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ОБ ОБРАЗОВАНИИ В ДУХЕ «ВЕРЫ» В ПЕДАГОГИКЕ КАЗАХОВ

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ABOUT THE «IMAN» EDUCATING IN THE KAZAKH PEOPLE PEDAGOGY

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In this article the author characterizes the role of Islamic religion and religion doctrines in upbringing and self-enrichment of young generation. At the same time opportunities of religion in spiritual-ethic formation of personality are shown. And also their upbringing significance is shown in the example of sacred words of Hadis.

Автор в своей статье характеризует роль исламской религии и религиозных учений в воспитании и духовном росте подрастающего поколения. Вместе с тем, указываются возможности религии в духовно-нравственном формировании личности, а также на примере священных слов Хадиса автором подчеркивается их воспитательное значение.

The modern Kazakh mentality appears to be the basis for the growing necessity of such a human feeling as “iman”. The majority of the young people, nowadays, try to know more about the Moslem teaching and what is very important that it is better to begin to teach it from early childhood.

Iman means the sincere feeling, heartedness, humanity and virtuousness. Abai was not only a great poet, he was a person who only enlightened the others his great ideas, and iman is among them. His famous work “A Word of Elicitation” explains iman in the thirty sixth chapter (word): “A person who has a feeling like of shame, possesses iman” [1,317].

The development of culture is impossible without the connection with the history of nation. Its due to the rich heritage of the main educational points which pass from one generation to the other: to teach iman, and to follow it has become one of the major themes of different educational institutions. Later, Ibrai Altynsarin, one of the first Kazakh progressive people, appealed to study and have education with the belief in God in your heart. Shakarim Kudaiberdiev in his poems follows the way to trustfulness in divine compassion, in boundless unselfishness and comes to a conviction that it is the only way of righteous religion and knowledge. There was a time when he was against a false, negative ethics and “muddled religion” as he considered them to be a serious obstacle on the way of knowledge of God. He passionately criticized not only the “muddled religion”, but mostly those representatives of it at that time. This idea of a great poet is a “warning” for young people in our days who followed the wrong direction, the false way of knowledge of God, because they got no real, full realization of such a step.

Religion and religious studies as an indivisible part of a spiritual inheritance of the Kazakh people

as an educational means takes the main position in educating a younger generation.

Religion educates such lofty, humanistic qualities as big heartedness, culture, spirituality and compassion. The great book of Moslems “The Koran” is a very proof of it. The basic principles of it are based on an education of intelligent humanity.

In its history the Kazakhs are people who have confessed various religions which were spread over Central Asia. In ancient times the Kazakh admired the spirits of ancestors, the Sky and Land, the Sun, the Moon and the stars in a sky world. For example, in a dryly summer people gather together somewhere on the foot of the hill or in a valley, near the river to cut an animal (mostly a sheep) with the aim of asking the Sky to rain. They called it “tassattuk” and it was a part of a tradition to admire the sky, an echo of Shamanism. The other Kazakh community of that time considered the Fire to be an equal sign of the Sun or the Moon, and they tried to keep the fire in the house because they believed that it would help to clean their homes from different evil spirits. As the Fire was considered to be the keeper of a hearth and a fertile kazar. It was taboo to trample or to beat the place where the Fire (Hearth) kept. It is important to realize that such preserved traditions as pouring an oil in a fire by a young daughter-in-law during her first coming to her husband’s home (it is called in other words “a daughter-in-law first greeting and welcoming”) and purifying home with a fire are the customs and traditions of pre-Islam religion.

Certainly, the dominant religion of the Kazakh is an Islam religion, those ancient religious tendencies constantly and gradually absorbed into the Islam religion, which have become everyday home traditions.

The main aim of introducing concrete scientifically explained religious theories to a younger generation consists of the following: to sew the grains of humanistic qualities in the soul of the child from the early age and to bring up a highly moral personality. Taking into consideration the restricted conditions of studying the Koran in the compulsory educational system, where the teachers are not prepared to teach it and the pupils are not ready to learn it, we can apply those actual principles of religious studies as charity, support for disabled and helpless people into the educational process. It must be done in the frame of keeping pedagogical requirements and rules.

The modern children face many difficulties in reading the Koran and understanding its meaning. That is why there have appeared such educational

institutions as medresse (an Islamic school), the aim of which is to teach common educational mentality based on religious system of teaching. They recommend the pupils to read books about “Iman” in their native language, for example “Hadis of Mohammed”, “1001 Hadis”, “Teaching of Namaz”. It is suitable not only to read and explain various notions but to discuss and tell additional, supporting stories. All these measures help to reach positive results. Parents, relatives and teachers should know quite well, understand perfectly and take into consideration the positive influence of Iman on the process of developing, educating, formation of a young personality.

Today’s society, in general, positively meets the religious point of view, much is being said about Iman. This trend should help to keep the growing generation from negative steps, actions and habits such as alcohol, smoking, drugs and others. They should know the meaning of Ramazan – the month when people keep Lent, i.e. they devote the whole month to self-education, reflection, getting rid of bad habits and qualities and form respectful attitude to each other. The young generation should be taught Iman during conversations at home. The result of such measures should be seen in the child’s positive, educated manners. Among central culturally ethic values in the system of education of the growing up education is the necessity to use the educational sides of religion.

In culturally developed countries children know the ABC of religion from their early childhood. Girls begin to learn Namaz from the age of 9 and boys – from the age of 11. In Kazakhstan, even among school graduates we can meet people, who don’t

what religion in his or her country is held. That proves the fact that the religious education doesn’t have its place in the system of education. Children should know quite well five Moslem commandments: 1) shapagat aitu; 2) Orazu ustau (Lent); 3) doing Namaz; 4) giving sadaka (alms); 5) Hadjger baru (tj cvvit a Hadje).

In any case, the aim of Islamic religion in Kazakhstan is to educate ethic and positive morality: to keep the body and soul clean, keep yourself calm, no quarrel, think more, reflect, be honest.

Teachers might use the religious holidays and organize different extra-curricular activities. It requires time and desire to give more about Islam, to explain more and seriously think over the subjects and items of the Religious studies, for ex. family ethics, ethics of communication between a man and a woman. When selecting a theme for discussion, the age of the students should be taken into account.

We hope that positive sides of religion would help to grow up and educate younger generation in responsibility to the national, cultural traditions and customs.

Resources:

1. Abai Kunanbayev “Selections”, Almaty, 1995, - 384 p.
2. Shakarim Kudaiberdiyev “Songs and Poems”, Almaty, Zhalyngazine, 1998, 256 p.
3. M. Kani “A Brief History of Kazakh People”, Almaty, Zhalyngazine, 1994, 400p.
4. “Hadis of Mohammed”// translated by N. Kazybekov, Almaty, Zhazushy Editing House, 1993, 64 p.
5. “1001 Hadis”, Almaty, 124 p.
6. S. Kenzheahmetuly, “Zhety Kazyna” (“Seven Values”), Almaty, Ana Tyly Publ., 2000, 135 p.

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