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ISLAMIC EDUCATION IN THE CONTEXT OF THE SECULAR STATE POLICY

The article examines the issues of Islamic education in the context of a secular state policy, as well as issues related to religious education and the role of Islamic education in the formation of ideological values. As we have seen from the world practice, many countries have chosen the direction of secular development. But education secularism does not mean that religious education can not be tolerated. On the contrary, within the framework of the secular laws of the country, there is a unique opportunity for religious education. At present, religious education refers to the teaching of religious leaders in religious institutions. The article discusses the history of Islamic education's birth on the example of Kazakhstan and other countries and notes the role of Islamic education in the territory of Kazakhstan. The policy of the secular state of Kazakhstan does not hinder the functioning of religion, but on the contrary forms the traditional understanding of traditional Islam and gives a national character. In many civilized countries of the world, religious education institutions have long been systematically conducted. In the process of globalization, each state strives to preserve its national values and national identity.

Keywords: secular state, Islamic education, Islam, education system, religious analysis.

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Исламское образование в рамках политики светского государства

В статье рассматриваются проблемы исламского образования в рамках светского государства, а также вопросы связанные с религиозным образованием и тем какую роль играет исламское образование в формировании мировоззренческих ценностей. На примере мировой практики многие государства выбирают светское направление развития, но светскость системы образования не означает, что не допускается религиозное образование. Наоборот в светской системе вырабатываются возможности для религиозного и религиозно-педагогического образования. В настоящее время религиозное образование берет направленность на подготовку кадров религиозной деятельности. В статье рассматривается история зарождения исламского образования на примере Казахстана и других стран, а также отмечается роль исламского образования на территории Казахстана. При всем при этом, политика светского государства Казахстана не препятствует функционированию религии а, напротив, формирует традиционное понимание традиционного ислама и придает национальный характер. Во многих цивилизованных странах мира выработана своя система религиозного образования в учебных заведениях. В процессе глобализации каждая страна пытается и старается сохранить свои национальные ценности и национальную идентичность.

Ключевые слова: светское государство, исламское образование, система образования, религиозно-педагогический анализ.

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Зайырлы мемлекет саясаты аясындағы исламдық білім беру

Мақалада зайырлы мемлекет аясындағы Исламдық білім беру мәселелері, сондай-ақ, діни білім берумен байланысты сұрақтар және дүниетанымдық құндылықтарды қалыптастыруда

исламдық білім беру қандай рөл атқаратындығы жөніндегі тақырыптар қарастырылады. Әлемдік тәжірибе мысалында көптеген мемлекеттер дамудың зайырлы бағытын таңдайды, бірақ білім беру жүйесінің зайырлылығы діни білім беруге жол берілмейтінін білдірмейді. Керісінше, зайырлы жүйеде діни және дінтанулық білім алу үшін мүмкіндіктер жасалады. Қазіргі уақытта діни білім беру діни қызмет кадрларын даярлауға бағытталған. Мақалада Қазақстан мен өзге де елдердің мысалында исламдық білім берудің пайда болу тарихы қарастырылады, сондай-ақ, Қазақстан аумағында исламдық білім берудің рөлі атап өтіледі. Сонымен қатар, Қазақстандағы зайырлы мемлекет саясаты діннің жұмыс істеуіне кедергі келтірмейді, керісінше, дәстүрлі исламның түсінігін қалыптастырады және ұлттық сипат береді. Әлемнің көптеген өркениетті елдерінің оқу орындарында діни білім берудің өзіндік жүйесі қалыптасқан. Жаһандану үдерісінде әрбір ел өзінің ұлттық құндылықтары мен ұлттық болмысын сақтауға талпынады және тырысады.

Түйін сөздер: зайырлы мемлекет, исламдық білім беру, ислам, білім жүйесі, дінтанулық талдау.

