining exhaustive knowledge, strengthening of an image of the competent and authoritative imam capable to build reliable, confidential relationship with

parishioners, representatives of village council, the city administration, business, civil society are created. An opportunity for training and retraining of imams are created in the specialized centers, Kazan Federal University, madrasah, courses at mosques of the RT regional centers. During training there is a strengthening of professional community, interpersonal communication between heads of arrivals; conditions for informal communication, exchange of experience are created.

The institutionalization of process of strengthening of personnel potential is connected with creation in 2011 in Kazan of the Center of retraining of imams, in 2013 there began the activity the Training center of imams of the Volga Federal District functioning at the Russian Islamic institute. Monthly their skills are improved by imams from all Republic; in five years (by 2016) the quantity studied came nearer to 1000 people.

According to the charter of THOUGHTS of RT imams once in four years improve the skills, and during training receive answers to questions, forming skills of interaction with carriers of different views, including representatives of nonconventional currents of Islam. Listeners of educational programs have the different level of basic religious knowledge, religious preparation, among them there are those who have no vocational religious education, received basic religious

education in madrasah, the imams who graduated abroad.

Islamic priests listen to lectures on the main Islamic disciplines, specialists of the Russian Islamic university, the highest madrasah of Mukhammadia, Spiritual management of Muslims of RT. Authoritative foreign experts "the doctor of divinity, professor Hamdalla Hafiz Mahomed Safti and professor Mahomed Nadzhi Hamid Abdulkhamid from the Al-Azhar University, the doctor of divinity, the author of works on a technique of an appeal and evangelical activity Muaz Al-Bayanuni, the leading expert of the Ministry of religious affairs of the state of Kuwait" are invited (Gilyazov and Nurullina, 2017).

Special attention in retraining of imams is paid to rules and an order of commission of the main religious practices. Need of presence of this block is explained by the fact that a part of Muslims has an incorrect representation and misunderstanding of an essence of provisions of performance religious the practician that leads to disputes and disagreements in community.

One of the sharpest problems for Muslim society is emergence in the Muslim circle of supporters not of traditional currents. In these conditions the imam has to have readiness to accept ideological distinctions which are possessed by parishioners, to interact with representatives of different religious consciousness, to build practical activities with community taking into account extent of radicalization of certain parishioners. For development of these competences of the professional development course religious attendants reinterpret the maintenance of hadis and the Koran through a prism of counteraction to religious extremism. Development of skills of the counterargument to provisions of religious fundamentalism and fanaticism, development of hostility to religious extremism and terrorism, will allow the imam to give the adequate answer to radical propagandists. Thus, expansion of knowledge in the field of the distinctions existing between sects, ways of recruitment, and the characteristic of mazkhab is directed to formation of ability to reveal existence, radicalism degree in community.

In society demand for the educated imam of the difference in a national and religious way of life of Muslims able to explain increases. I. Lapidus in 1988 characterizing the global system of Islamic societies which developed by the 18th century on Asian, African and East European space noted, uniqueness of each type of society, repeatability of forms and interrelation "in the form of political and religious contacts and to the values divided by all which created the World system of Islamic societies" (Lapidus, 1988). In this regard it is important what the imam would manage to bring to parishioners the value of regional forms of

existing of Islam, their historical conditionality, positioning of local theological tradition as parts of a world Islamic civilization. In too time maintaining balance between national identity of the Muslim and a tendency at which "Muslims of Asia and Eastern Europe identified themselves more often religion and the culture of Islam, than any ethnic or racial groups" is necessary (Zenkovsky, 1960; Nurhayati, 2018).

Development by imams of didactic heritage of Tatars - Muslims, the Tatar culture (Bustanov & Kemper 2012) will allow to disclose local Islamic specifics, to make use of historical experience during creation of system of spiritual education of modern Muslim youth, to put religious and ideological immunity to pseudo-religious doctrines, missionary activity of radical currents, sense of responsibility for ensuring religious unity, formation of interest in domestic theological heritage. The Islamic world, a civilization is founded on sources, experience, and mutual recognition of a discourse of the Muslims living in the territory of Islam (A gift ul-Islam). The imam as the mentor, the spiritual conductor has to create the culture of constructive presence and participation in discussion of the current problems existing in community, the region, the country, the Islamic world as type of discourse society, in system "differing according to the accurate list of the public and moral symbols opening the correct human relationship" (Voll, 1994).

Thus, the Muslim community of the region, the academic science form "the adapted training programs on the basis of the analysis of professional activity, requirements imposed by believers, inquiries of the Muslim religious organizations taking into account features of development of system of professional religious education in modern Russia" (Gilyazov and Nurullina, 2017).

Need of the undertaken measures in the field of increase in competences of imams it is dictated by desire to create uniform space in which requirements, the content of work of staff of the religious organizations are defined, unified and also not to allow precedents known in the history when priests "were open for various forms of radicalization" (Hroch, 1985).

#### 4 Summary

The religious figure owing to the specifics of work is called to inform of values of traditional Islam for adherents of different views, obtaining profound knowledge of history and the culture of Islam, regional forms of its existing. Data acquisition of competences will allow creating and strengthening an image of the competitive imam showing readiness to be integrated into various sociocultural environments, to become a reliable reference point for younger generation of Muslims.

In recent years to become a current social problem adaptation of the faces which were earlier consisting in destructive groups or served sentence under articles of extremist and terrorist orientation. The ability of the imam to apply individual approach to this category, search of social technologies of prevention of destructive behavior is an important practical task. To number of the perspective directions captured by the system of retraining the sphere of practical psychology is. Religious figures are interested in search of possible ways of strengthening of the institution of the family because the divorce is not the desirable and blamed phenomenon in Islam. Imams during training in the republic in 2013 obtained information on ways of the solution of the practical questions connected with psychology of Islam and Muslims, development of a responsible attitude to matrimony and forming of the child parental relations. Advisory work with Muslims has to be based taking into account a religious component, in communication with what the imam has to have psychological competence of necessary volume - to reveal specific psychological features of the personality, psychological stability, psychological wellbeing of the person.

#### 5 Conclusions

Activity of the religious person mainly constructed on a theological basis, cannot but combine communication,

organizational, legal, psychological approaches. Use of a complex view of a problem of professional development of imams will allow creating professional community from which experts in Islam; modern domestic theological school will take shape.

The system attention of religious figures to increase in level of Islamic knowledge, language training, ability to cover Islamic subject, positioning of activity of arrivals in information space, search of ways of counteraction to manifestations of intolerance will work for development of feeling of respect, trust for imams the self-training which are in continuous process and improvement, building the activity taking into account calls and public inquiries.

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