

G.M. Razdykova<sup>1</sup>, F.N. Salimov<sup>2</sup><sup>1</sup>*S. Toraigyrov Pavlodar State Pedagogical University, Kazakhstan;*<sup>2</sup>*Tajikistan National University, Tajikistan**(E-mail: gulnazkz@list.ru)*

### **To the question of the content of educational programs in the muslim schools of Kazakhstan**

In the article various sources and literature including post-revolutionary literature of the second half of the 20th century and the beginning of the 21st century are presented. New ethnographic materials will give a broader perspective on the content of academic programs in Muslim schools. Teaching and methodological literature in Muslim *maktabs* (mostly refers to elementary schools where children are taught reading, writing, grammar and Islamic studies) was represented both by handwritten and printed textbooks and teaching aids. Such textbooks and teaching aids meant specially written books for certain disciplines. Handwritten books were widely used in the Muslim *maktabs*. Over the years many of the manuscripts had been published in numerous later editions. Learning and teaching support was mainly focused on compilation of school curriculum. The first school curriculum for «new-method» schools was compiled by I. Gasprinsky in 1898. It was called «*Rahbar Mogallimin*» and consisted of a subject schedule, basics of teaching by the sound method, lesson plans, as well as examples of lessons schedule with the amount of academic hours. Textbooks for *maktabs*, which were widespread in the Governor-Generalship of the Steppes, were mostly published not in Kazakh, but in Tatar. They outlined the main provisions of the Islamic religion. The educational and methodological basis of the pedagogical system of Kazakhstan preserved the obsolete features.

*Keywords:* Muslim schools, Kazakh literature, Islam, culture, religious and spiritual literature, school curriculum, ethnography of Kazakhs.

Teaching and methodological literature in Muslim schools was represented both by handwritten and printed textbooks and teaching aids. Such textbooks and teaching aids meant specially written books for certain disciplines.

Handwritten books were widely used in the Muslim *maktabs*. In the report of the Orenburg Muslim Spiritual Authority, dated February 1, 1893, there is the following information: «The Ministry of Education became aware that in its subordinate... *maktabs* and *madrasah*, in addition to printed books of religious content, handwritten books and notebooks, content of which is often imbued with feelings of hostility towards Russia, are often used» [1].

Manuscript books were in widespread use. Over the years many of the manuscripts had been published in numerous later editions. One of the first to come out was the epic «*Yer-Targhyn*» (Kazan, 1862), recorded by N.I. Ilminsky according to oral information provided by of *akyn* Marabai. Later, nine more editions of the epic were published. In accordance with archival documents, it was possible to determine the edition of 7,600 copies printed.

Further, in the archival documents, there was information explaining the use of handwritten books: «... the reason for the appearance of handwritten copies of these books is the fact that the students have practice in spelling and calligraphy according to the usual procedure. In all *madrasah*, they usually transcribe printed or less often handwritten books, and so that not to waste the effort and material, they use their exercises in bookish form, which later will be able to be used by those who need them» [2].

At the end of XIX century handwritten educational books gradually began to give way to printed publications.

Learning and teaching support was mainly focused on compilation of school curriculum. The first school curriculum for «new-method» schools was compiled by I. Gasprinsky in 1898. It was called «*Rahbar Mogallimin*» and consisted of a subject schedule, basics of teaching by the sound method, lesson plans, as well as examples of lessons schedule with the amount of academic hours.

In the years that followed until 1917, 21 school curriculums for Muslim schools were compiled and published. The most popular school curriculum was «*Ysuly Tedris*» because of a number of advantages it contained. For example, it took into account the age peculiarities of students, had the developed methodology for teaching certain disciplines in each class. This curriculum was compiled on the basis of the principles of

Islam, and at the same time it conformed to the requirements of the *Jadid* education system. It should be noted that there were individual school curriculums that were applied within one educational institution.

In the «new-method» *maktabs*, where the range of studied subjects was quite vast, the list of used textbooks included: school primer or ABS books «*Tatar-alifbasy*» («Tatar alphabet») by M. Kurbangaliyev; «*Tatar-tili*» («Tatar language») by Tuktarov and Gismati; «*Tutkioku*» («Reading in Turkish») by Mahmoud Mardjani. The last textbook, published in the city of Orenburg, was quite widespread in the Governor-Generalship of the Steppes.