Introduction

First, the concept of a secular state can be explained, and it is important to answer terminological questions about what a theocratic state is. According to Uzbek professor A. Khasanov, there is only one theocratic state in the world (the Vatican does not considered), which says that the Prophet Muhammad (peace and blessings be upon him) created the religion of Islam through the spread of Islam and united the Muslims under one religion. From the time of the first four caliphs, religion and state were separated, and a secular caliphate began to form. And he says that during the Omeyyad dynasty a secular state was created. Thus, in history there was only one theocratic religion based on Islam, which was directly connected with the life of the Messenger of Allah (Khasanov A., 2003). However, all attempts were made to build a religious state based on Islam. Therefore, in some states, the state religion is officially recognized by the Islamic religion, and the Constitution is adopted on the basis of Sharia.

As we have seen from world practice, many countries have chosen the direction of secular development. For example, the Republic of Turkey. Although most people are Muslims, they declared themselves secular. We can also take the example of most of the CIS countries (Kazakhstan, Kyrgyzstan, Uzbekistan, etc.). In Egypt and Tunisia, the state religion is Islam, but they are also secular states. Only the Islamic Republic of Iran and Saudi Arabia are theocratic states. Their laws are based on the Qur'an and Sharia. In recent years, there has been a tendency to isolate a secular state in the Republic of Malaysia. Today, secularism is characteristic of many democratic and legal states including the Republic of Kazakhstan. According to Article 1 of the Constitution: "The Republic of Kazakhstan declares itself a democratic, secular, legal and social state..." (Access to the site: 25.04.2018, adilet.zan.kz), religion

in the Republic of Kazakhstan is separated from the state, the person and his life, rights and freedoms are fundamental. In this regard, the secular state of the country shows that the constitutional and legal character of the state is separated from the state power (Almukhamedov A.R., Nysanaliev Zh., Duanyayeva Sh.E., 2016: 39). However, religion is never separated from society, it is an integral part of it. But religion, as the spiritual basis of social life, has two sides. On the one hand, it becomes an integral force creating the basis for establishing the spiritual, moral and ideological values of society; on the other hand, it can cause disagreements from the point of view of religious understanding. This phenomenon is especially relevant for countries with a multi-faith population.

Nurlan Yermekbayev, who worked as a Minister for Religious Affairs and Civil Society of the Republic of Kazakhstan, gave the following definition of secular society and the separation of religion and state: "Secularization is a transition from the theocratic principles of government, or a transition from a system in which religion plays a significant role, to a more secular or even atheistic model of government" (Access to the site: 26.04.2018, <http://www.niac.gov.kz/ru/niackz/item/1438>). Hence, secularization is the rejection of the state to the theocratic principles of government and its transition to a secular or atheistic model.

There are many examples of such trends in history. For example, in Western Europe, this process was in XVI-XVII centuries, in the countries of the Russian Empire after the revolution in 1917. When Kemal Atatürk came to power in Turkey, he downgraded the role and significance of Islam in the political life of the country, which is a prerequisite for the establishment of a secular state. N. Yermekbayev believes that in our country, it is more than just talking about secularism. Because Kazakhstan was never a theocratic state. Achievements of Kazakhstan in

various fields were in secular society. That is why our country is a secular, in past and even today.

Relevance of the article. Education secularism does not mean that religious education cannot be tolerated. Again in the secular system, religious knowledge and education are not forbidden either. On the contrary, within the framework of the secular laws of the country, there is a unique opportunity for religious education. Religion forms world outlook in the minds of society, which in turn affects not only the spiritual life, but also the other aspects of public life. For example, M. Weber discloses the economic order in the German society on Protestant religion (Вебер М., 2002). The religious sphere has a great influence on politics. Although European tradition has been separated from religion and state since the New Age, it still plays an important role in the lives of European communities. In this context, the problem of religious education is very relevant. Because it is the basis for the rebuilding of the foundation of spiritual foundations of public life. Today, the influence of religion in the education system of countries around the world is growing, and this is a widespread trend. The most important thing is that the state should determine the direction in which the profession of the religious education system is to be trained: the person who is a theoretician of a professional science or a practitioner?

