

Islamic education and media in today's Georgia

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ABSTRACT

The aim of the article is to reveal the existence of the religion of Islam in the Republic of Georgia in the Caucasus geography and that the Islamic education has developed in Georgia today. The development process of Islam and Islamic education was followed during the independence period after the Soviet regime in Georgia in 1991, and the activities of formal and distance education madrasahs, schools and Koran courses established in the cities, towns, and villages of Azerbaijan Turks and other Muslim communities in the country were also mentioned. Information on Islamic societies and Islamic media was provided.

Keywords: Georgia, Islam in Georgia, Islamic education, madrasah, school, Koran courses, Islamic media.

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INTRODUCTION

Today, Islam has been known for centuries as the most prevalent religion after Christianity in the Republic of Georgia, situated in the center of the Caucasus. It was determined that the spread of Islam in Georgia began in the 7th centuries. It was observed that Islam started to spread in Georgia from the first years of the Arab Islamic reign, called the Caliphate (Kiknadze, 2008; Islam in Georgia, 2020).

The first Muslim population in Georgia began to surface in the 8th century. After the Arab invasion of Tbilisi, the Muslims became an integral part of the city's special appearance. Islamic schools and madrasahs as social facilities depend on the development level of the Muslim community here. Tbilisi "has become an important Islamic cultural center and many scholars emerged from this city" (İpek, 2015: 22). In the 17th century, Ottoman-Turkish traveler, Evliya Çelebi, during his visit to Georgia introduced Tbilisi as an Islamic city with its mosques and scholars (Alyılmaz, 2015: 81; Tsurtsumia, 2015: 24). Masjids in Borçalı's Görarkı, Arıklı, Sadaklı and Saral villages are also ancient (Memmedli, 2018: 24).

In the years 1921-1991, in accordance with the unique politics and ideology of the Soviet communist regime, Islamic places of worship were converted to warehouses, schools, and kolkhoz-sovhoz

administrations in Georgia, and a ban on the notification of the religion was also imposed. In spite of this, religious lessons were taught secretly to Muslims in Georgia. Additionally, the mosques were built in Kasimli in 1926, Karayazı Nazarlı in 1937, Kareli Ahalşen in 1970, Kareli Aşağı District in 1972, and Msheta Mshaldidi in 1981 (İsmailzade, 2010: 90).

There are currently more than 600 thousand Muslims in Georgia (General population census, 2014). Here, it is seen that the following ethnic communities belonging to the religion of Islam exist: Acars, Meskhetian Turks, Avars, Borchali Turks, Muslim Abkhazians, Vayhanlar or Kistler. Among them, Ahıska Turks were exiled in 1944, and the rest still survive.

METHODOLOGY

The materials obtained were generally statistical data from internet pages, interviews with the source persons, and individual observations of the author of the paper.

The scientific research method is basically an analysis of the acquired information. On this occasion, due to the peculiar structure of the history of education, the descriptive-contemporary research method is mostly applied in constructing and concluding the research.

Problem situation and hypothesis

The problem followed as a hypothesis, with Georgia being in close contact with the Islamic world for centuries, and in the corridors of Turkey and Azerbaijan; this integrates religious and Islamic education which enables doctrinal development.

RESULTS AND DISCUSSION

Approach to Islam and Islamic societies

After Georgia regained its independence in 1991, the country's approach to Islam also changed positively. In Article 14 of the Georgian Constitution in force, "equality before every absolute justice is determined and discrimination based on race, color, sex, origin, ethnicity, language, religion, political or other opinions, social affiliation, property, place of residence or other signs is prohibited". Regarding the freedom of belief, religion and conscience of every person in the country in Article 16 of the Constitution, it is stated that: "discrimination based on one's belief, religion or conscience is not allowed, and there is also freedom to be obliged to declare relationship with them" (Constitution of Georgia, 2020).

The freedom of religion in education is defined as follows in Article 18 of the Georgian Law on General Education, which was adopted in 2005: "The student, parent and teacher have the right to freedom of religion, belief and conscience, as determined by law, and the will to choose or change from any religion or to any religion or world view". Placing religious symbols on public school grounds should not serve non-academic purposes. Public school students have the right to voluntarily learn religion during school hours or perform religious ceremonies that serve as the study of religion" (Law of Georgia on General education, 2017).