«Muntazym Alifba» («Correct ABC book»), compiled by the teacher of *madrrasah* «Galiya» Khanafeyev, was used in *madrrasah* as a primer and the first book for reading. The textbook consisted of 42 pages. Khanafeyev gave brief instructions on how to give lessons using his primer compiled by him for teaching according to the sound method. Two or three sounds and letters were suggested to be studied, and then there were some words to practice reading the letters studied, then they were followed by whole sentences, and finally by articles. These articles are usually of the same content — about benefits and need for studying at *Maktab*. Along with the articles of secularism content, a number of articles on the Islamic doctrine under the title «*Fasyf*» are included into the primer. Samples of Arabic reading are placed at the back of the textbook [3].

Unfortunately, the primer did not differ either in the variety of the material or in the sequence, that is why it is not clear what tasks the author pursued. The drawbacks of the primer include also a bad, small print, the lack of visual materials.

The first textbook «*Oku kuraly*» («Fiction reading book»), specially published for Kazakh children in 1913, was created by A. Baitursynov. The classic of literature collected in it a great amount of data on all areas of science in the twentieth century — chemistry, physics, astrology, literature, geography, mathematics, biology. A. Baitursynov also wrote «*Alippe*» («ABC book»). It is compiled by the sound method. As for the distribution of material, the author followed the general requirements of didactics — from known to unknown, from easy to difficult, which, has to be said, was quite successfully short proverbs and instructive, informative stories about veneration of elders, about prudence in actions, about frugality and forbearance, etc. are also placed in the second part of the ABC book.

The best textbook on geography was believed to be *Maglumat-ulafak*, the book in Persian, where it was said that there were four elements: fire, wind, water and earth; the fire set between the sphere of moon and wind, the wind set between the spheres of wind and earth; the earth is surrounded by the three other elements. Further it was said that there were 7 heavens, 7 planetary systems, 7 belts or parts of the world and 7 seas. From private information, for example, such were reported: «... on Mount Saranzio, there is an imprint of the foot of Adam, in the Indian Sea, there is an island on which people with dog heads live...», etc.

In Muslim schools, much attention was also paid to the teaching of *Tajwid*, the main purpose of which was the correct reading of the Quran by studying the rules of articulation of Arabic sounds.

The most popular textbooks on the history of Islam were «*Tarikhi Islam*» by A. Mahmud, «*Kholasai Tarikhi Islam*» by H. Zabiri, a textbook under the same title by F. Karimov, «*Madhaleh Tarikhi Islam*» by S. Sungatullin; textbooks on the history of prophets included study guides by M. Khanafi, I. Khalili, Sh. Khamidullin and others. Textbooks on history among the study guides on humanitarian subjects were the smallest in number; however, in terms of content and structure, they fully corresponded to the requirements of textbooks on history, including information about the history of Russia.

While teaching literature, attention was also paid to its theory. The first authors of the textbooks on this subject were G. Sagdi, J. Adutov, G. Ibragimov. «*Mukhtasar key age idea tibia*» by G. Sagdi, published in 1911 in Ufa and «*Adibiet dareslareh*» by Galimjan Ibragimov, published in 1916 in Kazan, became the most successful teaching aids on this subject. They described types of works, genres, plot, composition, style, literary analysis, etc. Teaching of this subject in educational institutions promoted a thorough understanding of the subtleties of literary mastery.

In the Governor-Generalship of the Steppes, teaching was carried out with the help of the same textbooks and teaching aids which included: Arabic philology, Islamic law, religious philosophy, logic, dogmatics, metaphysics with the chapters dedicated to astrology and cosmography, history, geography and other branches of knowledge, in the same way as it was in Central Asia and among Volga Tatars.

The history of Kazakh textbooks is closely intertwined with the history of the Tatar books. Before the revolution the center of the Kazakh language printing book was the city of Kazan. Tatar publishers and merchants in particular were engaged in printing books in this language and in distributing them among the Kazakh population. They contributed to the formation and development of the Kazakh national book and

teaching aids for Muslim schools. The first book in Kazakh was published by the Tatar publisher in 1866. It was «*Kassai Tamimdar*» which was published by a Tatar merchant Sh. Khussainov.

At the end of the XIX century the first printing house in the Governor-Generalship of the Steppes was Breslin's Printing House, in which 20 books were published in Tatar, Kazakh, Bashkir languages. At the very end of the XIX century the printing of books with the Arabic font, such as «*Duties of Women*», the desk book calendar «*Zaman*» by Sh. Shagidullin, «*The Rules of Spelling*» by H. Faizullin and others began to live up there.

