

**THE TEACHING POLICY OF IMPERIAL RUSSIA  
DIRECTED TO „FOREIGN” PEOPLE INCLUDING THE  
KAZAKH**

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**Abstract:** *This study is an analysis of the historical preliminaries, current state and directions of further development of the teaching policy of Imperial Russia directed to „foreign” people including the Kazakh. This study attempts to conduct a historical analysis of the teaching policy of Imperial Russia, to trace the history of educational system directed to „foreign” people including the Kazakh, and to identify possible directions of the policy’s further development. The article highlights that the education system policy of Imperial Russia directed to „foreign” people consisted of two directions of teaching them. Education process there was organized by Russian Imperia according to programmes of low stage village schools and low stage city schools organized in its internal regions. A practice organizing these educational Institutions was largely used in Kazakhstan schools. The findings of the investigation are presented in the form of a proposal for a strategy for future policy implementation. The analysis is based on the results of an extensive review of sources of literature: books, publications in professional journals specializing in history, education, sociology, philosophy and politics, articles in newspapers and magazines, and classic and contemporary fiction and editorials. The study should serve as a demonstration of the historical proof of the phenomenon, described in this article. Its end product being a contribution to the of field of the teaching policy. This article examines how the wise management of Zhanghir khan in Bukey Horde deals with the problems of education in State level. Zhanghir khan aimed to take up this problem in Bukey Horde through diplomatic relationships with tsarist Russia. Therefore, schools and madrasahs in new tendency on the basis of Islam culture in Kazakh land firstly were introduced in Bukey Horde. In this state policy of Zhanghir khan the system of religious education on the content of knowledge of new tendencies were taught to young generation and there is some information how linked Kazakh cultural heritage and ethno pedagogical values in Islam culture leaked to educational process. Also, humanity and religious education in pedagogical ideas and thoughts of outstanding philosophers are analyzed. The usage of these ethno pedagogical values to rear young generation in religious and patriotic process in modern educational branch is widely talked.*

**Keywords:** education, Kazakh children’s study, Russian-Kazakh schools, educational reform, academic-educative process Kazakhstan, Bukey Horde.

At the beginning of XIX century children of Kazakh referee studied in Russian educational institutions. One of these educational institutions is the Asian school situated in Omsk. Graduates of this educational institution worked in boundary military provinces and in

Kazakh governments of Siberia area. In addition to this, Russia sent graduates of this school to military educational institutions in Kazan, Petersburg, etc. Curriculums of Asian school had many variants which gave opportunity to connect theoretical knowledge with practice. There to teach Tatar, Kazakh and other languages was connected with specialties. In addition, in Omsk Asian school laws of god (Christian), Russian, Geography and the history of country, the history of world, initial basics of mathematics were taught.<sup>1</sup> Great possibility was given to Kazakh young graduates of this school to study in their own language in order to work Russian empire. Future Kazakh referee were taught on the basis of Russian culture, Russian education-upbringing and were made to work in Russian empire. Also we can see in this curriculum the attempts of implementing Kazakh children to Christian religion. Kazakh children's study in Muslim schools was one of reasons of unsuccessful policy of Christian religion. If this kind of national spirit, humanity weren't formed in Kazakh children's identity then he/she might accept Russian culture, education-upbringing of Russian spirit immediately. Colonization administration tried to implement russification for Kazakh children, made them to be christened, they did this action openly, this fact was the reason of parent's discontent and they refused to allow their children to study in boarding school.<sup>2</sup> One must take into account that parents couldn't do anything if their children accept consciously russification, Russian knowledge and Christian religion.

At the beginning of XVIII century there were no state institutions which took into consideration education and science sphere on internal and external policy. In 1782 the administration of Ekaterina II united all educational institutions to one organ. For this regard commission worked on making and implementing civil and military education system. The duty of this commission was to make new education system. The attempts from State in XVIII century of making higher education system were not successful. Because though local heads didn't give attention to the development of education and science, there was lack of manuals and teachers.<sup>3</sup> First of all, Siberia and Orenburg territory children of „foreign” people (Kazakh, bashkirs, tatars, Cossacks) studied in educational institutions, they studied in board.

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<sup>1</sup> A. B. Toskuzhina, *Development of city Omsk as the center of political agricultural and cultural relations on steppes: dissertation... candidate of historical sciences*, Almaty, 1997, p. 49.

<sup>2</sup> G. E. Pavlova, *Organization of science in Russia*, Moscow, Science, 1990, pp. 17-19.

<sup>3</sup> V. Vladimirov, *Historical note of first Kazan gymnasium*, Kazan University Press, 1867, p. 11.

In 1758 the first Kazan gymnasium was founded.<sup>4</sup> It was aimed to teach children of nations in boundary regions in that gymnasium. They thought that these children were those who would carry out the policy of Russian empire in future. These children were given possibility to get knowledge, they were given many privileges. The policy began to perform to unite nations to one organization, to form cooperation and friendly relationship among these nations. All cultural relations of peoples were planned to be carried out through educational institutions. Main stable policy of Ekaterina II was to keep the unity of all peoples in Russian Empire, to provide cooperation, stability, international friendship among nations.