The rights of Muslims, who are considered to be religious minorities in Georgia, are guaranteed by international conventions. Georgia has taken the freedom of religion and belief of national minorities under its responsibility in the Framework Convention on the Protection of National Minorities signed by the member states of the Council of Europe since 2006. In 1995, Turkey prepared "Quran Teachings" book for Muslim Georgians and published it in Ankara. The annotated translation of the holy Islam book from Arabic to Georgian by Giorgi Lobjanidze in 2006 is important to note. Avtandil Silakadze translated some parts of the Bible from the original translation. Currently, Batumi, Zurab Tseshladze, Taniel Nakaitze and Zaur Şantadze are continuing their work on the translation of the Quran into Georgian.

Beginning from the 17th–19th centuries and early 20th century, the following mosques Gök Masjid, Sultan

Murat Mosque, Cuma Masjid in Tbilisi city; Aziziye Mosque, Orta Mosque in Ajaria Batumi; Ahlımahmudlu in Borçalı region; Araplı, Arıklı, Bala Muganlı, Baydar, Candar, Fahrallı, Görarkı, Hasanhocalı, İmirhasan, Kosalar Kacarlar, Wolves, Kasım, Kaş Muganlı, Broken, Red Cross, Red Church, Lebeddin, Sadaklı, Saral, Sarvan İmam Ali, Sarvan Minasazlı, Sarvan Talipli, Tekeli; Genceli, Kabal, Karacala, Ahmeta Duisi in the Kahet region; Kosalı, Karatehle, Karatepe, Nazarlı in the Karayazı region; Levelrem, Keşeli, Lembeli, Tüller, Yor Muğanlı, Msheta in the Karaçöp region, as well as Mshaldidi mosques and other mosques, served as venues where important activities in the direction of Islamic education were carried out, and masjid buildings were built after 1991. These activities are still in progress till date.

Tbilisi Friday mosque is the center of worship for Muslims in the eastern part of Georgia. Sunni and Shia believers worship together in the mosque. The mosques and masjids opened after 1991 include: In Tbilisi city - Tbilisi Cırdahan Neighborhood Hüseyiniye in 2001; In Adıgön district - mosque belonging to Meskhetian Turks that returned from exile in Adıgön in 2011, as well as Naminaur, Zebudan, Dertsel, Mohe, Kehovani, Çela, Zarzma, Zanav, Gorze village mosques; New mosque belonging to the Cysts in the village of Duisi, in Ahmeta district, in 2001.

In Bolnisi district - Zol Güveç mosque in 2003; Bolnis Kepenekçi village mosque in 2007, and in Dmanisi district - Dmanisi mosque in 2006.

In Gardabani district - Karacalar mosque in 2002, Sertcala mosque in 2008, Poniçala Soğanlık Ahl al-Bayt mosque in 2009, Aktehle Molla Hasan mosque in 2010, Kosalı Hacı Veli mosque in 2010, Kalinin mosque in 2012, Karatehle in 2012, New mosque.

In Gori district - Zezman mosque in 1994, and in the town of Gudauta - Friday mosque. In Kareli district – Down neighborhood mosque in 2010, Ahalşen mosque in 2010, while in Kaspi district - Karabağlı village mosque in 2002, and Ferma village mosque in 2005, and in Lagodehi district - Uzuntala mosque in 1996, Genceli İmam Hussein mosque in 2010, and Nigvziani mosque in Lançhuti district in 2012.

In Marneuli district - Sadaklı Teze mosque in 1993, Yukari Saral İmam Zaman mosque in 1998, Alget İmam Riza mosque in 1999, Sarvan İmam Ali Cuma mosque in 2000, Baytalli mosque in 2001, Beyler mosque in 2001, Sabirkend İmam Kâzım Mosque belonging to Sabirkend İmam Kâzım Mosque in 2001, Keşeli Mosque in 2002, the Second Kosalı Mosque in 2003, Kireç Muğanlı Hazret Muhammed Mosque in 2003, Mollaoğlu Mosque in 2003, Daştepe İmam Hüseyin Mosque in 2005 and 2007, Demye Görarkı İmam Hüseyin mosque in 2009, Akmemmedli mosque in 2010, Candar İmam Cafer Sadiq mosque in 2010, Mamey Hazreti Ali mosque in 2010, Kırıklı Fatime Zehra mosque in 2010, Sadaklı Hazrat Muhammed Mustafa mosque in 2010,

Tekeli Imam Hasan mosque, and İmir Hazreti Resuli Ekrem mosque in 2010.