In 1901 in Orenburg, there was opened a printing house of the merchant Gilman Ibragimovich Karimov, who gave great importance to the «new-method» schools, as well as to the supply of such schools with secular textbooks. In printing houses «*Karimov, Khussainov and K*» prominent position belonged to textbooks and teaching aids for Muslim schools.

During 15 years the Printing House of Karimov's brothers printed 117 books in Kazakh language, i.e. more than one-third of all pre-revolutionary publications in Kazakh language. There were published «*Kyz Zhibek*», «*Alpamys*», known among the Turkic-speaking peoples «*Yousuf and Zulaikha*», «*Zorkum*», poems «*Takhir and Zukhra*», «*Buz Eget*» and others [3]. The love poem «*Takhir and Zukhra*», which was popular among the Kazakhs, was published in 14 editions in Kazakh.

Among the published books there were study guides for Kazakh schools as well. For example, the textbook «*Uku-yazu*» («*Reading and Writing*») for the first year of literacy by Jagfar G., published in 1910 in Orenburg, was very popular.

Until the early XX century the publishers of Kazakh books were almost only Tatar representatives. Many of them (Sh. Shelenov, H. Muratov, Zhanibekov, Suzimbekov, M. Seraliyev) were the authors of Kazakh books. According to A. Kuzembayev, in the late XIX — early XX centuries there were 14 printing houses in Kazakhstan. The total edition of Kazakh books during the pre-revolutionary period exceeded 2 million copies [4]. Subsequently, the «*Karimov, Khussainov and K*» partnership was established, which turned into the largest printing institution in the Governor-Generalship of the Steppes.

According to the content, all pre-revolutionary Kazakh books may be subdivided as follows (Table 1):

Table 1

Content of Kazakh books [5]

Subject Area	Number of Publications	Total Edition of Other Books
Folklore and fiction literature	386	1 821000
Textbooks, study guides, dictionaries, self-teaching guides	45	139980
State and Law	2	1000
History	10	29300
Medicine, veterinary medicine	11	34200
Engineering	4	11000
Reference books	1	2000
Odes	12	43825
Religious and spiritual literature	38	118 800
<b>Total:</b>	<b>509</b>	<b>2201 105</b>

509 books out of all the books published in Kazakh before the revolution, were typed in Arabic and came out with a total edition of 2,201,105 copies. By the number of publications Kazakh pre-revolutionary books, among the books of the Turkic peoples, came on only Tatar ones.

As can be seen from the table, the absolute majority of Kazakh books fell on fiction and folklore, amounting to 386 publications with a total edition of 1,821,000 copies. In those times these book performed functions not only for aesthetic upbringing and development of artistic taste, but also they replaced books on politics, philosophy, and pedagogy.

Kazakh heroic epics, which were published in numerous later editions, were extremely popular in teaching children. Take for example eight editions of the epic «*Alpamys*», multiple numbers of editions of the epic «*Khikayat Korugly Sultan*». In addition, the epics «*Kambarbatyr*», «*Orak Mamai batyrdin hikayasy*», «*Kissa-i Kulamergeren*», etc., known among people since ancient times were published and republished several times.

Small fragments and episodes from the great poem «*Shahnameh*» by Ferdowsi were published in Kazakh in translation made by Kazakh poets K. Shakhmardanuly, *akyn* Serdaly, mullah Khassen and others.

On the second place among the pre-revolutionary Kazakh published books are educational material, dictionaries, and self-teaching guides. They account for 45 titles with a total edition of 139,980 copies.

If, at the beginning, the native language teaching materials for Kazakh *maktabs* included folklore literature, then there appeared special books for teaching Kazakh language and reading books, for instance «*Kazakh adabiyety*» («Kazakh literature») by A. Urazaliyev, «*Akyl kitabı*» («The Book of Knowledge») by M. Kashimov, «*Onega yakinamuna*» («Pattern or Rules») by Alimbetov, «*Kazakh balalaryna oku kitabı*» («Reading Book for Kazakh Children»), «*Kazakhsha oku kitabı*» («Reading Book in Kazakh») by M. Maldybayev, «*Kazakh adabiyety*» («Kazakh literature») by A. Kipshakbayev [5].