One can find in archives documentary data of XVIII century about an action to form a school for not Russian people, to teach in mother tongue, to prepare books and manuals in mother tongue for educational institutions. There was special department about the methods of extending education and knowledge for „foreign” people which lived in Russia.<sup>5</sup>

The main duty of all national schools was to educate all not Russian people in Russian language. Later conditions used for not Russian people were kept in school legal acts.<sup>6</sup> Ekaterina II considered to develop political economical-social and culture as an example of Russia on colonized Kazakh lands. In corresponding to this, when Russian Empire performed reform on educational sphere they also considered to make education system directed to „foreign” people. But education policy for „foreign” people was carried out superficially. Kazakh children were not provided with education in mother tongue in any time and full educational base.

Teaching was performed in mother tongue on Kazakh lands since the period of formation of Russian-Kazakh schools, mother tongue was taught as an educational subject. Kazakh language was taught on the basis of Russian alphabet. Textbooks in mother tongue were used in Kazakh schools, textbooks were written for educational institutions. In these Russian-Kazakh schools, methods of reading sounds quickly, writing methods were used and taught. There was peculiarity in mother tongue teaching at Russian foreign schools. There was no illustration in the content of alphabet, on the process of lesson different colored

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<sup>4</sup> *History sketches of USSR: XVIII century*, Moscow, 1962, pp. 256-257.

<sup>5</sup> Kazakhstan Republic's central state archive, pp. 103-105.

<sup>6</sup> I. F. BlarMBERG, *Military-statistic review of Kyrgyz-Kaisak land in internal Bokei and Zauralsk Orda*, Orenburg, 1848, p. 25.

manuals were used very rarely. Russian language was taught with the method of learning by heart. In common, although knowledge theory was carried out under the direction of scientists teachers, this didn't influence enough the action of Russian-Kazakh schools. To tell the truth, there were no types of „clear” translation methods in Russian-Kazakh schools. In Kazakh, Tatar, Bashkir, etc. schools teachers used teaching methods on the process of teaching Russian language, but one can call them only illustrative translations.<sup>7</sup> Reign of Russia firstly used methods of teaching Russian language in order to perform fast colonization policy for „foreign” people.

Russia taught Kazakh children Russian language, with Russian culture, gave education and upbringing in Russian spirit, from time to time distributed russification policy on the sphere of education.

This period Kazakh lands hadn't been colonized yet by Russian empire during historical processes. That's why Ekaterina II worked hard on enlarging the territory of Russian Empire, to colonize soon „foreign” people.

Ekaterina II made educational reforms in Russian Empire. She formed education and science system as a new European example. In the second part of XVIII century Ekaterina II implemented „education” and science system as a new „European example” in Russian Empire, made first steps to new progressive way. One of them is the formation of commission „About school buildings” in 1782. Its scientific consultant (adviser) was from, Austria Serbian famous teacher and with progressive opinion Fedor Ivanovich Yankovich. Under the direction of this scientist and some university professors united, the education system formed in Russian educational institutions. In addition, it was taken into consideration to prepare teacher shots and manuals, textbooks of methodic. After that, people's institutions and schools for four forms were opened in cities and provinces in correspondence with the charter „Russian Empire's people's education in 1786”.<sup>8</sup> Since this period Russian Empire transferred to new progressive education and science system. „European new education system” straightly influenced the formation of reform on education and science sphere during the reign of Ekaterina II. Ekaterina II with educational reform under the direction of European scientists made progressive system of „New European education and science” in Russian Empire and distributed it to local

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<sup>7</sup> S. Aktaev, „Fatima totash”, in *Truth*, no. 10 (72), 1998.

<sup>8</sup> S. M. Mashimbayev, *Kazakh-Russian relations in the first part of XIX century: dissertation... candidate of historical sciences*, Almaty, 1985, p. 113.

regions, provinces, cities. Also education system was formed in correspondence with „New European education system” among „foreign” people. „New European education system” firstly was performed in Russian provinces.

### **Materials and methods**

Then with influence of Imperial Russia first base of education system was founded, first steps were done in order to implement it to Kazakh land. Ekaterina II put following functions in formation and implementing educational reform among foreign people: to choose educational colonization of Russian Empire in comparison with other imperial colonization directed to other nations; Ekaterina II at the second part of XVIII century did ways of colonization through education, and won people’s attention through spiritual wealth; to prepare Kazakh youth who will carry out colonization policy of Russian Empire; colonized people get knowledge on the basis of Russia’s education system, Russia performed methods of teaching special Russian language for „foreign” people, Kazakh-Russian schools.

Then Russia tried to develop prerequisites of implementing to Kazakh lands through educational reform, and also it had actions that it didn’t have time to do so. Its main reason is the lack of specialists who were taught in Russian Empire and develop Kazakh people’s political economical and cultural, military spheres. On all lands of Russian Empire, in provinces, especially on boundary provinces of won Kazakh lands, it was necessary to teach Russian in Kazakh-Russian schools on the level of Government. That’s why Russia needed schools for Kazakh children, to teach Kazakh children in educational institutions. The main idea of Ekaterina II was to give possibility to Kazakh children to study in their mother tongue in order to attract them to study at these educational institutions, also doing its functions to accomplish own necessity. Russia helped to become specialists attracting Kazakh children’s attention to these necessities. As the result, Russia knew that these prepared shots would work on the field of colonization policy in Russia. Because Russia understood that prepared shots which were educated by Russian spirit would work on political, economic and social sphere and culture, that is to say, they would do this work according to police of Russian Empire. In addition, Russia needed to accomplish colonization policy among Kazakh youth, also it was necessary to inspire children in education system. It was easy for Russia to perform colonization policy with the

help of Russian Empire. That's why it was necessary for Russia to teach Kazakh children. The reason of forming education policy directed to foreign people is that is problem of necessities of Russian Empire. It is a historical truth.

