

# Madrasahs as Vocational Educational Institutions in the Regions of Pre-Revolutionary Russia

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The importance is determined by insufficient knowledge of the problem while undergoing serious changes in the system of Muslim education not only in Russia but all over the world. Hence, the purpose of this article is to identify the experience of madrasahs – professional Muslim educational institutions of pre-revolutionary Russia, as its reflection, critical analysis and possible extrapolating will contribute to further improvement of the system of Islamic education and science. A leading approach to solving this problem is the author's concept of historical and pedagogical research, which was based on the logic and structure of pedagogical process in its modern sense. Following the named concept allows a logical and consistent way to identify, analyze, synthesize, and extrapolate historical and pedagogical experience in modern educational theory and practice. The results of the study illustrate that the madrasah of pre-revolutionary Russia were prominent professional institutions. The organization of their pedagogical process in general contributed to the preparation of competent professionals. The article can be useful to teachers – the teachers of not only religious but also secular educational institutions, historians and culture experts.

*Keywords:* vocational education, Islamic schools, madrasah

## INTRODUCTION

In recent decades we have seen the intensive growth of adherents of the Muslim religion worldwide. In Russia, which is natural, similar processes occur. Therefore, it is not incidentally whatsoever that after the adoption of the Law "On education" (1992), the country began to develop a new system of Muslim education. Today there is a great deal of educational institutions of this sector; they are diverse, and operate in different localities (Almazova, 2012; Sadovaya, Khakhlova & Reznikov, 2015; Galimov & Nasibullov, 2010; Kalimullin & Gabdulchakov, 2015). A multi-level

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system of education has already been formed: Sunday schools, mekteb, madrasah, Islamic universities (Sahov, 2015). Along with this we would like to draw attention to several problems facing education today, and, thus, the Muslim community as a whole.

The impact of the activities of educational institutions on the development of Muslim science in general and the level of education of the Muslim community of Russia is not enough (Aminov, 2006). This thesis results from the following observations. First, there are very few scientific studies that reveal universal meanings and values of the Islamic primary sources, as well as works devoted to the philosophical, pedagogical, psychological foundations of medieval and modern Oriental authors, as well as our compatriots (Gimazova, 2004). The Holistic coverage of many thinkers' worldview is still waiting for its researchers.

Secondly, in our view, the interaction and mutual supplement of Muslim and secular educational institutions are rather poor. In this direction, the system of Orthodox education in Russia pursues a more active policy: secular universities open the Chairs and Departments of theology, there is an intense joint training of specialists-priests, as well as researchers and theologians engaged in Christian Science (Magsumov, 2010).

Along with this there are also other problems faced by modern Muslim education system. However, remember that in the history of the country there was a period of sufficiently qualitative development of the above-mentioned education – pre-revolutionary. Without absolutizing that experience, it is logical to assume that it can be very helpful for the present (Gazizova, 2013; Zhirnova & Absalyamova, 2013; Fahrutdinova, 2014; Yarmakeev & Pimenova, 2014).

## **METHODOLOGICAL FRAMEWORK**

The methodological basis of this work is the author's concept of the study of historical and contemporary pedagogical works. The concept is based on logic and structure of pedagogical process in its modern sense (Aminov, 2006). In the proposed model such components as goals, objectives, content, forms, methods, means, the process of goal implementation itself, the performance of educational systems, the assessment of the result and the whole process are highlighted. Following this idea promotes technological organization of such researches, thereby allowing to identify, analyze, synthesize, and extrapolate historical and pedagogical experience in modern educational theory and practice logically and consistently (Aminov, 2014).

## **RESULTS**

The problem of education, upbringing and education of the Muslim people of pre-revolutionary Russia today has begun to attract the attention of researchers of various fields of knowledge. Islamic educational structures began to form almost simultaneously with the penetration and development of the Muslim religion on the vast territory of Central Asia, the Volga region and the Caucasus. The development of the system of Muslim education in some regions, of course, had its own peculiarities. But in general, the history of the development of these systems in different parts of not only Russia but also other regions of the world had a lot in common. It proves, on the one hand, sufficient stability, sustainability and resilience of Muslim education. On the other hand, it allows extrapolating knowledge about education from one region to other. Also, it is very important that the experience of the system of pre-revolutionary period is of tremendous value for modern science in terms of its transfer into practice of modern educational institutions, not only religious but also secular. The review will focus on the Republic of Bashkortostan (in the period,

officially called the Republic of Bashkortostan), geographically located in the territory of the southern Urals.