In the early XX century there were more textbooks in Kazakh. In 1914, arithmetic textbooks in Kazakh for the first and second year of study were published in Orenburg. It should be noted that the publication of exact science and natural science textbooks for Kazakh *maktabs* did not receive a significant development until 1917. However, this does not mean that natural science disciplines were not learned in Kazakh. Teaching geography, physics, botany, mathematics, astronomy was carried out with help of the textbooks published for Tatar *maktabs* and madrasah. Interest in the history of the people became actual due to the development of book printing in the native language, growth of the educational movement and literacy as evidenced by the appearance of the first works on history in general and Kazakh people in particular. Such works included the following books published in the Kazakh language: «*Turik, Kyrgyz-Kazakh ham handarsheshiresi*» («Genealogy of the Rulers of the Turks, Kyrgyz-Kazakh», Orenburg, 1911) by Sh. Khudaibergenov, «*Mukhtasar Tarikh Kyrgyzstan*» («Short History of the Kyrgyz», Orenburg, 1913) by U. Abyzgildin, «*The History of the House of the Romanovs with the addition of the history of the Kyrgyz*» in the Kazakh language by K. Khodzhaev, A. Kassimov and S. Zhangirov (Orenburg, 1912).

The third place was occupied by religious and spiritual literature. A significant share of the edition belonged to a specific genre of religious and religious-paroemiatic ideas: *dastan* and *kissa*. Most of the religious *dastans* and *kissa* had the form of works in which the themes and plots of famous Muslim legends and tales were taken as a basis, as well as the texts devoted to the life of Muhammad, his companions, to the description of the history of the spread of Islam, in particular, religious wars and campaigns in the name of Islam and the victory of Islam.

Among the many times republished religious *dastans* and *kissa* there were such works as, for example, «*Kissa-i Tamidar*», «*Kissa-i Seid-Battal*», «*Kissa-i Zarkum*», «*Kissa-i Salsal*», «*Kissa-i Zhumzhuma*», «*Kukhammed-Khanafiya*», «*Kesik bash kitabı*», «*Kissa-i hazret-i Gusman*», «*Kissa-i uakiga Kerbela*», «*Marhabashahar Ramazan*» and many others. A certain part of the religious editions is composed of elegy songs compiled in honor of the Kazakh pilgrims who made Hajj to Mecca and Medina and died while traveling. They are «*Kissa-i Oserbay*», «*Hazh-ul-haramayen Bekturgan bin Karazhankazhy*», «*Kissa-i ondyrbayhak-ul-haramayen*», «*Kozybay-kazhi Isengul-hadjiulyyn Marsyasy*» and others.

The first editions of religious *dastans* and *kissa* in Kazakh appeared at the end of the XIX century in Kazan printing houses. At first, the number of such publications was small. In the last quarter of the past century, the number of religious publications increased noticeably. The reason for this phenomenon was, firstly, a sharp increase in Muslim propaganda in the Steppes Territory, which was launched as a counterbalance to the missionary propaganda of Orthodox Christianity, which also sought to gain certain positions among the Kazakh people, and secondly, due to the penetration of a large number of spiritual Muslim literature in Kazakhstan, as well as extending the sphere of influence of Tatar and Central Asian mullahs.

Among the religious books, the most studied works of that time were «*Iman Sharty*» (ABC book enclosing the terms of faith) and «*Haftiyak*» (the seventh part of the Quran containing instructions).

In total, before the Russian Revolution in 1917, about two hundred works of Kazakh writers as well as translated books along with reprints were published in Kazakh. This number included: the Kazakh authors' books — 128 books, translated literature — 16 books, children's and protreptic-didactic — 21 books, textbooks, educational and pedagogical publications compiled by Kazakh writers — 28 books, books of historical content — 9 books. Most of the publications of Kazakh fiction were released by Kazakh authors at their own expense. Orders for the publication of these books were placed in private printing houses in Kazan, Ufa, Orenburg, Troitsk. A small number of such literatures were published in printing houses in Tashkent, Semipalatinsk, St. Petersburg and other cities.

As a percentage of publications on fiction literature, they occupied the third place in the range of genres of Kazakh books, following the editions on Kazakh and Eastern folklore, and account for only 22 % of the total number of print publications, except for educational materials and history books.

If in the first half of the XIX century religious, religious and didactic literature and books for primary education were prevalent, then at the end of the XIX century there was gradual increase in publication law and philosophy books.

Despite the publication of Kazakh books, Tatar books, periodicals from Volga region, in particular from Kazan, where the regular printing of Muslim literature was set up at a higher level, were brought in a large quantity in the Governor-Generalship of the Steppes. The scientist A. Bukeikhanov wrote: «In Kyrgyz Steppes, people take out a subscription for Tatar newspapers and books of Tatar publishers in large amounts...» (Table 2) [6].

