



Ethics and knowledge of children in the Kazakh family before the Soviet Union

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Abstract. During the reign of Russia, many articles and books were published about the upbringing of children in the Kazakh family. However, some of them write about rituals, weddings, and superstitions related to the traditions of Kazakhs on the topic of raising children, while other articles mention the upbringing of a child through proverbs and sayings, and rules of ethics. But we can't say that they fully cover the upbringing of children, even if they have an impact on the upbringing of children. There is very little information about the teachings of Islam, which preserved the Kazakh nation and strengthened its culture by adding strength to its spiritual strength. In this article, we will talk about how the upbringing of children took place in a Kazakh family before the arrival of the Soviet Union. For information on this topic, interviews were received with several Kazakh elders who moved from China to Turkey without seeing the impact of the ideology of communism.

Keywords: education of children, Kazakh family, Kazakh family in the kingdom of Russia, Turkish family, Islamic education.

Introduction

It is said that in the upbringing of children in the Kazakh family, first of all, ethics is taught. Some scholars say that ethics precedes faith. Thus, the Kazakh family tries to teach the child manners until the child reaches the age of seven. After that, they send their children to study Islamic sciences.

Since the words *talim* and *tarbiyah* are borrowed from Arabic. In Islamic culture, we are talking about the meaning of the word education, which comes from the root of teaching, which means "to fully understand something, to form the abstract of something in consciousness, to know something in its true state" [1]. It is said that the person who is engaged in the teaching of knowledge is

muallim, and the person who learns knowledge is mutaallim. The word "Tarbiyah", which means "protection, correction, care, improvement", comes from the root rabw, which means "raising, improving a child or crop". Ragib Al-Isfahani describes education as "a gradual formation until something reaches perfection" [1]. Baidawi explains that "gradually develop something and bring it to perfection" and says that this word is used about all living things [2]. Although maturity and development are observed in all living things, tarbiyah has become a term used mainly for a person in the sense of ensuring his body, mind, moral development, and improvement. A discipline that deals with issues such as the importance, principles, methods, consequences, and goals of this activity is also called "education of Tarbiyah" or "Tarbiyah" for short.

The authority of the family in society depends on having children, improving them by following Customs, and raising them well. Like all peoples, Kazakhs have one of the main tasks - to have a family and raise a child who is the fruit of this family, so that he is authoritative and well-mannered. Kazakh proverbs and sayings "The father sawed child will learn how to hold a bow, the mother sawed child will learn how to do coat ", Teach your child and groom at the beginning, "There is no country without an order if you about to order you will not going to be a slave" emphasize the importance of having children and raising them. In the Turkic peoples, the more important and honorable it is to have children, the more flawed and terrible childlessness is considered. The preservation of oral traditions plays an important role in nomadic culture. The Kazakh people lived a nomadic life for many years, which strengthened their oral tradition. Children were brought up with cultural values by telling their children fairy tales, stories, epics, legends, lullabies, rhymes, songs, and folk songs that are products of oral culture. Places for the upbringing of children in the Kazakh people are not kindergarten, camp, and school, their children were brought up from the moment of entering the cradle in such ways as songs, folk songs, fairy tales, stories, epics, lullabies that are the product of folk oral culture [3, p.6]. Thus, the educational teaching of the child, which began in the womb, continues in the cradle. It is considered a social duty of the family to educate and adapt their child to life as a decent person. The process of proper upbringing of a child in the Kazakh family begins from the moment he enters the womb. As soon as it turns out that a woman is pregnant in a Kazakh family, she avoids situations such as bad words, behavior, and violence next to her. Because it is believed that the baby in the womb is affected by this condition. In Kazakh society, the upbringing of children is carried out at different stages. Education,

which begins first in the womb, continues after the birth of the child when he is put into the cradle. The upbringing of boys and girls has its peculiarities. A girl and a boy are also brought up at the age of marriage so that the girl can better represent her family where she is married, and the man will have a respectful relationship with the married girl and her family.

Each society may have different or special methods of raising children. From this point of view, Kazakhs believe that a newborn is unconscious until the age of six, and believe that at this age the will of the child is formed. Since it is believed that a child begins to think abstractly at the age of seven, they pay great attention to the education that is given to them before this age. The Kazakh people have eight foundations for raising children:

1. First, they are taught ethics so that they can be educated. It explains the importance of ethics and that you should not be rude if you are illiterate.
2. To be kind and helpful, education is provided.
3. They are taught to listen to their elders, not to go beyond the words of adults.
4. Honesty and truthfulness are taught.
5. Be smart, easily contradict what those who are experts in their profession say, and educate them to look for scholars and do what they say.
6. Education on respect for adults and parents is provided.
7. One person is taught not to reveal someone's guilt to himself.
8. Be a defender of your community, serve your people, and do things that show your abilities. [3, pp. 7-8].