It is right that in XVIII century Ekaterina II as the result of educational reform Russian Empire accomplished „New European system” in provinces on Kazakh lands in schools and this gave own results. Ekaterina II as the result of educational reform decided actual problems of knowledge sphere. First time education policy was done directed to Kazakh people. Reforms in knowledge sphere of Ekaterina II influenced the muslim knowledge in Bokei Orda. Because, ideas of Ekaterina II in forming Muslim schools and mosques directed to foreign people in Russian Empire influenced the formation of schools with new tendency on Muslim knowledge sphere during the reign of Zhangir khan. This period in order to emphasize educational base Ekaterina II made projects and charter. In addition, in Russian Empire under the direction of Ekaterina II new European educational system was implemented, and educational action for Kazakh children was organized in Russia provinces, Orenburg, Omsk and other cities.

In Bukey Horde Zhanghir khan on the basis of Islam culture through Muslim schools of „New tendency” realized and developed education, rearing, ethno-pedagogical values and human dignities. It was S. Zimanov, who had researched these problems and written the scientific work.<sup>9</sup> Let us stop and analyze scientifically on each world's researcher, who examined the place of Islam and Holy Quran and their development on general human dignities and each sphere: D. N. Boguslavsky and A. N. Weirauhom together translated Holy Quran to show the need of the path of Allah to people and proved that Holy Book is sacred to whole mankind.<sup>10</sup> Through translating Holy Quran into Arabian, Russian, English languages they widely spoke of good human qualities given to people.<sup>11</sup> The content of Quran was advocated in English language worldwide as the spiritual value to mankind.<sup>12</sup> Nowadays the cultural heritage and religious education in Islam in the academic-educative process are the one of main problems to cultivate in growing generation. As the Creator of all the people in the world is Allah

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<sup>9</sup> S. Z. Zimanov, *Russia and Bukey Horde*, Almaty, Science, 1982.

<sup>10</sup> *Quran translated by D. N. Boguslavsky*, St. Petersburg, Eastern Literature, 1995, p. 28.

<sup>11</sup> *Usman's Quran*, St. Petersburg, Petersburg Oriental Studies, 2004, p. 38.

<sup>12</sup> E. A. Rezvan, *Oriental Manuscripts of Karl Fabergé*, available at: [www.kunstkamera.ru](http://www.kunstkamera.ru), accessed in 20.06.16.

Almighty, Islam is being explained to the globe as the entity of mankind, eternal scriptures of link between Lord and living beings, persuasive strength to change individual's opinions, to direct to straight path and the key to happiness.<sup>13</sup> As Quran being the main content of Islam, through translating it we give general humane values.<sup>14</sup>

The editor of „Islam” („Der Islam”) magazine, German specialist in Islamic studies Karl Heinrich Bakker propagandized Islam in his work as the source to the system of moral and knowledge, showed as people's spiritual heritage through different editions.<sup>15</sup> Researches of Karl Heinrich Bakker about origin and spread of religion of Islam and its development levels among folks can be seen in his articles published in „Islam” magazine. In his research he realized basic ideas of introducing general humane values of Islam culture into educative process.<sup>16</sup>

Well-known researcher American orientalist F. Rosenthal analyzed the impact of Islam to humane spiritual values in world history and proved with historical facts in his English-language monograph.<sup>17</sup> This work about Islam, its history and cultural and spiritual importance of mankind spread world's people and influenced to formation of humane qualities.<sup>18</sup>

Above mentioned foreign researchers and scientists observed Islam, its history and culture, and religious-moral education and proved the enormous importance of development and formation as general humane values in world's people. Such ideas and thoughts that Zhanghir khan in his Bukey Horde realized through „Muslim schools and madrasahs in new tendency” to form between Kazakh nation are scientific analyses on research materials that can be found on the site of fund of electronic resources: [www.ksu.kz](http://www.ksu.kz).<sup>19</sup> In Bukey Horde Zhanghir khan realized the religious ideas of Khodja Akhmet Yassawi and his religious and moral education by implementing to the academic process of Muslim schools

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<sup>13</sup> E. A. Rezvan, *The Qur'an and Its World*, available at: [www.kunstkamera.ru](http://www.kunstkamera.ru), accessed in 30.06.2016.

<sup>14</sup> E. A. Rezvan, M. E. Rezvan, *The Qur'an and Muslim Manuscript Tradition. Selected articles*, available at: *Ibidem*, accessed in 15.06.2016.

<sup>15</sup> M. A. Batunsky, *From Western European Islamic studies of the period of imperialism*, St. Petersburg, Petersburg Oriental Studies, 1961.

<sup>16</sup> K. H. Becker, *Thoughts on university reform*, Leipzig, 1919.

<sup>17</sup> Idem, *On the nature of the German university*, Leipzig, Quelle&Meyer, 1925, p. 25.

<sup>18</sup> Idem, *The Pedagogical Academy in the construction of our national education system*, Leipzig, 1926, p. 78.

<sup>19</sup> F. Rosenthal, *Triumph of knowledge. Concept of knowledge in medieval Islam*, Moscow, Science, 1978.

and madrasahs of new tendency. Thus, as the result Kazakh children had received knowledge and religious education on the basis of Islam culture.

