

THEOLOGICAL AND EDUCATIONAL IDEAS OF THE TATAR ENLIGHTENER KAYUM NASYRI

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Abstract

Purpose of the study: In the article, it is researched influence of theological and educational ideas of the Tatar enlightener Kayum Nasyri to the development of education and upbringing of Tatar people. The authors studied the conditions of the period when Kayum Nasyri lived and worked.

Methodology: In the article, it is analyzed the merits of the great Tatar enlightener. There is a description of the educational goals, tasks, and principles that Kayum Nasyri thought that should be taken by teachers in the process of education and upbringing of Tatar people.

Results: The authors of the article researched the value of theological and educational ideas of Kayum Nasyri for further changes of the educational system of Tatar people from the middle of the 19th century to the beginning of the 20th century which was the period of glory of Tatar philosophical thoughts.

Applications of this study: This research can be used for the universities, teachers, and students.

Novelty/Originality of this study: In this research, the model of the theological and educational ideas of the Tatar enlightener Kayum nasyri is presented in a comprehensive and complete manner.

Keywords: education, Kayum Nasyri, upbringing, thoughts, theological, educational, ideas, enlightener, development.

INTRODUCTION

The history of the Tatar philosophical and social ideas has ancient roots. It has several periods: from the Volga Bulgarian period to the time of Kazan khanate, from the Kazan khanate to the middle of the 16th century when the territory of the middle Volga region became the part of Moscow principality. It was the time of some difficulties for development and keeping national identity for Tatar people. For some researchers of education of Tatars, the special interest is the period of Catherine Imperial time when the power tried to find use every bit of leverage to some Tatar religious educated leaders and enlighteners. Not taking away the role of all social and philosophical development periods in education and upbringing of Tatar people the authors of this article want to analyze the period from the middle of the 19th century to the beginning of the 20th century when the bright thinkers, theologians, and writers lived and worked. Among that galaxy of the Tatar theologizes, thinkers, teachers, writers, who lived and worked in that period was Kayum Nasyri who took a special place in the history of Tatar people.

METHODOLOGICAL FRAMEWORKS

The aim of the study is to determine the value of religious and secular ideas of the Tatar enlightener Kayum Nasyri to the development of the modern educational system of Tatar people.

Objectives of the Research

The main objectives of the work are: 1) to analyze the role of the Tatar enlightener Kayum Nasyri to the development of education and upbringing of Tatar people from the middle of the 19th century to the beginning of the 20th century; 2) to research the influence of theological and educational ideas to the development of philosophical ideas for that period and further establishment of educational system of Tatar people.

THE THEORETICAL AND METHODOLOGICAL BASIS OF THE RESEARCH

Our research is based on the theoretical research method – the analysis of national philosophical, pedagogical literature on a problem; analysis and generalization of pedagogical education through historical review. In the article, there is an attempt to analyze the influence of religious and scholastic ideas of the Tatar enlightener Kayum Nasyri on the development of further education and upbringing of Tatar people. In this research it has been done interpretation the phenomenon of keeping the historical heritage by Tatar people. The fundamental works of Russian researchers in the field of pedagogy and psychology (Abdullin I. A., Zakiev M. Z., Fakhрутdinova, A. V., Kondrateva, Gali G. F., Khayrutdinov R. R., Mukhametshin P. M., Sadykova L. H., etc.) were the theoretical basis of our study. ([Abdullin and Zakiev, 1975](#); [Fakhрутdinova & Kondrateva, 2016](#); [Gali, et al. 2017](#); [Khayrutdinov, 2017](#); [Khayrutdinov, 2016](#); [Mukhametshin, 2005](#); [Sadykova, 2008](#))

