

“Muslim schools and madrasahs in new tendency” on the basis of Islam culture in Bukey Horde reformed by Zhanghir khan

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Abstract. 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.

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Introduction

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 [1].

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 [2, 3]. Through translating Holy Quran into Arabian, Russian, English languages they widely spoke of good human qualities given to people [4]. The content of Quran was advocated in English language worldwide as the spiritual value to mankind [5]. 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 [6]. As Quran being the main content of Islam, through translating it we give general humane values [7].

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 [8, 9]. 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 [10, 11, 12, 13, 14, 15].

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 [16]. This work about Islam, its history and cultural and spiritual importance of mankind spread world’s people and influenced to formation of humane qualities [17].

Abovementioned 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 [18]. 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 and madrasahs of new tendency. Thus, as the result Kazakh children had received knowledge and religious education on the basis of Islam culture.

Khodja Akhmet Yassawi 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"[19].

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 madrasahs 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 Zhanger Khan formed the national humanistic education on the basis of Islamic religion. Yassawi, in his memorials wrote, that Zhanger Khan advocated Kazakh people to the pursuit of the national education through Islamic religion to mould Muslim character traits. 'Honesty is the best policy' 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 [20]. The Khan implemented the national enlightenment policy in the Horde at schools and madrasahs affiliated to a mosque for the study of Islamic religion and moral education.

Zhanger 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: 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 [21].

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. Zhanger 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 ages. It 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 [22]. 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 [23]. 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.

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 [24]. 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. Fig 1.

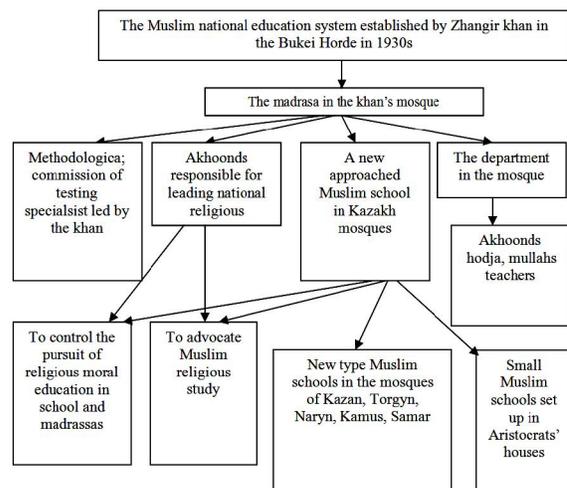


Fig 1. New Muslim schools and madrasahs in Reformed Bukei Horde by Zhangir Khan

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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