In order to answer this questions, the Islamic education system will be rebuilt in the years of independence of the Republic of Kazakhstan. As a proof of this, it is enough to pay attention to the number of mosques as the primary source of religious education. For example, in 1989 there were 59 mosques registered in the Republic, and in 1993 their number increased fourfold and reached 269 (Иванов В.А., Трофимов Я.Ф., 1999).

A significant amount of research is devoted to the subject of religious and spiritual education. This topic was considered by such foreign classics and contemporaries as: Al-Ghazali, Iqbal M., Wüstenfeld F., Gesink I.F., Shamshadin K. From Kazakh scientists should be noticed Baitenova N.Zh., Sater-shinov B., Derbisali A., Abdrasilkyzy A., Beisenov B.K., Mustafina R.M., Razdykova G.M. etc.

Despite the fact that this aspect is being studied by many scientists, it still requires constant study. This is due to the fact that the relationship between religion and the state, secular education and religious education are actualized, becoming problems of both socio-humanitarian and socio-cultural discourses. Moreover, as a social phenomenon, this problem is transformed along with society, modified and adapted to modern living conditions.

The purpose of the article is to study the problem of Islamic education in a secular state.

Objectives of the study:

- determine and analyze the place of religious education in interaction with secular education;
- to compare the methods of teaching religious dogma with the methodology of a secular state on the example of world experience and Kazakhstan.

Object of study: religious education in the framework of secular policy.

Subject of research: the interaction of religious and secular education.

The methodological basis of this study is a comparative approach, a method of forecasting and analysis.

Main part

With the collapse of the USSR, the communist ideology also collapsed. It was believed that an empty ideological space of the state could be replaced by a religious factor, and the state supported it. The head of state Nursultan Nazarbayev in his book titled “The Troubles of Independence” describes this period as “moral glorification” (Nazarbayev N., 2003). As a freelance political entity, our country has established diplomatic contacts with Muslim countries (Egypt, Pakistan, Libya, etc.). As a result, using the weak social and political situation in Kazakhstan, representatives of various religions freely entered the country and conducted their missionary activities. The society did not have a traditional Muslim educational center, which was liberated from totalitarian atheistic slavery. In this regard, the neighboring countries provided Kazakhstan youth free educational grants, financed education, taught Islam in various ways and turned them into their political tools. Many young people received education in Saudi Arabia, Pakistan according to Khanbali mazhab, and was close to religious fanaticism. And because of the traditional Hanafi mazhab in Kazakhstan differences arose. In the southern region, the influence of the Sufi direction was strong, and religious illiterate people went to the mausoleum of Khoja Ahmet Yassawi in Turkestan to make a pilgrimage (Mustafayeva A.A., 2016).

In this connection, it was needed to question the role of the law in the right way, the right principle and this whole point should be represented by the law. The law of the country is a strategic dimension, demanding the adoption of long-term resolutions. One of the first laws, adopted by the Republic of Kazakhstan in the field of Religion and Religious

Education in the sovereign state, is based on the law “On Freedom of Religion and Religious Associations” (1992). On some objective reasons this project was one of the best that has ever been developed. Predestors of negative tendencies have used some of the disadvantages of this law and have intimidated the religious affiliation in the country, the world of interethnic peace and stability in the country.

According to the data of researcher Beysenov B.K. more than 3,400 religious associations belonging to 18 confessions worked in Kazakhstan. Among them: more than 2,300 Muslim communities, 261 Orthodox, 79 Catholic, 13 Baptist Lutherans, 11 Methodist churches, 42 Seventh-day Adventists, 100 Christian Baptists, 189 ambassadors, 4 Judaism, 2 Buddhism, 2 Mormon, 1 Mennonites, 8 new apostles, 8 Krishnoids, 55 Presbyterians, 6 Bahá'ís and 59 Jesuit brothers (Beysenov B.K., 2014).

In order to prevent these unpleasant events that are not traditional, but common in the Kazakh religion and ethics, the Agency for Religious Affairs was created and adopted by the Law “On religious activities and religious associations”, aimed at increasing the vulnerability of the above-mentioned law. It states that our state recognizes the historical role of Hanafi Islam and Orthodox Christianity in the development and spiritual life of people and respects other religions that are compatible with the religious heritage of the people of Kazakhstan (Satershinov B., 2013: 184).