RESULTS

As it has been mentioned above among the scientists who did a lot to develop the educational system of Tatar people and

changed it to the better way and who made the theoretical foundation for further development of education was a great Tatar enlightener Kayum Nasyri (Gabelkarim Naryrov). He was born in 1821, the period when Tatar people tried to find new methods and means in education. The old religious methods of teaching didn't correspond to spirit of the time. It was period of establishing Tatar bourgeoisie and developing capitalistic relationship in Tatar society. That time demanded educated people. At the same time, it was period of a new generation of Tatar writers, poets, enlighteners who tried to understand their historical past. Kayum Nasyri lived in historical watershed and he was meant to be the leader in development of educational system of Tatar people. Like many educated men of that period, he was born in the family of imam (religious leader of the mosque). His native village Verkhny Shirdany was not far from Kazan. His father could have opportunities to communicate with educated persons of Kazan. In that period imams were the most educated people in Tatar settlements. Each mosque in Tatar villages had a school (madrasah) where boys got their primary education. At first Kayum Nasyri studied at his village religious school then he continued his education in Kazan. Kayum Nasyri improved his education in one of the best schools of Kazan in that period. He prepared himself to become a teacher in Kazan religious school.

There were many bright students but he was only one who learned the Russian language by himself and later after finishing the religious school he became a non-credit student of Kazan Imperial University. He was one of the first who started to find connections with Russian scientists from Kazan University. On the one hand, his study in Kazan religious school helped him to learn humanitarian traditions of Muslim culture in oriental countries. In the religious school he was introduced with books of great thinkers of oriental countries as al-Farabi, Ibn Sina, Ibn Rushed, Alisher Navoi ([Mukhametshin, 2005](#)). On the other hand, Kazan Imperial University gave him possibility to learn Russian and European thinkers. He could soak up Russian culture and science. These factors greatly influenced his way of thinking and ideas. As Kayum Nasyri could speak Russian language he was invited to be a teacher of Tatar language to the students of Orthodox school. The government tried to prepare missionaries to work with local peoples in their native languages. That was one of the reasons why Orthodox priests should learn Tatar language at schools. His work in Orthodox religious school and later in theological seminary as a teacher of Tatar language gave Kayum Nasyri opportunity to learn more about Russian culture and theological thoughts. After his lessons a young teacher of Tatar language read many Russian writers and philosophers trying to re-analyze the thoughts of Great Russian thinkers. When he left his position as a teacher of Tatar language at religious orthodox school, Kayum Nasyri went to live in the Tatar part of the city Kazan. Till October revolution 1917 Tatars lived separately from Russians in Kazan and other parts of Russian empire. He was asked by the local government to open a school where Tatar children could learn Russian language. He began to teach Russian language for Tatar children. That way Kayum Nasyri became the linker of two different cultures in one place. At the end of the 19th century Kayum Nasyri was the person who developed Tatar public education. He was interested in scientific, pedagogical questions, moral values, and esthetical problems. The great Tatar enlightener analyzed and gave the answers to the questions which troubled his people in that period. The results of his research were in his manuscripts and printed books. Kayum Nasyri wrote 40 books where he tried to find some answers to the questions of his time ([Yemeljanova, G. M. \(1997\)](#)).

DISCUSSIONS

In his books on Education Kayum Nasyri tried to answer the questions as

- The way of developing an educational system for Tatars (only religious or combination of religious with secular);
- Way of life, moral values;
- Importance of upbringing in the family;
- What main principles should be taken for bringing up a young generation;
- What was the ideal person; etc?

Tatar people could find answers to the questions of the national challenges in his books "Book on Education", "Sheets about Morality". He was not afraid of criticizing medieval scholastic teaching system at schools which were dominated in that period in education of the Tatar youth. Kayum Nasyri asked for teachers to give up formalism, and dogmatism in education which was far from real-life demands. The great Tatar enlightener described the scientific bases in education and its content. He introduced his people with modern useful teaching methods and devices.

From Nasyri's point of view, the educational goal had to bring up humanitarian, literate person who should love his country and respect other peoples. Following the goal, Tatar families and teachers should solve some tasks to give harmonious physical education for the children. From his point of view, it was the foundation for children's moral and mental development.

The second task in education from Kayum Nasyri's point of view was the educational idea giving the children an intellectual development (memory, intelligence, the mental ability of a person, ability to get knowledge from the social realm and self-learning) ([Hisham, R. \(2018\)](#)).

The Tatar enlightener paid attention to bring up a person's will, his moral qualities, his temper during the teaching process.