Khodja Ahmat Yssawi once said, „Allah” created a human, nature and religion, morality, culture and other conscious things, there is a close everlasting bond and connection, spiritual unity between them. But only a religion, Islam helps to apprehend this interrelation, to reveal the nature and beauty of the human and world surrounding. Religion is the source of the most significant moral traits such as truthfulness and honesty. He put enormous emphasis on truthfulness: „*Truthfulness leads to the virtue and the virtue leads to the Paradise. A man exhibits his truthfulness until he is recorded with Allah as a truthful. The falsehood leads to the evils and the evils lead to the Hellfire. A man keeps on lying until he is recorded with Allah to be a liar*”.<sup>20</sup> Yassawi made considerable efforts to spread Islam throughout Central Asia and had numerous students in the region. He strongly believed that Islam religion advocates humanistic upbringing. Thus Muslim schools and madrassas served not only for spreading Islamic religion but also dealt a lot with upbringing issues of younger generation. From history of Kazakh community we know that Zhangir Khan formed the national humanistic education on the basis of Islamic religion. Yassawi, in his memorials wrote, that Zhangir khan advocated Kazakh people to the pursuit of the national education through Islamic religion to mould Muslim character traits. „*Honesty is the best poli*” is a famous proverb but its true spirit is found only in the moral character and the teachings of the Messengers and particularly in that what the last Prophet, Muhammad, be peace and blessings of Allah upon him had inculcated in the hearts and minds of his followers. He advised to keep stuck to the truthfulness and honesty even if you feel yourself in jeopardy. The Kazakhs were expected to know what qualities and traits are inherited to humane. Such as: morality, courtesy, sensitivity, humanity, respect, humility, the national spirit of personality, wisdom, feeling, cognition and etc.<sup>21</sup> The khan implemented the national enlightenment policy in the Horde at schools and madrassas affiliated to a mosque for the study of Islamic religion and moral education.

Zhangir khan strongly believed that the pupils should acquire Kazakh national traditions and customs, culture and beliefs and organized different kind of learning events. There are some of them:

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<sup>20</sup> H. Stierlin, *World Architecture. Islam. From Baghdad to Cordoba*, Cologne, Taschen, 2009, p. 118.

<sup>21</sup> E. S. Ayagan, *Reformative and educative activity of Zhanghir khan in Bukey Horde*, Karaganda, Sanat Publishing, 2007.



horse races and other national games. Folk pedagogy is also largely centered on the study of national traditions and customs of younger generation through whole life. National education system considers learning Kazakh national poems and proverbs, to acquire such traits as courage, national pride, bravery, patriotism, and etc. According to Kazakh custom and traditions, Kazakhs make their children from the yearly childhood to understand the importance of the labor through show-how. Games and holidays had and have great social significance. Traditional people entertainments in this or that degree embrace different spheres of household, everyday and spiritual life of the Kazakh people. Traditional games having appeared in ancient times in nomad surroundings reflect peculiarities of the Kazakhs' outlook and material culture and besides carry out important educational, aesthetic and ritual functions. One of the most popular of them certainly can be considered baiga. At the age of five a child is expected to learn how to ride a horse, at the 7-8 ages to compete in the baiga, at the age of 15 to be a mastered horse rider. The baiga teaches children to be brave, smart, and strong and evoke a national consciousness and foster a character.<sup>22</sup> The Kazakh community raises their children to respect and love national culture, customs and tradition through Islamic education and Folk pedagogy. These traditions include being respectful to old people; being patriotic to the motherland; being honest; and learning to love mankind. No one could argue that national and Islamic education plays an important role in preserving traditional peculiarities.

Similarly to other surrounding nations, Kazakhs also had their own folk religion, customs, songs, taboos and other expressions of heritage. Even when Russian beliefs, ideas and attitudes arrived in this part of the world, old traditions never vanished. Kazakh national culture fostered younger generation to labor; cultivated the personality love of national traditions and customs. From ancient time the Kazakhs fostered their children since yearly childhood with foundation of folk traditions, popular beliefs, and prohibitions. Zhangir khan aimed at raising genuine patriots in the first place, knowing their nation's history, traditions and proud of being Kazakhs. In this context fostering patriotism is an uppermost focus. Genuine patriots work toward a better tomorrow for Kazakh's children and all generations to follow. Genuine patriots work toward establishing peace on earth and good will toward all of our planet's inhabitants. This way with foundation of national culture and national education fostered patriotic upbringing in children since yearly

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<sup>22</sup> *The religious education in heritage of K. A. Yassavi*, Almaty, Primary school, 2005, 34 p.

ages. In is essential to point out that the Bokei Horde national upbringing system worked based on national culture and traditions, illustrative materials, games and contests, and other activities. For generations the Kazakhs always cared much about raising brave children. There was a great tradition to hold horse races three times in a year. The competitors were awarded recognition gifts.<sup>23</sup> The Hordes contested in singing folk songs, zhys and terme playing in the national instruments. Besides, mullahs were very educated and made their own contributions in widely spreading Kazakh traditions and wide range of knowledge amid younger generations. Based on National ideology Kazakh national educational system was found in the Bokei Horde. Ancient folk traditions and customs had been preserved and schools which were set up at mosques rose in children love to motherland, respect to elder generations, national honor and spirit. In result Russian church policy advocated by Tsar Nicolai I opposed to the governmental policy of Zhangir khan. If the Russian Tsar had succeeded in implementing his strategic ideas, the majority of Kazakh community would have been Russified.<sup>24</sup> Thanks to the policy of Zhangir Kazakh nation achieved in implementing national education, spreading Islamic study and culture, preserving national peculiarities and spirit despite the control of Russian Empire. The Zhangir-khan government drastically changed the life and the history of the nation being a skilled diplomat, and politician, having a pervasive mind, and expert in pedagogy. He made great reformations in Muslim education system by establishing new schools affiliated to mosques. In the role of Zhangir khan for the first time Muslim education system was formed and national culture and Islamic study became popular in the community. In the first half of XIX century Zhangir khan established the Muslim schools and laid its foundation.