Article 13 of the Law states: “The Republican Religious Associations and Regional Religious Communities have the right to create religious education institutions in the form of professional training programs for religious leaders in accordance with their charters”. Obviously, madrassas, which are at the stage of the Religious literacy, refer to the vocational training of the teaching profession. The Department of Religious Education of Kazakhstan and its Department of Education obtains and publishes the general educational literature, including Charter, standards and plans, and directs it to the Ministry of Justice of the Republic of Kazakhstan. Afterwards, the competent authority of the Ministry of Education and Science of the Republic of Kazakhstan is credited with confirming and licensing its curriculum and charter plan (Madaliev Zh.K., 2013).

Religious schools are a center of spiritual education. Their development is the transfer of the spiritual education of the nation to a qualitative basis. In our country, there are all levels of education – from religious education courses to the centers

of preparation for the Koran, religious secondary education madrassas, and Islamic higher education institution “Nur-Mubarak” to the Egyptian Islamic University of Islamic Culture. In all schools, the subject of “Religious Studies” is included in the curriculum as a compulsory subject. In higher education, there are basics of religious studies, and even special departments have been opened.

The Islamic Education Concept in Kazakhstan recognizes not only religious workers, but also all academic, religious and scholarly educators, including scholars, researchers and religion, as social and cultural phenomena, as well as professionals in the field of government, culture and science, cultural heritage services as well. The more specific concepts, curricula, the curriculum, educational and methodological tools for improving the Muslim education system, the more chances we have to achieve effective development in religious education. According to philology specialist Kaliyeva Sh., if we look at Islamic education in our country, this process gradually acquires a certain Kazakhstan character, even if it is not state, or non-statutory [Kaliyeva Sh., 2017: 232).

Speaking of religious issues in our society in 2012, the president said: “We are Muslims, including Sunnis, who follow Hanafi mazhab. This road, which our ancestors followed, is based on national traditions and respect for parents. Thus, today’s generation is the most important religion in the world – it is important to respect the traditions of the father, while respecting Islam. Now, some external forces are trying to mislead our youth from the true path of Islam. We must avoid such flaws in our national character. We are proud to be part of the Muslim Ummah. This is our tradition. But we must bear in mind that there is a tradition of secular society and that Kazakhstan is a secular state”. He returned to the ancestral religion and asked a question about religious education and encouraged them to fight the educational and scientific obstacles that were misled by true religion (Adilbayev A. Access to the site: 26.04.2018, <http://kazislam.kz/interview/item/16627>).

Even though the country has been independent for twenty-seven years, the Islamic education system has not yet been formed. Nevertheless, training of specialists with a competitive edge in Muslim education, modern education, and training has been set. In fact, the teaching of Islamic religion for the Kazakh people is not confusing. With the spread of religion, Muslim educational institutions and religious scholars have been in our land, and we have a few hundred years of Muslim history.

As of June 1, 2013, there are 9 madrasas at the “Spiritual Administration of Muslims of Kazakhstan”, the Islamic Institute for Advanced Studies of Imams of the Republic, training centers “Kauam ad-din al-Itkani al-Farabi at-Turkistani” and “Ykylas” (Abdrasilkyzy A. Access to the site: 26.04.2018, <http://kazislam.kz/engalalar/item/354>). The Islamic Religious Board of the Muslims of Kazakhstan was established on January 12, 1990, at the first as Council of Muslims of Kazakhstan then as the Spiritual Administration of Muslims of Kazakhstan. The first Chairman of the Board, Supreme Mufti Ratbek kazhy Nysanbayev. The Mufti Office of the Spiritual Administration of the Muslims of Kazakhstan was formed, it headed by the Supreme Mufti who supervises the work of the Muslims of Kazakhstan. The main goals and objectives of the Department are: propagation of Islam, propagation of Prophet hood of Muhammad (peace and blessings be upon him), preservation of the unity of the Islamic religion, the unity of the Muslims of Kazakhstan, ensuring the full and correct implementation of the Sharia in religious organizations, to solve the religious issues of the Muslim community of the republic through the imams, to train specialists in the teaching of Islam in the country, as well as to cooperate with foreign religious organizations, associations, educational institutions religious literature, books, etc. development of necessary publications.