Kazakhs, saying "the shame of the son - from father, the shame of the daughter – from mother". Accordingly, they want their descendants to grow up ethical, moral, honest, and humane, and all education related to the child is aimed at educating the generation. [4, p. 87]. In the Kazakh people, there are differences in the upbringing of children depending on the boys and girls. "At the age of five or six, girls learn to sew with their sisters, mothers, grandmothers, and village women, clean the house, build and break weed, cook food, and weave. It is also said that Kazakhs, do hesitate for their girls send to work in the workplace of someone else, putting their daughters to work in a small atelier owned by their family, where only women worked [5]. Girls learn from their grandmothers or villagers what brides do, such as building a weed, doing laundry, and singing [6, p. 80]. Mothers teach their daughters to learn how to sit with their elders, how to talk to them, how to serve them when they

arrive, how to be careful when talking and laughing in public, and how not to do anything without their parent's permission and so they provide their girls to be ethically educated and knowledgeable among their society [7, p. 3]. Girls also learn such values as waiting without eating food, closing the curtains in the evening, turning off the light when changing clothes, drying cloth and cover over them her and daughter's personal clothes when washing, raising a boy with special respect, talking to adults and parents with the word "siz" which means respectful saying "you", keeping his house clean, protecting his livestock when he is not at home and saving as much as possible [8]. In society, in some cases, the ethic and moral of girls is observed. The girl is shown in society as an exemplary person with behavior, morality, and decency, as well as as an example in the village where she lives or among the villagers. Among the people, it is said about well-mannered, well-mannered Girls: "The Girl of the person is very decent, let it be such a girl." And the girls who do not respect the elders, show their bad manners to the guests, say bad words and do not like the girls who were not brought up in the family, do not send their daughters to them [7, p. 3]. A family that has raised such a girl is humiliated in society and cannot feel comfortable among villagers. In order not to put their family in such a miserable position, girls learn all the necessary ethics and morality from their parents and elders. When girls reach a certain age, they are brought up to be a family. When they have a family, they are taught the rules of upbringing, for example, how to raise their children, and how to treat their husband's parents, and relatives. "Be a mother in the future, motherhood is a sacred concept. Raise your children with white milk, and show respect to the head of the family, a man will become the support and protector of the family, love him and bear your feminine duty, honor him, and a woman who does not respect her husband will remain in the care of her offspring" [7, p. 3]. As you can see, the upbringing of a girl is one of the most cherished values of the Kazakh people. Because their daughter will represent their family in another family.

Boys are also used to working from an early age. Children of the village near their brothers and grandfathers, learn such values as thinking about the economics of the house, learning their work, listening to elders, telling legends, aitys. Boys stay close to adults and learn a lot from them. [6, pp. 80-81]. Boys are taught to sit next to their parents and brothers without stretching their legs, to respect those who are older than them, not to pamper their children next to their parents, to show special respect for the book of the Koran, the mosque, mullahs and the Khoja who were descendants of the Prophet [5]. In the old

days, when the oral culture developed, Kazakhs sent their children to the Masters of the language, so that they could learn a profession and language education from them. In this way, the children could become an apprentice with one master and learn Kazakh culture and profession. Thanks to the knowledge gained from the masters, they apply their art to other places, and with their upbringing, they are appreciated and accepted by society. In general, a child who does not study in a madrasa will be assigned the profession of a father, if there is no father, after learning the teachings such as writing and counting, which are the first necessary reading for a child who does not study in a madrasa. In the upbringing of boys, the Kazakh people "teach in the future to be a defender of the people and the motherland, support of the family, what actions a man should take, to be a moral person with good behavior among the people, elders, women, and children [7, p. 69]. The Kazakh people teach their sons how to work in the field, in animal husbandry, in factories, and in other places, as well as how to serve the people through work. Education, which began with the cradle, continued even when the boys reached the age when they had the right to be in a family. They are taught to be good heads of the family, to make a good deal for their spouse and children, and to educate them. Starting from the age of 12-13, the family begins to be educated, saying that the father is the head of the family, that is, the support of the family, and the courage to defend the motherland. A person who is useful to the family will be useful to the motherland and the people, and a person who is harmful to his family will be harmful to the homeland and society. Kazaks wants them to be famous for their heroism and decency without being a shameful child among people. In raising a man, they teach such principles as respect for a woman, mother, respect for other parents, and not raising hands to women. At the same time, if a stranger comes to meet his sister or neighbor's daughters, take the girl to her parents and warn her to be careful with her daughter. The second time a stranger came into the street and asked who he was. Thus, it is said that extramarital relationships between a girl and a guy are prevented [5].

Islamic education in the Kazakh family

It is noted that over the centuries, after the adoption of Islam by the Kazakh people, the principles of the Islamic religion were gradually taught and assimilated as ethics, and Arabic words began to enter the Kazakh language gradually. If he had been given the names of the famous companions of the Prophet to the newborn babies, he would have believed that the names in the world would also be interceded for. By the age of seven, the child would be

taught the terms of faith, images, and prayers. This case was most often done by grandparents [8]. It can be said that the Kazakhs began to teach their children the religion of Islam by sending them to the mullah after the age of seven. [9, p. 496]