The system of education on the territory of Bashkiria began to take shape long before the emergence of Russian private and public school structures. The formation and development of education in the province is closely associated with the Muslim religion, being expanded by middle Eastern and Central Asian missionaries already in the VII – IX centuries, i.e. almost immediately after the occurrence of the new world religion. The penetration of Islam in the region was naturally accompanied by a proliferation of religious educational institutions, which, along with the religious, performed many other functions, such as: educational, educational, and cultural.

Being based on the research of the Russian and regional Orientalists, it is logical to assume that the beginning of the emergence of Muslim schools on the territory of Bashkortostan was laid in the X-XI centuries, and to the XVI century there was already a stable system of the named education in the province (Aminov, 2010).

Muslim educational institutions, initially, the mektebs, and then the madrasah had a purpose of religious and moral upbringing and education of children and adults, and training of spiritual leaders (priests and teachers). The training course was dominated by theological subjects; students also received information on mathematics, logic, astronomy, geography, history, Arabic literature, hygiene. The language of learning in mektebs and younger groups of madrasah was Turki, regional literary written language. Being the language of education and science, the Turki for the Turkic peoples had the same value as Latin for Europeans or Persian for Indo-European peoples. In senior forms of madrasah teaching was conducted in Arabic and partly Persian. Schools were run by the Muslim clergy; they were opened at mosques, and often at mohallim's (teacher) house. A mullah (the rector of Muslim mosques), in addition to the duties of a priest, often simultaneously performed the function of a teacher of Koranic schools.

It is known that the Bashkirs professed Islam of moderate Sunnite-Hanafite stream, which helps to ensure that the population did not prevent, and was quite loyal to the education of women. Thus, at schools being opened, if conditions available, there was a joint pre-adolescent learning, teaching boys and girls. Or, more girls were home-schooled by a female teacher, usually a mullah's spouse (abystai).

Until the beginning of the nineteenth century, the mektebs and madrasahs did not have a well set-up universal system: there were not a precise content of education, uniform requirements, methods and forms of education and even the same period of study. Mohallim worked according to the following principle: I teach what I know. Nevertheless, students of mekteb received some initial Muslim education, sufficient to be able to count, read and write in Arabic script, understand the texts, and know the basics of Islamic ideology. The Muslim population had a positive attitude towards religious schools: they were financed generally by local residents, and in this respect, as noted by M. N. Farhshatov, they "were truly popular educational institutions of the Bashkirs and Tatars" (Farhshatov, 1994). The initiative of the organization of Muslim schools came from one or a group of individuals, i.e. the state authorities did not take any part. The Russian government rather oppressed the development of this sector of education in every way. So often during the organization of schools or madrasah population, on the one hand, did not always request permission from the Central Spiritual Administration of Muslims of Russia (CSAM), besides it was optional, on the other hand, this event was not flaunted.

Madrasah in the region began to take shape since the XVI century, mostly in rural areas. These were educational institutions, providing a higher (better) education. The first madrasahs were opened in cities only in the pre-reform and subsequent decades (Sterlitamak, Ufa, Orenburg, Troitsk). In 1906 in the city of Ufa there were

five of them: "Gusmaniya", "Khakimiya", "Galiya", and one at 2nd and 3rd congregational mosques.

The main purpose of the madrasah was defined as follows: "to train muezzins, imams, khatyps, faqihs, galims, mohallims, mudarrises, kadees and muftis who would be quite familiar with the requirements of the time, and with the sciences of faith and life, to be able to show the path to the aforesaid and others" (Farhshatov, 1994). The named purpose clearly illustrates the professional orientation of educational institution. So, madrasahs had to train teachers, rectors of the mosque, understanding Sharia law, scholars, and teachers of Muslim schools.