There are trainings by the Spiritual Administration of the Muslims of Kazakhstan, the Institute for Advanced Studies at the Madrasahs and Imams. At present the Islamic education system of the country operates on five levels:

1. The discovery of religious literacy in mosques and courses on memorizing posts in the Koran; Charity institutions providing religious education;
2. Institute for the Development of Islamic Knowledge;
3. Training centers for teaching the Koran professionally;
- 4 Madrasahs;
5. University

Religious literacy courses. The country has many regional, district, city mosques, organized by the public for religious literacy courses. Religious literacy courses in mosques and review polls. Religious training courses organized in all mosques throughout the country provide training for graduates in groups based on the age and level of education of talented students. This thereby contributes to his religious education and adaptation to spirituality and the formation of a Muslim personality. Graduates of

the course will be able to study Arabic letters and read the Quran and will be able to read some of the five chapters. Completing the general training period, verified critics receive certificates and continue their education in the Qur’an memorandum with their own preferences (kazislam.kz. Access to the site; 27.04.2018, <http://kazislam.kz/engalalar/item/9142>).

In addition, with the support of the Spiritual Administration of Muslims of Kazakhstan, religious literacy courses for school-age children are organized and conducted annually. In the first quarter of 2013, the number of Islamic education courses was 334, and the number of students was 5789. The initial level of Islamic education requires a number of changes in order to improve religious literacy courses. Since religious education courses are the main mechanism for systematically and significantly improving Islamic education among the majority. But one of the drawbacks of religious education courses is that it does not bear any responsibility for students, therefore, students of the course usually have to break down or abandon the educational process at any time. As a result, there is a big difference between the number of students attending religious education courses and the number of graduates. According to teachers of madrasahs in Astana, only a few of the hundreds of students enrolled in the Koran courses complete the course. This situation negatively affects the motivation of teachers to education, and there are cases of doubts about the quality of education offered by the public in religious education courses. Therefore, the question of transferring these religious courses and converting to religious schools is being considered.

Graduates of such religious schools receive certificates of primary education. It helps to increase the level of primary education and make a wider scope of work, greatly contributing to the productive work. In order to increase the interest of young people and their parents to Islamic education, the Koran reading competition is held annually in the area of religious literacy in the district, city, region, and republic (muftyat.kz. Access to the site: 27.04.2018, <http://www.muftyat.kz/en/news/9982>). The prize is also significant, and every year it helps young children to get Muslim literacy. At the same time, religious education increases the interest and responsibility of lecturers at the level of religious schools, and not only in the courses of religious education, but also increases opportunities for further religious service or continuation of religious education.

Reader training centers. In December 2010, in the Republic of Akmola region, in the village of Kosshy, a training center for the reading of the Quran “Kauam ad-din -al-Itkani al-Farabi at-Turkistani” and the “Ykylas” registered in Shymkent are opened (kazislam.kz. Access to the site: 27.04.2018. <http://kazislam.kz/basty/item/805-eIslam>). In accordance with the specialization of the centers such disciplines as the Koran, Tajud, Akida, Hadith are studied. The total number of students in the training center is 161. In the Training Center, the training time in accordance with the academic hours is 45 minutes. The students in the center are divided into four groups depending on their age and level of knowledge of the Quran. All children of school age study in the nearby village of Koshy. The systematic acquisition of secular knowledge of children is strictly controlled by teachers. However, this does not help students expand their thinking and effectively use their free time. Literary books, cognitive literature for children and adolescents are inadequate. No computer room, gymnasium, organization of lectures mentors.