Kayum Nasyri created some important principles which the teachers should follow in the educational process. In the first place he wrote it should be the principle of relying on national character in education and upbringing, the way of people's lives, the customs and traditions of a nation. This principle is up-to-date today too. Kayum Nasyri thought that teachers and parents should learn and know their historical roots and people shouldn't forget their history.

The principle that all educational processes should be humanistic to a child is very relevant as ever today. Kayum Nasyri was sure that giving education to young person teachers and parents should respect his or her individuality. The great Tatar educator stressed that the basic educational process should be done during nursery and teenage periods the time of personal growth. From his point of view in education first of all talent and interests of a child should be taken into account by teachers and parents. His fifth principle was a child's feelings and strengths should be in the first place in the process of education. He wrote that teaching child parents and teachers should follow the principle conscious learning of a subject. Kayum Nasyri thought that in education it was very important harmonic combination of mental and physical work. He himself followed principle of equal and honest relationships with students. He asked teachers to become personal examples in life.

Kayum Nasyri was sure that the social living environment greatly influenced a person's mindset, his outlook of life. Therefore, he thought that when the social life was healthy a child absorbed good moral values. If the social environment was unhealthy it was difficult to expect a well-educated person with humanitarian values. He wrote that parents and teachers should follow high moral values themselves. There shouldn't be dual morality in the family and at school. The great Tatar enlightener thought that teachers had to get scientific knowledge. They should be broad-minded persons and should have high moral qualities. Kayum Nasyri wrote that patience and kindness should be in the first place in teachers' qualities. He asked for being helpful and attentive with children. The great enlightener was completely against physical punishment. Children mustn't be physically punished either by parents or by teachers.

All his work was big progress for that period of time. Although he was an adherent of Islam his humanistic ideas in education can be accepted by everyone; they are universal.

Kayum Nasyri wasn't only theoretic in Pedagogics. He used his humanitarian ideas in his practice. He had done a big contribution to publishing collection of the Tatar folklore. The great Tatar enlightener left his work in Tatar literature. He collected Tatar folklore, wrote about the value of oral folklore and published the collection of Tatar songs, proverbs and sayings. He thought that proverbs and sayings were the souls of folk ([Mukhametshin, 2005](#)).

Kayum Nasyri became one of those scientists in linguistics who built the foundation of modern Tatar Literature. His books "Short book on Syntaxis" (1860), "Enmuzezh" (1895), (the book on Lexicography) helped to develop Tatar Linguistics. His contribution to Tatar Literature was enormous. He published his stories which were written in a common understandable style. He also became the founder of Tatar's critical literary practice.

His special interest was the History of Tatar people. The great enlightener researched the roots of his people. He was one of the first who began to study epigraphical monuments. Some of his researches on the history of Tatar people were published after his death under the title "Unpublished works" (1926).

CONCLUSIONS

Merits of Kayum Nasyri to the Tatar nation were enormous. For the first time in social Tatar thinking, it was analyzed and given the methods, tasks, and principles of upbringing a harmonic person. In the middle of the 19th century, the time of fundamental religious ideas which were still dominating in the educational process of Tater people Kayum Nasyri could find new educational goals and principles for his nation. He had a dream that his people should be educated and developed nations. Kayum Nasyri wrote about bringing up critical thinking person and his ideas in education are modern and as relevant as ever.

He greatly influenced the further development of Tatar pedagogical conception. His contemporaries, descendants followed his ideas and modern pedagogues use them as a valuable didactical source.

Thanks to his books many talented writers, poets, scientists were educated who became founders of further development of Tatar culture.

His fiction books and textbooks on Tatar literature helped the followers and disciples of modern Tatar Literature.

With his historical books, Kayum Nasyri helped to understand the roots of his people, the historical background of Tatars and cultural heritage.

Kayum Nasyri began the era of criticism in social thinking the period of new approaches in the educational system of Tatar people.

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RECOMMENDATIONS

The article is of special interest for teachers, psychologists, pedagogues in the further development of theoretical and practical issues on Psychology and Pedagogics. It is also relevant for university students in the course of Psychology and Pedagogics.

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