There are two main periods in the spiritual formation of the content of general and vocational education in madrasahs: 1) until 90-ies of the XIX century, 2) until 20-ies of XX century.

Madrasah curriculums in the first period were mostly of a religious character. The basis of the content of education was theology, which included: the etymology and syntax of the Arabic language, logic, philosophy, dogma, and Islamic law. There were a few general secondary subjects, which served for better understanding and assimilation of doctrine.

Such situation could not meet the needs of Muslim society. For this reason progressive-minded mudarrises and mohallims (madrasah teachers) began their own search of ways to renew and reform the madrasah in the middle of the nineteenth century. Such teachers were characterized by the desire to expand the traditional curriculum, to develop and introduce new pedagogical methods and techniques. A major role in updating the madrasah also played shakirds (madrasah students) working toward actual education. The availability of rich libraries in the madrasahs contributed to their broad self-education.

Activity of advanced teachers, self-study of shakirds contributed to the changing of curriculums. The study program began to cover a wider range of scientific disciplines; they were intended to give the students deeper and many-sided knowledge, not limited to only one field of Islamic theology and Arabic studies. The most advanced, reorganized under the new guidance madrasah provided its students with a relatively high level of training. It is no coincidence that an orientalist V.V. Radlov in 1872 wrote that madrasah graduates had mental stature "quite significant and, despite the narrowness of their knowledge, shakird is much mentally higher than our teachers in parish urban schools" (Farhshatov, 1994). Characterizing these schools, A.N. Ilminsky (Aminov, 2010) wrote that "Some madrasahs, where there are fixed curriculums from olden times and in addition to religious secular subjects are taught, may be called secondary schools". By the level of education he put madrasahs "not lower than" high schools of the Ministry of National Education (MNE). However, such centers of education, which were equal to the average, and sometimes to higher education institutions, still were few.

Since the beginning of the 1890s, the madrasahs of Bashkiria on the whole entered a new stage of their development. Under the change in economic system, lifestyle and economic activity of the Bashkir and Tatar peoples, the spread of education among the masses of gadinsky ideology, one of the founders of which was Ismail Gasprinsky, the madrasahs began to be transformed to a new progressive basis. Education at this time acquires extreme urgency and importance: the slogan of the secular national school becomes primary.

"Gusmaniya" is the first educational institution that rearranges the pedagogical process based on new principles. The reform began with the replacement of the "letter-composing" method of literacy (the so-called "ejika") by the sound method. With the introduction of the new sound method the training program also began to change. Thus, the study of native and Russian languages, mathematics, science, history and other secular disciplines was becoming more focused; the Tatar

language was gradually becoming the language of learning, which was one of the important progressive issues in the development of national schools.

Along with the change of teaching methods and the curriculum renewal the entire organization of the educational process began to reform. Thus, a solid study plan was established and a transition to class-lesson system was realized, the schedule of classes, transitional and final exams, the practice of issuing diplomas after graduating from the madrasah were introduced, school furniture (school desks, blackboard, chair, etc.) appeared, geographical, physical and other rooms were formed, maps, diagrams, tables, pictures were used. Reformed Muslim educational institutions were called new-method. In the late nineteenth and especially in the beginning of the twentieth century their number grew rapidly. Large madrasahs of this period include madrasahs in the village of Sterlibash (now Sterlibashevo region, Bashkiria), Kuganakbash, Balyklykul (now Sterlitamak region, Bashkiria), Kargaly (now Orenburg region), "Gusmaniya", "Sultaniya", "Galiya" (Ufa), "Rasuliya" (Troitsk), "Husainiya" (Orenburg) and many others.