In Msheta district - Mshaldidi mosque in 2010. In Sagareco district - Kazlar mosque in 1998, Karabağlı mosque in 1999, Lembeli Teze mosque in 2001, Keseli Tepebaşı neighborhood mosque in 2002. In Sukhum city - Friday mosque. In Telav district - Karacala mosque in 1997. In the district of Tetrisharo - Kosalar New mosque in 2008, and in the district of Zalka - Sarvan mosque in 2000, etc.

According to official statistics, the number of Islamic ummah in Georgia was 433,784 in 2002. This figure corresponds to 9.9% of the country's population. According to alternative information, more than 500,000 Muslims live in Georgia. In 2008, there were 286 mosques, medcid and prayer houses in the country, with the exception of Abkhazia and South Ossetia (All-Georgian Muslim Board, 2020).

In the municipal centers and villages of the country, Islamic religious precursors carried out extensive teaching and teaching activities. Azerbaijani youths in Georgia continued their activities after returning home from Turkey, Iran, Syria, Arabia and in other countries, receiving religious education in the city of Medina, Istanbul, Cairo, and Kum. Among these, Ali Aliev, Anar Veliev, Aziz Nebiev, Elçin Aliev, Faik Nebiev, Mashallah Ahmedov, Namık Huseyinov, Niyazi Emirhanov, Ramin İgidov, Rasim Mammadov, Rizvan İsmailov, Yasin Aliev, and others made significant contributions to the Islamic enlightenment of the people (İsmailov, 2020).

“The fact that Borçalı Turks received education in other countries or other communities due to the lack of opportunities for religious education, was considered a problem by the state and some Borçalı Turks” (Aydingün et al., 2016: 232).

In cities and villages, mullah and imams like Abdunnesir Seferov, Ahmed İsfendiyaroğlu, Akil İmranoğlu, Ali Ahmedoğlu, Ali Aliev, Alican Hüseyinov, Anar Nurmammedov, Anar Veliev, Azer Mammedov, Aziz Nebiev, Bahtiyar Şabanoğlu, Cengiz Süleymanov, Ceyhun Ahmedov, Coşkun Tanrıverdiev, Eflatun Hüseyinoğlu, Elçin Dastanoğlu, Elçin Mammedov, Eldeniz Sadıkov, Elşen Derziev, Faik Hadiev, Faik Nebiev, Fariz Hüseyinov, Fuad Isaev, Hacı Hacıev, Hammed Muhaev, Hasan Hasanov, Hasan Ali Tehmezoğlu, Haydar Hüseyinoğlu, Hidayet Halilov, Hümbet Muhaev, İbrahim Halil Aliev, İntizar Ahmedov, Kamil Muradov, Kadir Piriev, Mahir Kuluev, Mahmud Berhudarov, Mahmud Ahmedov, Mashallah Ahmedov, Musa Karaev, Mustafa Cobanov, Mutu Mutuev, Mubariz Sadıkov, Muslum Ahmedov, Namik Huseyinov, Najaf Velioglu, Neriman Hüseyinkuluoğlu, Nesimi Mansurov, Niyazi Emirhanov, Nowruz Murtuzov, Nevruz Ali Müseyipoğlu, Orhan Abbasov, Rahid Kerimov, Ramil Aliev, Ramil Kahramanov, Ramin İgidov, Rasim Mem Medov, Reşad Hasanov, Rizvan İsmail, Sahil Kuluzade, Süleyman Nesipoğlu, Şahin Cebbarov, Tural Hasanov,

Vukar Fetiev, Yasin Aliev, Ziyeddin Mammadov and others, served in the Islamic education of their citizens (Mammadov, 2020).

Formal and distance education madrasahs

The city of Tbilisi is one of the rare cities in the world where religions, languages, and civilizations co-exist with its churches, mosques, and synagogues. During the Soviet era, an unofficial madrasa operated at the Tbilisi Juma Mosque. In the post-Soviet era of independence, certain activities towards Islamic education have been implemented (Kantaria, 2020).

It has been recognized that the inability to obtain higher religious education in Georgia leads those who wish to pursue religious education to travel abroad and, in many cases, clergy who receive education abroad tend to avoid their own community when they return to their own countries (Aydingün et al., 2016: 411).