Table 2

**Amount of Tatar books brought in the Governor-Generalship of the Steppes in the latter half of XIX c.**

Through destinations	In 1857			In 1858			In 1859			In 1860			In 1861			Average for 5 years		
	Pes	Rubles	Kopeck	Pes	Rubles	Kopeck												
Petropavlovsk	5004	1031	12	6408	916	80	5364	622	66	3054	461	55	3869	458	–	4739	698	–
Presnogorkovsk	200	15	–	529	41	60	420	69	40	243	39	90	180	25	–	314	38	–
Omsk	–	–	–	16	13	–	134	43	–	40	14	70	–	–	–	38	14	–
Koryakovsk	167	70	50	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–

Having regard to these data, it can be said that the amount of books brought into the Steppes Territory was fluctuating. Apparently, this was due to the market characteristics. However, in general, there was a downward trend in the import of Tatar books.

It should be noted that among the books brought in Kazakhstan from Volga region, the number of books in Kazakh language increased every year. There were books translated into Kazakh, for example, *dastan Khisama Kitaby «Zhumzhuma-sultan»*, translated by Yumachkov.

The most prominent Kazakh educator Ybyrai Altynsarin spoke out in favor of increasing translations of textbooks, including religious ones, into Kazakh. Being an inspector of the Kazakh schools of Turgai region, Y. Altynsarin tried to preserve the traditions of the people, including religious ones. He believed that the Mohammedan faith is inherited by Kazakh children partly in Tatar, partly in Arabic, which makes it difficult for them to perceive it. In connection with this, in 1884, he compiled a textbook «*Musylmanshylyktyñ tutkasy*» («Sharait-ul-Islam») about Islam in Kazakh language with Arabic letters [7]. However, after its publication in Kazan, the textbook was no longer published. Being in the archive for many years, this work was not known to a wide range of readers.

Y. Altynsarin in a letter to N.I. Ilminsky asked him to read and assist in the publication of several thousand copies of this textbook in Kazan. However N. Ilminsky did not get things going, because he was afraid that it would serve the spread of Islam, rather than Orthodoxy. After that incident, N. Ilminsky sought ways to remove Y. Altynsarin from his post considering him a shady person.

Progressive Russian intellectual class also advocated for the publication of books in Kazakh language. Thus, S. Checherina wrote: «Foreign children should be taught in such way that would be easier for them to absorb knowledge, which would be more convenient to pass into the mass of illiterate people. And, the best means to do this is to present educational books, useful and protreptic ones for the common people, in their own language... And in order to make these books as clear and easy as possible for foreigners, it is necessary to print them in a pure colloquial language... with a logical statement of thoughts, as close as possible to the common people. Simple men think and feel in a whole sense, in one organically consistent direction and value their religious persuasions, because they live by them. The people's way of thinking, their world view and philosophy of life are expressed in their native language» [8].

Therefore, from a «humane point of view, educational and study books for non-Russians should be printed and used in teaching in their native language in a genuine, pure form» [9]. N.P. Ostroumov at a meeting on education of Kazakhs expressed the same idea: «Textbooks can be both in the native language of students and in Arabic, but not in the artificial jargon that is now being introduced and has the task to integrate all the Mohammedan peoples. As for the language of teaching in the above-mentioned confessional schools, this should be exclusively the native language of the students». Many representatives of the Kazakh intellectual class spoke out in favor of compilation and publication of books in Kazakh language. «Beginning in 1905, — A. Bukeikhanov wrote, — several books in Kyrgyz language in verse and prose by Kyrgyz authors were published in Tatar printing houses» [10].

At that time, a new generation of writers, continuing the democratic and educational traditions of the great poet Abai, appeared in Kazakh literature. Among them there are well-known writers S. Toraigyrov, S. Kubeyev, M. Seralin, S. Donentayev, as well as writers whose names and artistic heritage were banned during the years of totalitarianism and were forgotten. These are M. Dulatov, M. Zhumabayev, A. Baitursynov, Sh. Kudaiberdiyev, G. Karashev, M. Kaltayev, Zh. Temiraliyev, B. Yerzhanov, A. Mametov, M. Zh. Kopeyev, Zh. Zhanibekov and many others. They, with good reason, deserve credit for the development of such new genres for Kazakh literature as social journalism and romance. An active civil position evidencing the growing national consciousness of the Kazakh people is expressed in their works. The subject and content of Kazakh literature at the beginning of the XX century in many ways met the spiritual needs of the Kazakh people.