A significant event in the cultural life of the region was the opening on 15 November 1906 of a new-method madrasah "Galiya" – an educational institution, which became a famous centre of education in the Muslim world of Russia. This madrasah was equated to higher education institutions. So one of the local heads of educational administration A. Lyubimov after reading many mektebs and madrasahs writes that "Galiya" is an institution of higher education" (Lyubimov, 1914). Even the title, in our opinion, indicates the status of this madrasah, which is translated from Arabic as "higher". Characterizing further the madrasah, A. Lyubimov also writes that it "has its own extensive and well-appointed building. It is a hostel, because the majority of students are out-of-towners. The classrooms are actually "classes", typical desks, a teacher chair, chalkboard, maps and pictures on the walls. In one of the classes there is a physics laboratory, equipped with instruments for physics and chemistry" (Lyubimov, 1914). Judging by the content of education, and other attributes of the pedagogical process (forms, methods, material security, and the level of qualification of teachers), the named madrasahs can be equated to an institution forming the highest theological and general secondary and vocational teacher education at the same time.

The purpose of "Galiya" states that "madrasah is a religious educational institution, which is able to train the spiritual teachers of religion for the future development" (Lyubimov, 1914). The madrasah had three preparatory and three main classes with a one-year course of study in each. Young men were taken in preparatory classes who have finished a course in ordinary madrasah and successfully passed the entrance exams. In fact, a graduate of the "Galiya", was the one who devoted to the education for at least 12-15 years.

The study program of this madrasah and others can be divided into three sections: 1) the cycle of theological subjects; 2) the cycle of general subjects; 3) the pedagogical cycle. It should be noted that this division is relative, since all three sections are closely interrelated. The first group consisted of the basics of Islam, tajwid (rules of orthoepy to read the Koran), Koran exegesis (commentary and explanation of the Koran), tarikh Islam (the history of Islam), tarikh anbia (the history of prophets), hadith, fiqh, hilmi khal, belagat arabiya (Arabic rhetoric), farais (the rules of the division of the inheritance), Islamic law (shariat), kalam (dogmatic theology), etc.

A comprehensive curriculum of madrasah included a variety of disciplines. Thus, the program in mathematics included the following: arithmetic, algebra, theory of higher mathematics. In the course of geometry geometry, planimetry and stereometry were studied. The history course included the study of Turkic history and the history of the Russian Empire, and universal history from the earliest times to the present. Geography course consisted of general geography, geography of

Russia, Europe, Asia, as well as the information from economic geography. Science included zoology and botany. Physics was studied quite deeply, which included the topics of mechanics, electricity, theory of light, etc. A great place in the course of the madrasah was taken by the Tatar language, the lessons of which were held almost daily. Deep learning was facilitated by the fact that general and special subjects were also taught in Tatar. The Arabic language and literature were also studied so thoroughly that a graduate of madrasah had to read books and newspapers, as well as speak consciously. The Russian language was studied in the volume of the primary school of the Ministry of national education. Moreover, in the study of this language practical goals were set - to learn to speak and read and write in Russian. The study of chemistry and the law was poor, which were studied during one year. However, the madrasah curriculum, with the exception of European foreign languages and drawing, far exceeded in its volume the program of ministerial male high schools. In madrasah algebra, geometry, history, physics, geography, Arabic were studied widely and deeply.

Special pedagogical section included hygiene, logic and pedagogy. Pedagogy was studied in all general classes and included the theory of education, didactics, methodology of teaching in secular and religious schools, School Organization and Management (information about the peculiarities of the organization of Muslim schools), as well as the main theses of psychology.

Practical pedagogical activity of shakirds already started in the walls of the madrasah, as mudarrises, for more efficient study, appointed khalfs (helpers) for themselves. An institute of khalfs was a kind of pedagogical practice; in addition, it solved the problem of shortage of teachers. Khalfs, being chosen from senior students, performed not only educational activities, but also helped learn science to junior shakirds.

It is necessary to point out that this kind of system of mutual learning in the Muslim educational institutions was invented long before the birth of the well-known theses of Bell and Lancaster, who proposed the idea of mutual learning. This fact was observed by the authors of "Essays on the History of the School and pedagogical thought of the peoples of the USSR", but still has not taken the right place in the hierarchy of social achievements. Even in the "Russian pedagogical encyclopedia in the article "Mutual Learning" (Rossiyski, 1993), the emphasis is made on the Bell-Lancaster system and there is nothing about this practice in Muslim educational institutions.