Madrasas. Since 2007 in Astana, Pavlodar, Uralsk, Aktyubinsk, Shymkent, Saryagash, Alma-Ata, Shamalgansk and Taraz regions 9 madrasas of secondary special and professional educational institutions have been opened by the Spiritual Administration of Muslims of Kazakhstan. Duration of training – 2 years and 10 months (kazislam.kz. Access to the site: 27.04.2018, <http://kazislam.kz/qazaqstan-musyImandary-dini-basqarmasy/item/818-eIslam>). If in recent years, graduates of the 11th grade or graduates of colleges and universities have been accepted, then from 2015 graduates after the 9th grade are also accepted. There are also women’s madrasas in the South Kazakhstan and Almaty regions. All madrasas have state licenses that give them the right to practice religious educational programs. The madrasas were registered with the Ministry of Justice of the Republic of Kazakhstan and received a Taxpayer Certificate from the Ministry of Finance of the Republic of Kazakhstan. Statutes, statistical cards, and all other documents are available. The organization of educational activities is carried out in accordance with the legislation of the Republic of Kazakhstan on education. All madrasas operate in accordance with state educational standards “Requirements for the educational program for religious workers”. Experimental curricula for technical and vocational education in the specialty 0105000 “Primary Education” have been approved. All educational institutions hold cultural events

and educational work plans. Madrasas are home to professionals with a high degree of religious education. Most of the teachers are graduates of the Nur-Mubarak University, the International Kazakhstan-Arab University, the Tashkent Islamic Institute, the Tashkent Islamic University (kazislam.kz. Access to the site: 27.04.2018, <http://kazislam.kz/qazaqstan-musyImandary-dini-basqarmasy/item/818-eIslam>). In addition, on the basis of an agreement between the founders of the madrasah, the Spiritual Administration of Muslims of Kazakhstan and the Egyptian University Al-Azhar, Arab teachers work, as well as Turkish teachers from the “Fund of support for Kazakh-Turkish youth 2030” in separate madrasas. The basic education of teachers corresponds to the disciplines of the specialty, which meets the requirements of a systematic religious education for a secondary religious institution, that is, a teacher of a madrasa. Each teacher has a working curriculum for his / her disciplines and personal work plans. The regular academic load is approved by the madrasa training department. Teachers of madrasas maintain constant contact with religious associations, that is, mosques, the Spiritual Administration of Muslims of Kazakhstan (Shamshadin K. 2012).

There are also teachers who are the main imams of the mosque, the imam of Naib. The financing of the “Fund of support for Kazakh-Turkish youth 2030” will be provided by the madrasas of Astana and Shymkent. Several madrasas are provided at the expense of the central mosques of the Foundation, located in the city. There are also madrasas funded by local entrepreneurs. The educational plan of the Madrasa includes secular disciplines in accordance with the state standard. All textbooks, literature and curricula that are studied are approved by the Spiritual Administration of the Muslims of Kazakhstan. The works of Maturidi are based on the discipline “Akida”. The views of representatives of other jurisdictions are comparatively interpreted and reflect the features of the Maturids. The work of the Hanafi mazhab is used in the study of fiqhs and collections in this direction. But most of these works are written in Arabic. There are very few Russian textbooks and literature devoted to the history and theory of Hanafi mazhab and the problems of Akada. Discipline teaching methods are mainly based on verbal interpretation. Individual books in the field of fiqh are taught in Arabic from Arabic. The literature in the library resources of the madrasah is in Kazakh, Arabic, Russian, Turkish and Uzbek.

More than half of the library fund consists of books of the Koran, Tafsir and Fiqh. Since most

of books are mainly in Arabic, it is difficult to use literature in the learning process. Because students do not have time to master them, and they do not have enough qualifications. All madrasas are equipped with hostels, canteens and reading rooms. There is a computer room and Internet access, medical centers. In some madrasas there are no gyms where physical education is held in the courtyard or gymnasium of neighboring schools. There are websites and special pages in the madrasas on the Internet. Madrasa "Abu Bakir Syddyk" (Pavlodar) publishes a private newspaper, which is distributed free of charge to students and visitors to the mosque "Abu Bakir Syddyk". Also sports and festive cultural events are held. Nevertheless, most of the time of students is spent on mastering academic disciplines, especially in teaching the Qur'an and learning the Arabic language.