Babazhanov S. K. pointing out the importance of class school that Zhangir opened, he *закладен* appreciates the level of education and upbringing, he assumes that the education process is on the high level. With the help of this school's influence the majority of authoritative people could open their private schools. It was Zhangir khan who influenced the foundation of these schools. Zhangir gathered all ancestors and authoritative people that are in Bokei Orda, and made them open schools in their own villages. As the result of this home

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<sup>23</sup> B. T. Zhanaev, V. I. Inochkin, S. Kh. Sagnaev, *History of Bukey Khanate in 1801-1852*, Almaty, Dana-press, 2002, pp. 8-9.

<sup>24</sup> *Bukey Horde is 200 years*, Almaty, Olke, 2001, p. 9.

private schools were opened, and they gave national education and upbringing to young generation. While constant special school buildings were being built from time to time, there were home schools that taught people at home. This action of Zhangir khan, according to his point of view, was the way overcoming the problem to open schools in a short period of time. According to this policy of Zhangir khan we can see the definite direction that he tried to accomplish. That's true, eagerness was noticed enough on the sphere of education system. Zhangir khan's upbringing was the start of education who mastered east and west, Russian culture. The fact that Bokei Orda was under the influence of Russian Federation and interrelation with Russians and other nations influenced the way how the education system and culture prospered and developed, there were such phenomena as waking up, upheaval, changes in West Europe. Education buildings were built and people turned to literacy. And in such situations Bokei Orda wasn't an exception. Moreover, the Russian imperial government is Kazakhs trained specialists, began to consider how to strengthen their policy. Moreover, the Russian imperial government trained Kazakh specialists who were taught in Russian and began to consider how to strengthen their policy.

Zhangir Khan adhered two goals in leading literacy. He supported Russian acquisition of knowledge only to the children of the rich and wealthy sultans. Because he considered they will be the servant of the Government of Russia. And it was provided the introduction of Islam to the common people, giving primary education for their children. For this reason primary schools worked near the mosques. Mullahs conducted study there. With the help of this policy Zhangir Khan spread Islam among ordinary people. Islam includes measures to maintain a strong majority of people.<sup>25</sup> Education system was of two directions in order to teach Kyrgyz (Kazakh) in Bokei Orda: a) Institute b) school in new direction called Muslim and madrasah.<sup>26</sup> Institute in that time was the secondary education school, and Muslim schools and madrasah in new type that was built near the mosque gave total primary education. That one who wants to continue education further could do it in „Zhangir Institute” after Muslim schools in new type. The peculiarity of Zhangir school is that not only children of rich people but children of ordinary people also studied there. There were 23 (twenty three) children who studied there, all of them are Kazakh children of ordinary people. It does

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<sup>25</sup> A. Omirzakov, *What did we win from joining Russia*, Almaty, Sanat, 1999, p. 86.

<sup>26</sup> S. Babazhanov, *Ethnographic articles*, Almaty, 1993, p. 20.

not correspond to a historic objective reality that only children of the rich and sultans were taught in those education buildings. Zhangir did all opportunities in order to provide poor people and the children of ordinary Kazakhs with education, with the right to get an education and to study at any place they want, also these children had an opportunity to study free of charge. Although Garms I. Yia showed as primary Kazakh-Russian school, but „Zhangir Institute” totally gave secondary education corresponded to that time. In addition, there had been a boarding house for Kazakh children who came to study to Orda.<sup>27</sup> During the recording the list of children, there has always been the conflicts of one-sided opinion. If the Khan’s descendants based on the knowledge whether it was suitable to the poorest Kazakhs? Probably the apprenticeship is not given to everyone, but only to intelligents. But Khan insisted that the school is common for all gifted children and observed quality of teaching, the behavior and pointed out the direction.<sup>28</sup>

Zhangir Khan from Orda Bokey based on successful experiences in the field of education in the East and the West, relied on the new European system of education, established in Bokey Orda national education system. This school has been an aim to become a school for Russian educational institutions and administrative bodies, aimed at training professionals working in primary and secondary schools. The kingdom was not thinking about the Russian culture and education. Zhangir Khan knew the fact that Europe thrives pedagogical sciences, developing the education system and has good results, but it does not serve for the government.

But Muslim schools near the mosque were built in new trends and continued to exist together. Despite the fact that Zhangir Khan introduced a new educational reform, new Muslim schools continued to teach Kazakh children. Thus, it was primary education in Muslim schools, and new European educational model based on two classes of Zhangir school to complete secondary education. Realizing that it was impossible without Russia, they invited scientists, teachers, professional teachers from educational institutions of Russia. In order to improve the quality of education of classes Bokey Orda professional, experienced teachers were summoned to schools and improved education. Based on Islamic culture, national education system was introduced to Bokey Orda schools. Therefore we can not say that Zhangir Khan influenced by or

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<sup>27</sup> A. Omarov, *Educative activity in Kazakhstan and policy of colonization of Tsarist Russia*, Almaty, 1997, p. 18.