Giving classes in mektebs and even in other madrasahs also referred to shakirds' teaching practice. What is more, many shakirds earned a living by teaching children during summer vacation. Of course, teaching at the madrasah was not specially organized process, as, for example, in teachers' institutes or seminaries. However, the practical pedagogical activity of shakirds did not much yield to the same activity of the graduates of the public educational institutions.

Teaching methods used in madrasahs require certain estimation. Most of them had a rational nature. A conscious learning of a lesson from shakirds was necessary, and they could not but agree with the teacher's opinion. A common form of the lesson was a debate which developed in shakirds the ability to think logically, and present their views convincingly. Thus, reflecting on madrasah "Galia", S.G. Sinenko writes that it is "the spirit of democracy. In the library students have access not only to religious literature, but also to secular books, scientific works. Madrasah subscribed to newspapers and magazines in Russian, Tatar, Arabic and Turkish languages. Also...handwritten journals in Tatar, Kazakh, Uzbek languages were published" (Sinenko, 2000). Along with rational methods in Muslim and other religious schools, a number of irrational methods and techniques were used: prayers, Ramazan (Muslim fasting), Decoration Day, and other ceremonies. The use of both methods has a natural character, as they agree with human nature.

The organization and level of the educational process in the madrasah can be judged by education qualification of its teachers. For example, in 1914, out of six teachers of "Galiya", three graduated from madrasah (one – "Usmaniya", two – "Galiya"), one was the graduate of the Moscow University and the other – Kazan teachers' Institute. A permanent rector of madrasah Ziya Kamali got his education in "Gusmaniya", further he studies in Turkey and, finally, graduates from the famous Al-Azhar University in Cairo. During the years of its activity (1906-1920) a half thousand people graduated from madrasah, of which only 35 or 37 graduates became clergymen, others turned into teachers, scientists, writers or artists.

In the late XIX-early XX century the question about the education of Muslim women was widely raised. Teaching girls at home and in old-method mektebs no more satisfied the population. Therefore, at this time a lot of women's new-method mektebs and madrasahs began to open.

In 1907 in the city of Ufa Muslim charity "ladies' society" was formed, whose members were wives of the national bourgeoisie, merchants and clergy. The objective of the society was to promote the education of the Tatar and Bashkir women living in Ufa province. For this purpose the society begins to organize schools through charitable funds. In 1916, there were already 5 schools in Ufa with 440 students and 14 teachers. One of these schools acquired the character of teacher training institutions. It was an eight-year course of study school, where, along with Muslim religious and general subjects pedagogy and methodology of individual subjects were taught. Along with the theory of pedagogy, student did pedagogical training in the lower grades of the same school. School leavers were sent as teachers in the schools, or madrasahs, and "they were considered the best trained teachers in the district" (Mamleeva, 1952-1953).

The problem of pedagogical staff was a key in solving the education issue of Muslims, which was widely discussed on the pages of newspapers and magazines. Thus, the article "Darlmugallimat" stated that: "the Development of any nation depends on the education of women. However, despite millions of Muslim women in Russia, there is still no more or less correctly organized women's mekteb... there are no female teachers with pedagogical education (Mamleeva, 1953). Further, the author regrets that the content of women's education schools does not meet the requirements of the time: "When will girls learn the native language and literature? In addition to religious lessons one needs to study history, geography, mathematics, hygiene, needlework and household matters. Now our first task is to train teachers and to do this, we need to open Darlmugallimat (a female teacher school)" (Mamleeva, 1953).

In 1911, the question about the opening of teacher schools was raised at the Congress of Muslims in Ufa on the occasion of the anniversary of the Orenburg mufti Sultanov. The Congress adopted the proposal to open teacher educational institutions: male and female, naming them "Darlmugallimin-Sultaniye" and "Darlmugallimat-Sultaniye". A special Committee for the development of a statute of future schools was organized at the Congress the goal of which was defined as "the training of male and female teachers, exceptionally male and female mektebs and madrasahs administered by the Muslim clergy". The decision of the Congress was supported by the Ufa Provincial government, which was repeatedly petitioned, but they were rejected by MNE. Therefore, in order to change the situation in many cities (Ufa, Birsik, Belebey, Orenburg, etc.) stationary one - and two-year and short-2-4-month-old male and female teacher training courses were organized. Along with Muslim creeds course program included the cycle of teaching (pedagogy, methods of teaching, hygiene) and general subjects. In addition to theoretical learning of the aforementioned topics, students solved many practical problems of educational process: made a schedule, discussed pedagogical situations, and conducted test and qualification lessons. Since 1898 the courses were organized in Kargaly (Belebey