On the report of June 1, 2013, 710 students are studying in madrasas in Kazakhstan. The curriculum of the madrasa is included in the curriculum of the Quran, Hadith, Jamaa, Fiqh, law, the history of the prophets, other Islamic disciplines, also Arabic, Kazakh, history of Kazakhstan, computer science, cultural studies and economics. All textbooks, literature and curricula that are studied are approved by the Spiritual Administration of the Muslims of Kazakhstan with full observance of the principles of the Hanafi mazhab.

It is necessary to update the curriculum of the madrasa and introduce new courses of religious education, traditional courses of Islam, comparative religious studies, state-confessional relations or additional disciplines. It is important for the competent authorities to support the public in providing universal secular education in madrasas and organize specialized courses in higher education institutions with the aim of improving secular education of teachers in madrasas and consider cooperation. It is also obvious that the deepening of contacts between madrasas and secular universities, the organization of joint cultural and educational activities and the implementation of research projects will contribute to improving the intellectual level of madrasa students. There are also effective mechanisms for structural change in the system of special secondary education. There are other ways in which secular education can be extracted from religious education. For example, in the high schools of Imam Khatib in Turkey, 9th grade was able to combine religious education and secular education (mazhab.kz. Access to the site: 27.04.2018, <http://mazhab.kz/kk/janalyqtar/ruhaniyat/abu-bakir-syddyk-medrese-kolledji-713>).

The advantages of this system are as follows:

1. When a student in grades 10-11 forms a stable religious education, he has a solid foundation for his future rejection in a dubious religious movement;
2. Do not lose two or three years of life for special religious education;
3. In the future, if you want to specialize in the field of religion, you will be able to study at a university with an abbreviated program;
4. In our country, those who received an education in this system can replace religion specialists for a certain period of time.

Institute for Advanced Education. The Islamic Institute for Advanced Studies of the Imams was established in 2002 on the initiative of the Spiritual Administration of Muslims of Kazakhstan with the financial support of the Islamic Development Bank. The Ministry of Justice of the Republic of Kazakhstan is registered as a "Establishment of Higher Education" with registration number 474 1900. The Charter of the Institute and other constituent documents are fully approved. The main goal of the Institute is to improve the knowledge of the imams. Every year, four groups with an 8 month general education are trained at the institute.

Disciplines are taught in Kazakh and Arabic. The Institute provides doctors, candidates and teachers with higher education.

Among them are foreign experts from Turkey and Egypt.

The main goal of the Imams Improvement Institute is to train respected specialists of the country, who are called Imams, by increasing the level of education of Imams from Kazakhstan and other neighboring countries. To achieve this goal, the institute has created conditions for students (Beysenov B.K. Access to the site: 27.04.2018. <http://qazaq1913.com/english-within-the-political-and-state-power>).

Since it was open 900 students graduated it, united in 23 groups. The interns are employees of mosques under the Spiritual Administration of Muslims of Kazakhstan. They are sent from all regions of the country. Currently, 36 students are enrolled in the course. The institute has 2 full-time, 7 teachers. At the direction of SAMK, one Egyptian teacher teaches Arabic and Koran subjects. There are 2 employees of the "Kazakhstan-2030 Kazakhstan-Turkish Youth Support Public Foundation". The educational process is based on the traditional Hanafi mazhab based on the curriculum approved by the head of the Institute and coordinated with the Spiritual Administration of Muslims of Kazakhstan. Religious practitioners practice traditional Islamic

religion in the direction of doctrine. Secular social disciplines include the history of Kazakhstan, the Kazakh language and literature. Most educational institutions are equipped with Arabic literature.

At that moment, when twelve years of opening the Institute from 2002 to 2014, more than 800 imams from Kazakhstan successfully completed an internship at the institute and improved their knowledge in the specialties of “Imam– Khatib”. Students who complete a two-month course are given state diplomas (shakhada) (Muslimov M. Access to the site: 27.04.2018., <http://www.niac.gov.kz/kz/religiovedcheskie-issledovaniya/item/1405>).