<sup>28</sup> F. RSHA. 1291 op.1, 5, l. 85-86 vol.

under the responsibility of Russia has developed a new class of system. Because Zhangir Khan understood the value of for the development of Kazakh society in the future. To educate every child in the Kazakh school, there were planned to open schools around Bokey Orda. Therefore, this initiative was of Zhangir Khan, not of the Government of the king.

Here, in the spiritual sense of the Kazakh society, this school has played a very important role. Many graduates continued their education in military schools.<sup>29</sup> Justification of the national school is to provide a base. For the Kazakh population this school spiritually shocked. Education improved. Rich library from Zhangir's home was sent to school library. When Zhangir died, Astrakhan governor major-general Ladyzhensky recorded books from Zhangir's home in this follow: 1) 212 different books in Eastern language; 2) 35 Russian-language books; 3) Four volumes of history Peter I; 4) Lexicon Encyclopedic fifteen volumes; 5) sixteen volumes of collection „Zanar”; 6) Empire of Russia of the two years 1829 and 1841 Atlas; Look at this advanced. It seems that he knew about progressive thoughts of author's. Honestly. Zhangir was the first person who understand that literacy education can not protect the interest of the population without turning page. Zhangir gave his library to school, because of new generation of Kazakhstan have opportunities for a good education and he trained his base into high-quality education.

Special attention should paid that Khan by himself was funded this school, but of course it was not easy to him in starting it with illiterate population. In first time many people did not want in studying their children even were against by Khan. Therefore first Khan decided to persuade well-known people and relatives to send their children to school. Later on interest of population in education is grew up that in this parts opened 7 „Zhangirs” schools. Kazakh students who graduated from this schollsKhab send them to Cities S. Petersburg, Orenburg, Astrakhan to study there. An individual person Muhammet Salyk Babazhanov who was a first pupil who opened the door to thus school, in S. Petersburg in 1861 wrote in his book „*about Kyrgyz*” that „*under influence of Khan I realized necessity of knowledge*”. He says that to give inspire to pupils and teachers Khan did not regret his money and power to explain necessity of education. In his school 60 people take lectures about Islam religion, In Russian writing and other science. This school near the palace calls „Zhangir school”. It says that 30 pupils are studying

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<sup>29</sup> Orenburg region archive f. 6, op.1, d. 1286, l.7.

at the expense of the Hord. Perhaps Zhangir hasn't been invited to Russian schools, conversely he said to achieve the level of Russian schools. So they asked to send their children to Zhangir school because it was example of Russian schools. This school's live up is objective reality, in the Kazakh history the model of European education history and modern Kazakh schools' history of the Republic of Kazakhstan started from Zhangir's school.

### Literature review

Let us stop and analyze scientifically on each world's researcher, who examined the place of Islam and Holy Quran and their development on general human dignities and each sphere: D. N. Boguslavsky and A. N. Weirauhom together translated Holy Quran to show the need of the path of Allah to people and proved that Holy Book is sacred to whole mankind.<sup>30</sup> Through translating Holy Quran into Arabian, Russian, English languages they widely spoke of good human qualities given to people.<sup>31</sup> The content of Quran was advocated in English language worldwide as the spiritual value to mankind.<sup>32</sup> Nowadays the cultural heritage and religious education in Islam in the academic-educative process are the one of main problems to cultivate in growing generation. As the Creator of all the people in the world is Allah Almighty, Islam is being explained to the globe as the entity of mankind, eternal scriptures of link between Lord and living beings, persuasive strength to change individual's opinions, to direct to straight path and the key to happiness.<sup>33</sup> As Quran being the main content of Islam, through translating it we give general humane values.<sup>34</sup>

The editor of „Islam” („Der Islam”) magazine, German specialist in Islamic studies Karl Heinrich Bakker propagandized Islam in his work as the source to the system of moral and knowledge, showed as people's spiritual heritage through different editions.<sup>35</sup> Researches of Karl Heinrich Bakker about origin and spread of religion of Islam and its development levels among folks can be seen in his articles published in

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<sup>30</sup> *Ibidem*.

<sup>31</sup> *Ibidem*, d. 2800, L 1-2.

<sup>32</sup> B. T. Zhanaev, V. A. Inochkin, S. Kh. Sagnaeva, *History Bukeyev 1801-1852*, Almaty, Dana Press, 2002, pp. 8-9.

<sup>33</sup> RK OMA 4.k, 391, 66 n.

<sup>34</sup> RK OMA 78, 94-22-24 pm.

<sup>35</sup> RK OMA 78, 153 paragraphs 10-12.

„Islam” magazine. In his research he realized basic ideas of introducing general humane values of Islam culture into educative process.<sup>36</sup>

Well-known researcher American orientalist F. Rosenthal analyzed the impact of Islam to humane spiritual values in world history and proved with historical facts in his English-language monograph.<sup>37</sup> This work about Islam, its history and cultural and spiritual importance of mankind spread world's people and influenced to formation of humane qualities.<sup>38</sup>

Such ideas and thoughts that Zhanghir khan in his Bukey Horde realized through „Muslim schools and madrasahs in new tendency” to form between Kazakh nation are scientific analyses on research materials that can be found on the site of fund of electronic resources: www.ksu.kz.<sup>39</sup> He put enormous emphasis on truthfulness: „*Truthfulness leads to the virtue and the virtue leads to the Paradise. A man exhibits his truthfulness until he is recorded with Allah as a truthful. The falsehood leads to the evils and the evils lead to the Hellfire. A man keeps on lying until he is recorded with Allah to be a liar*”.<sup>40</sup>