district), the number of students grew every year: in 1899 there were 60, in 1900 – 70, in 1901 – 78. After completing the course, successful candidates received certificates of teachers of mekteb. Thus, for example, out of the 84 students of the Ufa courses in 1915 55 received these certificates. Since the beginning of the XX century the number of courses has been gradually increasing. Although they could not solve the problem of teachers, however, they reduced its severity to a certain extent.

In 1916 in the city of Ufa a women's teacher's school "Darlmugallimat" was finally opened. The aim of this school was defined as follows: "to educate and provide education for the girls... to train them for primary teachers female Mekteb" (Mamleeva, 1953). The term of study in the school was determined as 5-year-old, one year in each of the five classes. The classes were divided into prep, three major and teaching. The girls of at least 13 years, having knowledge of the course mekteb, after exams: on creed, arithmetic, Arabic and Russian languages were taken in "Darlmugallimat". In 1916 the school took 62 pupils, and in 1917-1918 there were 179; part of the students lived in the school board. In the first four classes the foundations of the Islamic creed and general subjects (Arabic language, Tatar language and Tatar literature, mathematics, physics, chemistry, science, geography, history, drawing, painting, singing, music, crafts) were studied. In the fifth, pedagogical class, the basics of pedagogy, psychology, hygiene and methods of teaching all subjects of primary school were studied. Along with the theoretical learning of these subjects pupils did one year teaching practice in the mektebs. Organization and principles of the educational process of "Darlmugallimat" were very similar to the eighth teaching classes of female gymnasiums of MNE. The course was the same as in the gymnasium, if one considers that "Darlmugallimat" took girls, who had knowledge of at least three years of mekteb. Principles and methods of organization of the pedagogical practice in Darlmugallimat" largely coincided with the principles and methods of organization of teaching practice in the gymnasium. All this gives grounds to equate "Darlmugallimat" to female gymnasiums.

Before the October events of 1917 Ufa women's teacher's school could not have much importance in the preparation of teachers since its first class of graduates took place only in 1921. By this time the school was reorganized into Ufa teacher training courses.

Reflecting on the importance of Muslim schools, one should pay attention to the level of education of pre-revolutionary peoples of Bashkortostan. The facts of the First all-Russian tabulation of census data of 1897 eloquently indicate that the Bashkirs' and Tatars' (both sexes) literacy rate ranked first. They got literacy "in makhallinski schools". A small number of Muslims, who can read and write in Russian, are the proof of this. The male Muslim population was ahead of other non-Russian peoples but was slightly inferior to Russians. Muslim women were several times more competent than women of other ethnic groups. In general, the information shows "the relatively high prevalence of literacy" among the Muslims, which once again proves the failure of the idea of a low level of education of this nation cultivated in Soviet historiography.

From the beginning until the mid-1920s Muslim educational institutions always played a significant role in the cultural formation not only of the peoples of Bashkortostan, but in general all the Muslim population of Russia and even the world. The end of XIX - early XX century was marked by quite noticeable positive shifts of Muslim education. Since that time, professional theologians, scientists, secular teachers began to prepare a new type of Muslim educational institutions: "Galiya", "Gusmaniya", "Khakimiya", Sterlibashevo and Sterlitamak madrasahs, "Darlmugallimat", teacher's school, organized by the ladies' society, teaching courses, etc. "Galiya" and other madrasahs were the leading scientific and educational institutions judging by the content of education, the overall organization



of the pedagogical process, which can equate to better education and training institutions in pre-revolutionary Russia.