According to the theme and content, all Kazakh literature in the beginning of the XX century may be subdivided into following groups:

1. Works describing the past and future of Kazakh people, such as «*Collection of works of Abai*», «*Kazaktyn Ainasyn*» by M. Kaltayev, «*Otken Kunder*» by S. Seifullin.

2. Books calling for knowledge, sciences, art and culture: «*Kazakh shakirtterine arnau*» by G. Mazhitov, «*Kazakh alippesi*» by Z. Yrgaliogly, «*Ulgili Bala*» by S. Kubeyev, «*Abrit*» by A. Mametov, «*Karlygash*» by G. Karashev, «*Adebiet ornegy*» by I. Beyssenov (1910, 1913), «*Zhasgumyrym*» by A. Zhandybayev.

3. Books that raised the issue of the heavy share of Kazakh women, their difficult situation: «*Gulkashima*» by M. Seralin, «*Kyzkorelik*» by T. Zhomartbayev, «*Kalyn mal*» by S. Kubeyev.

4. Books calling for a settled way of life, for engaging in crafts, trade and farming: «*Zhatpa, Kazak*» by A. Gumaruly, «*Kazaktyn Kamy*» by K. Abdullin, «*Milli Shygyrlar*» by B. Beisenbinov, «*Kyzmetker*» by M. Yenseyev.

However, the plans of the tsarist government did not include the development of Kazakh book publishing. It hindered the process in every possible way. Thus, 191 500 copies of 4 editions in Kazakh language were printed in 1914, in 1915 the number of books decreased almost twice up to 26 editions in amount of 85 850 copies.

Many books in Kazakh language were censored. School textbooks were often among them. The prohibition of editions of certain books created unnecessary problems in purchasing them where they were cheaper. At the same time, teaching aids for Muslim schools were subject to severe censorship by the tsarist authorities. All spiritual Muslim literature brought from abroad, as well as religious *dastans* and *kissa* printed in Russia, were sent to the St. Petersburg Censorship Commission (SPCC).

The constant growth of the publications of folk, religious and religious-protreptic literature in Kazakh caused anxiety and serious concern of the tsarist government. This circumstance caused a special discussion of the issue in a special meeting of the General Directorate on Press Affairs (GDPA). It was noted that the increase in the number of Kazakh publications was due to the weakening of censorship of Muslim books in general, both printed in Kazan and brought from abroad; that this factor affected the growing influence of Islamic clerics among Kazakhs and served as a conductor of Pan-Islamic and Pan-Turkic ideas to the Kazakh community. The SP CC censor V.D. Smirnov spoke at a meeting of the GDPA with a special report proposing a set of measures designed to limit the number of published religious literature, as well as their distribution. He considered the main direction in censorship work to be the use of all means to counter Kazakh progressives who seek through the press and literature «consolidation of foreign tasks and interests separately from the tasks and interests of the all-Russian ones».

The book of the famous Kazakh *akyn* Dulat Babatayev, «*Ossiyet Nameh*» (Kazan, 1880), in which the authorities did not like the protest against the oppression of Kazakh people, was among the first ones withdrawn from the circulation by the order of the tsarist censorship. However, first of all the tsarist censorship

launched a struggle against works of religious and religious-protreptic content, in which censors discovered «tendentious» verses against Russians on the grounds of religious intolerance. Dozens of works from religious *dastans* and *kissa* were under the tsarist censorship. For example, according to the initiative of B. Smirnov, a memorial song (elegy) written in honor of the Kazakh pilgrim Oserbai «*Kissa-i Oserbai*», which, as the aforementioned censor wrote, «was an enthusiastic eulogy of the pious jealousy of the rich Kyrgyz to glorification of Islam» was banned in 1893. Then, in accordance with the censorship view there were previously published religious *kissa*: «*Zarkum*», «*Seid-Battal*», «*Zhumzhuma*», «*Salsal*», «*Naushiruan*», «*Muhammed Qanapiya*», «*Kesik bas kitaby*» and many others which did not come out for several years. They were accused of fanning religious fanaticism.

The prohibitive measures led to the fact that certain literate Kazakhs hid in their possession books and hectographed brochures in Kazakh language that underwent the censorship. Tsarist officials often searched in the homes of literate Kazakhs and especially mullahs. In case such books and materials were found, people were severely punished, up to expulsion with confiscation of property. The informant Rashida Ilyasova contributed to the funds of the Pavlodar Museum of Local Lore named after G.N.Potanin Quran of 1904 edition, which her father (mullah) brought from Turkey. He buried the Quran in the vicinity of the Leninsky village (Pavlodar region, Kazakhstan) in 1938. It became possible to excavate the Quran only in 1952.