The Kazakhs were expected to know what qualities and traits are inherited to humane. Such as: morality, courtesy, sensitivity, humanity, respect, humility, the national spirit of personality, wisdom, feeling, cognition and etc.<sup>41</sup> The baiga teaches children to be brave, smart, and strong and evoke a national consciousness and foster a character.<sup>42</sup>

For generations the Kazakhs always cared much about raising brave children. There was a great tradition to hold horse races three times in a year. The competitors were awarded recognition gifts.<sup>43</sup> In result Russian church policy advocated by Tsar Nicolai I opposed to the governmental policy of Zhanghir khan. If the Russian Tsar had succeeded in implementing his strategic ideas, the majority of Kazakh community would have been Russified.<sup>44</sup>

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<sup>36</sup> S. Z. Zimanov, *Russia and Bokey Khanate*, Almaty, Nauka, 1982, pp. 121-127.

<sup>37</sup> Zh. O. Artykbaev, *History of Kazakhstan in 19th century*, Karaganda, Polygraphy, 1992, p. 105.

<sup>38</sup> S. Z. Zimanov, *The political system of Kazakhstan in the XVIII century*, Almaty, 1960, pp. 61-62.

<sup>39</sup> 12.91 RSHA, op.81, d.71, l.37.

<sup>40</sup> N. A. Halfin, *Russia and the central Asian Khanate*, Moscow, 1974, p. 10.

<sup>41</sup> V. Khanykov, *Essays on the internal state of the Kirghiz borders in 1841*, St. Petersburg, Records RPO, 1847, pp. 55-56.

<sup>42</sup> RK OMA. 75, 10 is 29-n.

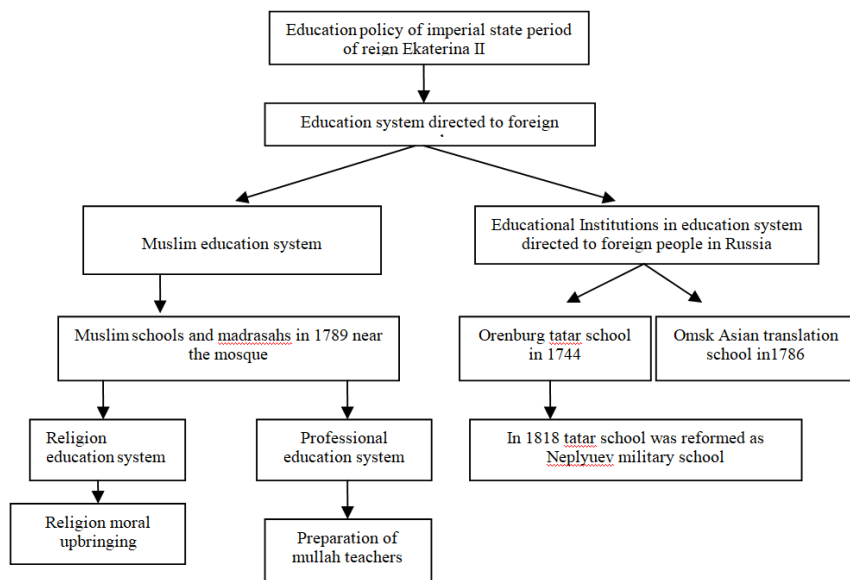
<sup>43</sup> A. I. Levshin, *Kirghiz kaysak hordes and steppes*, Almaty, 1996, p. 234.

<sup>44</sup> E. Ostrovsky, *Trip into the inner, Kirghiz Kaisak horde with veterinary purpose*, CVM, 1859, p. 76.

Jadids maintained that Muslims in the Russian Empire had entered a period of decay that could only be rectified by the acquisition of new kind of knowledge and modernist, European-modeled cultural reform. In 1884 in Crimea the first jaded school was opened.<sup>45</sup>

## Results and discussions

In these educational institutions Kazakh children were taught and educated. Textbooks, manuals, illustrative materials were published in city Kazan. That's why, Ekaterina form and develop first Zhangir khan's Kazakh-Russian schools in Bokei Orda according to the example of new European system.<sup>46</sup> That's why we may call educational reform's results Ekaterina II as prerequisites of development of national education system in Bokei Orda (Figure 1).



**Figure 1: Education system of Imperial Russia directed to „foreign” people**

<sup>45</sup> RSHA.F, 1290 op. 2, D.452, L. 5.

<sup>46</sup> S. Z. Zimanov, *Russia and Bukey Horde*, Almaty, Science, 1982, p. 140.



In conclusion, education system policy of Imperial Russia directed to „foreign” people consisted of two directions of teaching them.<sup>47</sup> The first direction is religion education. But this direction of education field was accomplished by own beginnings and finance of far regions in the east. Muslim representatives were interested in Muslim religion education than Imperial government.