Presently, Imam Ali madrasah within the Tbilisi Juma Masjid/mosque, Hazrat Zehra madrasah, Imam Reza madrasah in Marneuli city, “Right Path” distance education madrasah in various living areas and its branches play important roles in the Islamic education of local Azeri Turkish children and young people. Several madrasahs are still active till date as follows (Mammadov, 2020):

- Imam Ali Madrasah - It was established in 1998 by the Tbilisi Juma Masjid and boys were educated here. It was converted into a madrasa of Hazreti Zehra in 2006.

- Hazrat Zehra Madrasah - The status of Imam Ali Madrasah, which was opened in 1998 at the Tbilisi Juma Masjid, was changed to a girls madrasah in 2006. Here, girls were taught the Koran, Islamic history, ethics, Arabic language, Persian language, Georgian language, and English language.

- Ahli Bayt distance education madrasa is located in Marneuli city center. More than 6 thousand students have been trained in this madrasa, whose director is Imam Juma Haji Rasim Mammadov.

- Imam Reza Madrasah was established in the city of Marneuli in 1997 with the initiatives of local clergy and the support of Iran's Foreign Madrasahs Administration. This madrasah, where Hacı Aziz Nebiev was the principal and Hacı Hacıev, a teacher, was intended for boys. In the three-year education program, students offered courses on the Qur'an, Islamic history, Morals, Sharia, Oratory, Arabic-Persian, British, Georgian languages, and computer courses.

- Hanim Zehra madrasah teaches Islamic lessons in Marneuli within the Ahl al-Beit community, while Marağa Hüseyiniye madrasa operates under the city of Karayazı Marağa Mosque.

There are formal or distance education madrasah

branches in some Islamic places of worship as follows (Mammadov, 2020):

- Marneuli Second Kosalı madrasah - "A madrasah built next to the mosque. Here, children from many villages of Borçalı came to study religion. They were provided with free meals and dormitories. In addition to studying religion, they also took Mathematics, Georgian language and Computer lessons" (İsmailzade, 2010: 174).
- Marneuli Upside Saral madrasah - "The education of religious lessons and a distance education madrasa was created with the headship of Ahund Seyid Mirağa" (İsmailzade, 2010: 207).

Measures have been taken to bring the madrasah education together under an official roof in the country. In 2015, in an interview of the Georgia Religious Affairs Agency, it was stated that Muslims would be educated in two madrasahs, one of them would be established in Tbilisi and the other one in Batumi. The construction of the Batumi madrasa was completed, and the work of the Tbilisi madrasa is on going (Aydingün, 2016: 237).

Quran lessons

Religious lessons and Quran courses are organized by most of the mosques, such as:

- Aktehle mosque: "Islamic Ethics and Tafsir lessons were established in the mosque by Alican Hüseyinov, and lessons of teaching the Qur'an to children by other madrasah students" (İsmailzade, 2010: 260).
- Araplı mosque: In the mosque, village inhabitants of Mescedi Kemran attended religious lessons for children, and Seyid Eldeniz played a major role in their Islamic enlightenment (İsmailzade, 2010: 160).
- Arıklı mosque: "it contained lecture rooms, with an established Koran course" (İsmailzade, 2010: 282).
- Asagi Saral mosque: "Here, the students of the madrasa taught the Koran to dozens of children and taught religion lessons" (İsmailzade, 2010: 203).
- Baydar mosque: Here the Koran was taught by Hamed Muhaev to 7-8 children on Fridays (İsmailzade, 2010: 155).
- Baytallı mosque: "Since the day the mosque started its activities, lessons of religion, the Koran, Islamic Ethics and History of Islam, Ahkâm, and Akait etc have been given here" (İsmailzade, 2010: 170).
- Beyler Mosque: "At various times, religious courses were organized here, and children were given Qur'anic recitation and religion lessons. Seyid Mübariz Sadıkov, who was appointed as a mullah in the mosque in 2004, has been giving religious lessons in the mosque for a while" (İsmailzade, 2010: 153).
- The Great Muğanlı Mosque: "The students of madrasahs opened Quran courses in the mosque,

taught children lessons, and introduced them to Islamic education. Meşedi Mahmud teaches religion lessons here" (İsmailzade, 2010: 169).