Ahmet Adilbaiuly, a grandfather of the informant Alubai Tatimbetov, was repressed with confiscation of property for possession of ancient books weighing 45 pods and exiled to Guryev with his family. In his letter of protest, he wrote that he had been studied for 2 years in Arabia in the Madrasah of «*Ishfha*» in Medina, then had studied in Egypt in the Cairo Madrasah «*Zhami Askhari*» and brought works of such historians as Ibn Khaldun, Ibn al Asyr, Talficul-Akbar, Ibn Haleken and others from there. He asked to return his books and diplomas confirming his studies in Medina and Cairo.

It can be concluded that the curricula and lesson plans that were used before 1917 were compiled in accordance with the requirements of pedagogy and teaching methodology. Although there were attempts to create a single curriculum, it could not become mandatory for all Muslim Turkic educational institutions due to the absence of a single coordinating center. Textbooks for *maktabs*, wide-spread in the Governor-Generalship of the Steppes, were mainly not in Kazakh, but in Tatar. They outlined the main provisions of the Islamic religion. The educational and methodological basis of the pedagogical system of Kazakhstan preserved the obsolete features. The education and teaching process at *maktabs* and *madrasah* was mainly accompanied by intimidation and corporal punishment, which hampered the development of literacy and, consequently, the general culture of the people. However, one can not detract from the advantages of the confessional school: its engagement with the people, the absence of formalism in teaching, the focus on moral issues in the course of learning, and autonomous management. Gradually, «new-method» schools, which had a higher level of teaching and learning and teaching support material, were widely spread in the Steppes Territory.

## References

- 1 ЦГАРБ. — Ф. И-11. — О. 1. — Д. 1274. — Л. 1.
- 2 ЦГИА РБ. — Ф. И.295. — О. 11. — Д. 523. — Л. 36.
- 3 НА РТ. — Ф. 1. — О. 4. — Д. 5482. — Л. 140.
- 4 Абилов А.К. Казахское общество во II половине XIX века / А.К. Абилов. — Караганда: КарГУ, 1992. — 128 с.
- 5 Владимирцева В.Г. Деятельность татарских книгоиздателей в Оренбуржье / В.Г. Владимирцева. — Оренбург: Димур, 2006. — 250 с.
- 6 Букейхан А.Н. Казахи: историко-этнографические труды / А.Н. Букейхан. — Павлодар: Еко, 2006. — 163 с.
- 7 Алтынсарин Ы. Мусылманшылықтын туткасы. Шариат-ул-ислам / Ы. Алтынсарин. — Ақтобе: Фатима принт, 2014. — 350 с.
- 8 Чечерина С.В. Как начиналось дело просвещения восточных инородцев. Известия по народному образованию / С. В.Чечерина. — СПб.: Сенатская типография, 1907. — 97 с.
- 9 Ислам в Татарстане: Опыт толерантности и культура сосуществования. — Казань: Мастер-Лайн, 2002. — 120 с.
- 10 Шалгумбаева Ж. История казахского книгоиздания: фольклор, художественная литература и их цензура / Ж. Шалгумбаева. — Алматы, 1994. — 300 с.

Г.М. Раздыкова, Ф.Н. Салимов

## Қазақстандағы мұсылман мектептерінде білім беру бағдарламаларының мазмұны туралы

Мақалада XIX ғасырдың екінші жартысында және XXI ғасырдың басында революциядан кейінгі әдебиеттерді зерттеудің түрлі көздері мен әдебиеттері қарастырылды. Жаңа этнографиялық материалдар мұсылман мектептерінде білім беру бағдарламаларының мазмұнына кеңірек көзқарас беруге мүмкіндік берді. Мұсылман мектебінде оқу-әдістемелік әдебиет қолжазба және басып шығарылған оқулықтар мен оқу құралдарымен ұсынылған. Оқулықтар мен оқу құралдарын жекелеген пәндер бойынша арнайы жазылған кітаптар таралымға шығарыла бастаған болатын. Мұсылман мектептерінде қолжазба кітаптар кеңінен қолданылған. Үлкен танымалдыққа қолжазба нұсқасындағы кітаптар болды. Аталған қолжазбалар бірнеше рет көптеп қайта басылып, оқу бағдарламаларын жасауда оқу-әдістемелік құралы ретінде болды. Мұсылман мектептеріне арналған алғашқы оқыту бағдарламасы ол 1898 ж. И. Гаспринскийдің «Рэхбаре могаллимин» деп аталған кітабы болды. Бұл оқу құралында тақырыптық сабақ жоспары құрастырылды, дыбыстарды оқыту әдісі, пәндер жоспарлары және сағаттық есептеуі бар кестелерге мысалдар қолданылған. Дала аймағында кең таралған оқулықтар қазақ тілінде емес, татар тілінде жазылған. Олар ислам дінінің негізгі ережелерін айқын белгіледі. Қазақстанның педагогикалық жүйесінің оқу-әдістемелік базасы ескірген ерекшеліктерді сақтап қалды.