The Egyptian University of Islamic Culture “Nur-Mubarak” was established in 2001 in accordance with the agreement between the governments of the Arab Republic of Egypt and the Republic of Kazakhstan.

The specialty of Islam study is becoming the main specialty of the state with the current socio-political situation. Therefore, the state pays special attention to the specialty, annually allocates state educational grants. High-quality Islamic education of students, the introduction of the national education system into the international educational space is one of the most important tasks of the University of Islamic Culture “Nur-Mubarak”. The university has signed a memorandum of cooperation with Muslim countries in the field of Islamic education, Egypt, Turkey, Malaysia and Russia. To create conditions for high-quality, systematic training of students in Talgar, there is a training course for students who wish to enter to the University. On the training course, students are taught Islamic knowledge, also Arabic, Kazakh languages and the History of Kazakhstan (muftyat.kz. Access to the site: 27.04.2018., <http://www.muftyat.kz/ru/kmdb/university/2553>).

The university has a state license for the right to carry out educational activities (series AB No. 0137466, issued on September 29, 2010). The university specialization is provided by state compulsory education standards of the Republic of Kazakhstan. There are experimental educational standards and curricula in the specialty “Islamic Studies in Higher Education” (bachelor’s degree), approved by the Chairman of the Committee on Religious Affairs under the Ministry of Justice of the Republic of Kazakhstan and the Ministry of Justice of the Republic of Kazakhstan. Curricula and teaching plans are coordinated with the Department of Higher and Postgraduate Education of the Ministry of Education and Science of the Republic of Kazakhstan. The university has developed a strategic program for 2012-2014. The annual report of the university is

sent to the Ministry of Education and Science of the Republic of Kazakhstan (Borbasova K.M., 2013). According to the order of the Ministry of Education and Science of the Republic of Kazakhstan of April 20, 2011 No. 152, the educational process at the university is organized according to credit technologies. A working curriculum was prepared for all disciplines. Organized current, intermediate and final control of students knowledge, and the achievement of students is checked by a scoring system. To ensure the system of credit education, an automated process registration system “Platon” is being introduced. Most university professors received theological education at universities in Kazakhstan, Egypt and Turkey. The orientation of the learning process follows the Hanafi mazhab. The material and technical base of the university meets the requirements. The university has a library for students, an electronic library, a reading room, lingophones and computer rooms. The library has a lot of books, textbooks and scientific articles, of which about 203 thousand are religious and scientific materials (Derbisali A., 2007).

Separate books on the basics of traditional Islamic beliefs (akida) were translated into Kazakh by university teachers. But the number of books in the Kazakh language is much less than in Arabic. For example, the total number of books on educational and methodical and scientific literature in Islamic studies is 59904. 49163 of them are in Arabic and 10741 are in Kazakh.

The University of Islamic Culture “Nur-Mubarak” has the opportunity to receive higher education not only in the religious, but also in the scientific field. In May 2015, the specialty of Islam was successfully passed the national institutional accreditation and took its place in the national educational process (Sykimbayeva D., 2013).

Conclusion

Based on the information provided, we must recognize that in the Muslim educational system of Kazakhstan there are a number of progressive movements. The policy of a secular state does not hinder the functioning of religion in the public service, but, on the contrary, forms the traditional understanding of traditional Islam and gives a national character. Due to the outstanding policy of the head of our state, representatives of different nationalities and faiths live in peace, harmony and mutual consent. Islamic educational institutions have contributed to this success. It is obvious that the Kazakhstan model of establishing and

maintaining internal stability in a multinational, multi-confessional state is an example for all states.

The colonization of the Russian Empire, the red terror of the Soviet authorities, the spread of non-traditional religions in the early years of

independence and then we are on the path of many challenges to form a solid country that suddenly takes the path of sustainable development of the Republic of Kazakhstan. The noble duty of all of us to impose on the younger generation.

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