In fact, the new-method mektebs and madrasahs become secular national schools of Bashkirs, Tatars, and other Muslim peoples of the country. Along with a wide secular educational cycle, the madrasah formed quite a good system of professional knowledge, abilities, skills, experience in the field of Muslim theology, and in the field of teaching. Thanks to Muslim educational institutions a national Muslim intelligentsia of Russia was established: state and public figures, spiritual leaders, professional secular and religious educators (M.Akmulla, S.M. Babich, L.Baygurin, D.Validov, Dzhanturiny, M.Gafuri, G.G. Ibragimov, A. Kamaletdinov, F.Karimi, Z.Kamali, S.Kudash, Z.Rasulev, H.Syrtlanov, M. Umetbaev, H.Usmanov, G.Khusainov, R.Fakhretdinov and many others). Raised on the best traditions of Eastern and European, especially Russian pedagogical thought, madrasah graduates made a significant contribution to the development of national cultures of the peoples of our country and the Muslim East.

## **DISCUSSIONS**

It should be noted that the considered problem has been analyzed by many native and foreign researchers. Among them are R. U. Amirkhanov (1988), D. Validov (1924), R. A. Gimazova (2004), T. Kamalov (1997), A. Lyubimov (1914), T. A. Magsumov (2010), T. M. Mamleeva (1952-1953), I. Maras (2002), M. F. Rakhimkulova (1988), S. G. Sinenko (2000), L. S. Suleymanova (2000), M. N. Farhshatov (1994, 2009), Hablimid oglu (1998), J. I. Khanbikov (1967) and others.

However, the analysis of works illustrates the insufficiency of their emphasis of madrasahs of pre-revolutionary Bashkiria as vocational schools.

## **CONCLUSION**

The experience of the pre-revolutionary madrasahs as professional educational institutions has been determined, which can be used in modern educational theory and practice. Let us begin from the fact that Muslim education was one of the only forms of national professional education of Bashkiria. Madrasah served as the basis for not only religious but also secular education of the Muslims of the region. Studying was coherent, and had all the features of the system.

Social activity played a crucial part in the development of madrasahs. There is quite often a tendency, when a background in their organization is various initiatives of individuals.

Today similar trends are observed in the national education system when the public is increasingly involved in activities of educational institutions: the creation of various public and school boards, the organization of private, public and non-public educational institutions and more. In our opinion, education is among the few where a close interaction between the state and the public has a natural character.

Madrasahs were to meet the interests of the entire spectrum of the population in some degree (men/women, townspeople/villagers). In addition, representatives of all nationalities living in Russia could get vocational education. This sphere of education had a multi-ethnic and all-classes character.

The content of education was characterized by a gradual increase in the level, the expansion and intensification, practical orientation, which implements the ideas of the development of initiative and self-improvement of the pupils. In the content of education the following principles were manifested: linking theory with the demands of reality, the strengthening of intrasubject and intersubject connections, a combination of learning and pedagogical practices and labour nurturing.

Teachers considered the special training of the pupils in direct dependence on the decisions of their holistic formation. Therefore, special attention in the activities of educational institutions was given to the educational side. It was thought that graduates should have developed the skills of a believer, citizen, family man and professional, carefully and conscientiously performing their duties. The majority of teachers saw the purpose of their activities in the interest of the pupils towards learning, developing in them a conscious attitude towards the educational material and for future professional activity.

Despite its controversy the organization of the pedagogical process in madrasahs, in general, contributed to the preparation of competent professionals. The pedagogical process had a certain logical, complete structure, which gives grounds to speak about consistency in training. Such ideas and principles as the continuity of education, education through the learning object, method of a personal example of teachers, aimed at inculcating qualities of neatness, diligence, diligent performance of professional and civic duties, sense of duty, integrity, internationalism, etc., exercised positive influence.

Thus, these results are relevant for the history of pedagogy and other sciences, as they complement the existing science knowledge about the genesis of the Muslim education system. Pre-revolutionary experience is significant for the theory and practice of professional training at the present stage and in the future, in terms of creative use of positive and warning against the repeat of negative experience.

## RECOMMENDATIONS

The article can be useful in practice for the teachers and leaders of Muslim educational institutions; the workers of secular educational institutions, as well as heads of educational authorities at the federal and municipal levels.

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