*Кілт сөздер:* мұсылман мектептері, қазақ әдебиеті, ислам, мәдениет, діни-рухани әдебиет, оқу бағдарламасы, қазақ этнографиясы.

Г.М. Раздыкова, Ф.Н. Салимов

## К вопросу о содержании образовательных программ в мусульманских школах Казахстана

В статье рассмотрены различные источники и литература, в том числе постреволюционная литература второй половины XX в. — начала XXI вв. Новые этнографические материалы дают более широкий взгляд на содержание образовательных программ в мусульманских школах. Учебно-методическая литература в мусульманских мектебах была представлена как рукописными, так и печатными учебниками и учебными пособиями. Под учебниками и учебными пособиями понимались специально написанные по отдельным дисциплинам книги. В мусульманском мектебе широко использовались рукописные учебные книги, многие из которых неоднократно переиздавались. Главное место в учебно-методическом обеспечении занимало составление учебных программ. Первая учебная программа для новометодных школ была составлена И. Гаспринским в 1898 г. Она называлась «Рэхбаре могаллимин», в ней был дан тематический план уроков, изложены основы преподавания по звуковому методу, поурочные планы дисциплин, приведены примеры расписания уроков с расчетом часов. Учебники для мектебов, широко распространенные в Степном крае, в массе своей были не на казахском, а на татарском языке. В них излагались основные положения исламской религии. Учебно-методическая основа педагогической системы Казахстана сохраняла отжившие черты.

*Ключевые слова:* мусульманские школы, казахская литература, ислам, культура, религиозно-духовная литература, учебная программа, этнография казахов.

## References

- 1 Central state archive of the Republic of Bashkortostan. F. I-11. O. 1. H. 1274. L. 1.
- 2 Central state historical archive of the Republic of Bashkortostan. F. I.295. O. 11. H. 523. L. 36.
- 3 The national archives of the Republic of Tatarstan. F. 1. O. 4. H. 5482. L. 140.
- 4 Abilov, A.K. (1992). *Kazakhskoe obshchestvo vo II polovine XIX veka [Kazakh society in the II half of the XIX century]*. Karaganda: KarHU [in Russian].
- 5 Vladimercева, V.G. (2006). *Deiatelnost tatarskikh knihoizdatelei v Orenbuzhe [The activities of Tatar book publishers in Orenbuzhie]*. Orenburg: Dimur [in Russian].
- 6 Bukejhan, A.N. (2006). *Kazakhi: istoriko-etnograficheskie trudy [Kazakhs: historical and ethnographic works]*. Pavlodar: Eko [in Russian].
- 7 Altynsarin, Y. (2014). *Musylmanshylyktyн tutkasy [Shariat-ul-islam]*. Aktobe: Fatima print [in Kazakh].
- 8 Checherina, S. (1907) *Kak nachinalos delo prosveshcheniia vostochnykh inorodtsev [How did the work of enlightening Eastern non-Russians begin]*. *Izvestiia po narodnomu obrazovaniuu – Izvestia on Public Education*. Saint-Petersburg: Senatskaia tipohrafiia [in Russian].

9 Islam v Tatarstane: (2002). Opyt tolerantnosti i kultura sosushchestvovaniia [Islam in Tatarstan: Experience of Tolerance and Culture of Coexistence]. Kazan: Master-Lain [in Russian].

10 Shalgumbaeva, Zh. (1994). Istorii kazakhskoho knizoizdaniia: folklor, khudozhestvennaia literatura i ikh tsenzura [The history of Kazakh book publishing: folklore, fiction and their censorship]. *Extended abstract of candidate's thesis*. Almaty [in Russian].