- Daştepe mosque: "Ahund Eldeniz Sadıkov, Quran and Sharia lessons were taught to children in the mosque" (İsmailzade, 2010: 159).
- Levelrem mosque: "Koran and religion courses were given" (İsmailzade, 2010: 326).
- Huldere mosque: "Quran courses were established by the Masjid" (İsmailzade, 2010: 175).
- Karaçöp Keşeli Mosque: "Molla Cebrail gave religious lessons to children". "Ayvaz Hoca Alioğlu has been teaching hundreds of children to read the Koran and giving religion lessons in the mosque for several years" (İsmailzade, 2010: 318).
- Karatehle mosque: For many years, the mullah of the village, Natık Vahidoğlu, has been spreading Islamic education among the villagers and teaching children the Qur'an and religious instruction" (İsmailzade, 2010: 262).
- Marneuli Imam Ali Cuma mosque: "Children were taught lessons in the Qur'an, History, Sharia and Morality" (İsmailzade, 2010: 137). "On Mondays, the Koran Tafsir lesson is given, while the prayer of Tevessül is read on Tuesday, and the Kumeyl prayer is read on Thursday. The recitation of the Qur'an is taught on Saturdays. Rasim Mammadov, the head of the Ahl al-Bayt association, teaches Shariah only once a week" (İsmailzade, 2010: 141).
- Sabirkend mosque: "A Qur'an course was established for children in the mosque" (İsmailzade, 2010: 148).
- Sadaklı Hazret Muhammed Mustafa mosque: "Here, religion lessons were taught to children" (İsmailzade, 2010: 177).
- Tbilisi Cırdahan Hüseyiniyesi: "Meşedi Kurban teaches children the Qur'an and religion. Here, preachings are read to believers and they are introduced to the depths of the Islamic education" (İsmailzade, 2010: 129-130).
- Zol Güveç mosque: "There is a lecture room in the courtyard; the mosque is where the Koran and religion lessons are taught by the mullah Hacı İfrat" (İsmailzade, 2010: 283). In Ajaria, Quran courses and Arabic alphabet lessons are also organized within the mosques.

Islamic societies and media

The Administration of Caucasian Muslims in Tbilisi, Georgian Representation, General Georgian Muslims Administration, "Alulbait", "Hak Yolu", "Faith", "Ahli Beyt" in the city of Marneuli, "Ahli Beyt Wisdom" in Gardabani district, "El Hikmet", Georgian Muslims Union, and The Administration of the Muslims of Abkhazia, etc, associations and unions carried out important activities in the direction of Islamic education.

Administration of the Caucasus Muslims, Georgia

Representation, has been operating since 1996. The working office is in the Tbilisi city's Friday mosque building and the representative is Hacı Ali Aliev. The Administration of the Muslims of Abkhazia was established in 1999. Faith culture-education institution was opened in 2000 with the initiative of Natık Vahidođlu in the village of Karatehle in Gardabani district.

Ahli Beyt religion, culture-education society was registered with the status of a non-governmental organization in 2001, with the initiatives of the following local clerics, Ali Aliev, Aziz Nebiev, Faik Nebiev, Rasim Mammadov, Rizvan İsmailzade and others, in the city of Marneuli, with the support of the International Ahl Bayt Organization. It is situated in a two-storey building in the city center of Marneuli. Important factors, such as enriching formal and distance education and benefiting from religious values have always been and are at the forefront in Ahl al-Bayt society (İbrahim, 2019: 194). It guides the Quran, the Prophet, the words and behavior of His Ahlli Beyt, along with the three basic principles of Islamic education, creed, morals, and ethics. It is chaired by Imam Juma Haji Rasim Mammadov, while Cengiz Süleyman, Elçin Daştanođlu, Elçin Mammedov, and Esmira Nasibova are active members of the society.

There are courses such as the Koran, Arabic-Persian, Georgian and English languages for the enlightenment of the people. Library and video-audio were created in the community. Distance education madrasa was opened and with the help of the association, courses of Koran and Sharia lessons are in operation in the city of Marneuli and in the villages. "Nur" literary assembly, "Ahli Beyt Lovers Forum", "Zeynep" women's union, and "İslammedya" internet television channel are active in the society (Memmedov, 2020).

Below are some established centres and societies:

- Ahl al-Bayt Center: This was established in 2002 by the initiative of Tbilisi believers and Iran's "Ahl al-Bayt" community. It is located in the city of Tbilisi at "Ortacala street, 3". Among the important activities of the center, the organization of religious courses and computer courses is noteworthy. The library here contains more than 2000 books (İsmailov, 2020).

- Ahl al-Bayt Wisdom Institution: This was officially registered in 2004 with its office in the city of Gardabani. The founder is Kerbelay Namık Hüseyinov. Here, religious lessons, the Koran, Islamic History, Islamic Ethics, Georgian language, English language, and Computer lessons are taught. With the organization of the society, religious lessons are also given in the cities of Gardabani, Rustavi, and in the villages of Tehle, Candar, and Birlik.