Imperial Russia opened special schools for „foreign” people in the east. Education process there was organized by Russian Empire according to programmes of low stage village schools and low stage city schools organized in its internal regions. A practice organizing these educational Institutions was largely used in Kazakhstan schools.<sup>48</sup>

Ismail Gasprinski communicated his ideas mainly through the newspaper „Terciman” he founded in 1883, which existed till 1918. In his publications he called for unity and solidarity among the Turkic peoples and advocated their modernization through Europeanization. Ismail believed that the only way for modernization was through education. He widely criticized traditional education system in Muslim schools focusing much on religion and devised a new method of teaching children how to read effectively in their mother tongue and introduced curricular reforms. Jadids maintained that Muslims in the Russian Empire had entered a period of decay that could only be rectified by the acquisition of new kind of knowledge and modernist, European-modeled cultural reform. In 1884 in Crimea the first jaded school was opened.<sup>49</sup> There are no doubts that Jadid reforms appeared thanks to class based Muslim school established by Zhangir khan. European-modeled cultural reform realized in Muslim schools. Thus, Zhangir khan’s policy was an ideal sample as for the Bokei Orda as for Muslim education in the Russia.

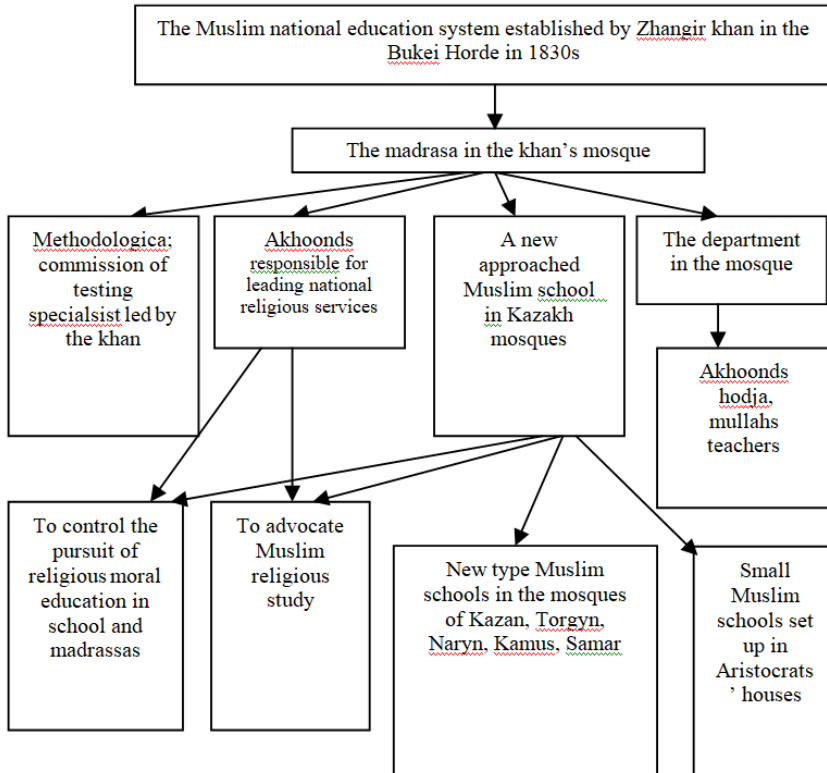
### **Table 1: Muslim schools and madrasahs in Reformed Bukei Horde by Zhangir Khan**

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<sup>47</sup> E. A. Rezvan, *The Koran and its interpretation: (Texts, translations, comments)*, St. Petersburg, Petersburg Oriental Studies, 2000.

<sup>48</sup> F. Rosenthal, *The triumph of knowledge. The concept of knowledge in medieval Islam*, Almaty, Science, 1978.

<sup>49</sup> Y. S. Ayagan, *Reformative and educative activity of Zhanghir khan in Bukey Horde*, Karaganda, Sanat Publishing, 2010.



Summing up the research results of the study following conclusions can be made:

1. The new European-style national historical significance of the first class school analyzed.
2. In pedagogics and history education Zhangir Khan twisted his spiritual values in Kazakh society politics was the right price excludes any consideration of historical processes.
3. For the first time in the territory of Kazakhstan Muslim rebuilding the education sector, a new organization formed to create the foundation for a national education. As a result, based on national culture and Islamic culture national education system Zhangir Khan historically evaluated and proven.
4. The Islamic culture is based on the national education system, this ideology implemented Zhangir Khan in Bokey Orda. Throughout the younger generation of national ideology at the state level to develop

and distribute to the people in Orda with the administration created a special body Ahuandyk.

5. Zhangir Khan when created in new format European national education system he formed new civilization. As a result in Kazakh school formed class system. Zhangir Khan's son known as a reformator, educator, philosopher, founder of the new knowledge, the priest and scholar of the Kazakh people.

6. The founder of science pedagogics J. A. Comenius harmonious school system used the first in Kazakhstan including Bokey Orda in 1838 or 1841 Zhangir Khan opened second class school and used this system.

### **Conclusion**

The following facts have been identified during our investigation:

1. Zhangir Khan established new type Muslim schools, Muslim education field experienced some reforms, otherwise, the Russian Empire neglected Muslim education as a unique system at all.

2. Exemplary graduates of Muslim schools and madrassas entered the higher institutions of Russia with the khans patronizing and recommendations.

3. New type Muslim schools and madrassas were built and established in the Bokei Horde by Zhangir Khan's rule.

4. New Muslim schools of Zhangir Khan led to the development of Jadid reforms in Crimea in the Russian Empire.

5. Under Zhangir Khan's authority religious Islamic education based on Islamic culture was studied in the schools affiliated to Mosques. According to Sh. Ualikhanov, Zhangir Khan totally stemmed Russian church policy in The Bokei Horde.

6. Ill liberated mullahs and specialists passed professional examinations in special community.

7. Modern national education is focused on the development its system with the foundation of Zhangir's national education principles with reference to European-modeled academic reforms.

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