- El Hikmet culture-education society: This was founded in 2004 in the city of Gardabani. Its installer is Seyid Riyaz Physician. The Koran, Islamic Teaching, Islamic Ethics, Islamic History, Georgian and English

languages, and Computer courses are formally active here.

- Right Path Society: This owned an office in Botanic street in Tbilisi city from 1997 to 2004; it disseminated Islamic education through distance learning, sharing publicly related books and other literatures. It has representation offices in the regions and in 2004, its name was changed to "Faith culture-education society".

- Faith Culture-Education Institution: This was established in 2004 in the city of Tbilisi. It constitutes face-to-face and distance lessons in different places.

- High Religious Administration for Muslims of Georgia: This was established on 15th July, 2011, and consists of three administrative units, the East, West Georgia Mufti and the General Georgian Sheikh. Yasin Aliev, Mufti of East Georgia, Cemal Paksadze, Mufti of West Georgia, sheikh of Georgia, Ramin İgidov, and then Seyid Mirtagi Esedov were elected.

- Ahl al-Bayt Lovers Forum: This has been operating in Marneuli as part of the Ahl al-Bayt Society since 2014. Its founder and president is Cengiz Daştanođlu. Ezadarism councils constitute the days of tawelut, Şebih performances, festival events and conferences.

- Tbilisi branch of the International al-Mustafa University: The Georgian representative of the university is Davud Zare. Its teacher of the Qur'an is Rahid Kerimov.

- Hüseyiniye religion-culture center: It is located in front of the Minasazlı mosque in the city of Marneuli.

- Georgian Muslim Union – this has an office in Batumi.

- Zeynep Women's Association: this is located in Marneuli and belongs to the Ahl al-Beit Community. It plays an important role in the Islamic enlightenment of women in Georgia (İsmailov, 2020; Mammadov, 2020).

It should be emphasized that articles with Islamic content play an important role in the journals published by the Islamic societies in Tbilisi, Batumi, Marneuli and Gardabani cities. "Ahlibeyt.ge" internet newspaper which has been in existence since 2006, is the virtual press organ of the Ahl al-Bayt association in Marneuli. It has become an effective social network with the administration of Cengiz Suleymanov (Ahli, 2020).

Below are some published journals, magazines and websites:

- "Ahl al-Bayt" magazine: This was published in the city of Marneuli as the press organ of the association with the same name. It was published with the active participation of Elman Keleyev, Nizami Mammadzade, Shureddin Mammedli and others, with the title "Hacı Rasim Mammedov and Hacı Rizvan İsmailzade". The magazine featured many important articles on religious issues.

- "Faith" website: This was established in 2009, and operates within the culture and education institution of the same name and publishes religious information, as well as information in the field of culture and education.

So far, more than nine thousand useful materials have been published on the page.

- "Faith" Assembly: This is the periodical press organ of the culture-education institution of the same name. Articles on religious, cultural and social issues and various contents are constantly published in the magazine. Nearly 150 issues of the magazine are presented to readers with an internet version made available.

- "Islammedya" internet television channel: This is in Marneuli, and is part of Ahl al-Bayt community. Lottery is held in the region and the program "Our Values" is of great interest.

- "Mucteba" magazine: This has been published by Tbilisi "Ahl al-Bayt" cultural center since 2004, and has earned popularity among children.

- "Numunevi Aile" magazine: this is the publication of Hazrat Zehra madrasah in front of Tbilisi Friday Mosque. It aims to put families in close proximity with Islamic training. Under various headings, readers are presented with religious and spiritual motives.

- "Rtzmeha" The Faith newspaper: this is published once a month in Georgian by the Religious Administration of the Muslims of Ajaria.

CONCLUSION

The Republic of Georgia is a country that has taken important steps towards democratization in the Caucasian geography. The provision of fundamental freedoms, especially religious rights, is one of the priorities of the country's politics. In this respect, it is seen that Muslim communities in the country perform free Islamic worship, and Islamic education is carried out within the framework of the constitution and related laws.

As a result of our research and in the research that is open to debate, the opinion we have reached is as follows: being in close contact with the Islamic world for centuries, with Georgia acting as a corridor between Turkey and Azerbaijan here in the religion, this facilitates the development of doctrine, fosters civilization, integration and, at the same time, Islamic education.

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