Kazakhs consider the literature of the people divided into two parts. The first is oral literature or black speech, and the second is written literature. The first is legends, fairy tales, poems, and poems that have been passed down from generation to generation, and are memorized orally among the people. Oral literature is often widely distributed among those who do not know how to read and write. The second is written literature, which includes books written by Islamic scholars, such as Islamic narratives and the basics of the faith. Children were told stories explaining the basics of religion, such as "Boz zhigit", "Hamra", "Saipul-Malik", "Kik", "Shar-Yar", and they were also common among those who did not know how to read. Not only children but also people could remember the basics of Islam through these narratives. And to learn the basics of faith, such instructive events as "Turgai", "Zar-Zaman", "Aqir-Zaman" and "Kesik Bas" are mentioned [9, pp. 507-508]. In addition, such words as a prayer, Azan, Imam, and Mullah are often found in Kazakh fairy tales. Thus, the child is gradually taught Islamic values from a young age [10, p. 32]. One of our interlocutors, whose father died at a young age, said that when his mother put him to sleep, he repeated: "the Quran is the truth, Hazrat Muhammad is the prophet, my book is the Qur'an, I believe in Angels.." [13]

It can be said that the Kazakhs differed from the Turkic nomadic peoples of the Altai, the main reason for their high way of life and thinking is that they have been associated with the religion of Islam for centuries. Domestic order, family relations, and moral values raised to the highest level were undoubtedly influenced by the Islamic religion. The information that Kazakhs have only recently converted to Islam and that most of them still worship idols is considered erroneous. They have been completely Muslim for centuries, and their Islam together with the culture of the Great Steppe can be described as forming a nation that is attractive and beautiful in its way. They strictly follow the commandments of Islam. The Sunnah is also carefully performed. When the water is not found they did tayammum and do prayers at the exact time. Funeral practices such as alms and zakat, Eid al-Adha, and Hajj are performed according to the Quran. In addition, they know many surahs and prayers by heart. Because through these worships, they can find happiness in the hereafter. During the fast, it is said that in each iftar there is one person who did Hatim the

Qur'an, and its reward is dedicated to send their ancestors soul. Among Kazakhs, each time they read the Koran, a line was drawn on the last page of this book. One guy saw that when his grandfather died, he opened his Koran and saw drew 120 lines [14].

During the reign of Russia, among the Kazakhs in the North, Mullas were invited to their homeland to teach their young children. Every year, hundreds of Mullas from the Tatars of Tobolsk and Tara came to the Kazakh steppe to teach. And the rich Kazakhs opened a school for their people, and children from neighboring villages would come and provide education. Often, in this way, the teachers would teach 30-40 children to read, learn the basics of the Islamic religion and become a true Muslim in three years. The Kazan merchants, who went to several lands to trade, also had a great influence on the education of Islam. Islam was so developed among the Kazakhs in the West that hundreds of Kazakh youth, who received their first education at home every year, went to the Tatar madrasas in modern northern Russia, where they fully studied Islamic teachings and returned to their homeland. Rodloff for example says the Isterlibash madrasa in Ufa has 150 kazakh students who have been studying Islamic sciences for ten years. I met 5 Kazakhs in Kazan. One of them says that he returned to his homeland after studying Islamic science for 15 years [9, pp. 480-481].

Russian documents of the second half of the 19th and early 20th centuries show that the number of Islamic educational institutions and students within the borders of the Turkestan general governorate is increasing every year. In 1899, there were 4,632 schools, 44,773 students, 44,773, in 1907, 5,688 schools, 70,087 students, and in 1913, 7,290 schools, an increase of 70,864 students. According to statistics, in 1892, there were 1,487 schools in South Kazakhstan, and in 1895 their number increased to 2,409. In total, 13,118 students were enrolled in these schools in 1907 and 15,978 students in 1913. The increase in the number of schools in the region was the reason for the increase in madrasas. In the cities of Shymkent, Taraz, and Turkestan in the south of Kazakhstan, 1,099 students studied in 49 madrasas in 1899, 862 students in 28 madrasas in 1907, and 1,203 students in 31 madrasas in 1911. In addition, it is said that when the Kazakhs moved to the mountains they brought with them mullas, imams, and teachers [11, p. 3].

In short, the position of Kazakhs about the upbringing and education of children, in my interview with the Kazakh aksakals who moved from China to Turkey, everyone tells a story that went through their heads. The Chinese insist

that they do not put any pressure on the Kazakhs and do not touch the cattle, but only give their children to teach in Chinese schools. About twenty thousand Kazakhs oppose it and decide to move. They move only towards Qibla. It is said that on the way, about a thousand people managed to get to Istanbul when they were taken from the border of Pakistan by the state of Turkey [12, p. 146], who suffered from various diseases in the deserts of Mongolia, in the forests of India, in Pakistan, as a result of bites of venomous snakes, died of starvation [12, p. 146].

In the end, we can say that before the Soviet Union, the importance of raising children in the Kazakh family was such that they went on a dangerous journey, even if they sacrificed themselves for the sake of their descendants. We can say that the child was taught ethics until the age of seven, and then religion. The fact that Kazakhs have converted to Islam for centuries and invited mullas or teachers from another country to receive religious literacy of their descendants, even when they went to the mountainous regions, bring with themselves mullahs and teachers, shows that they are very religious. In addition, they taught their children religious and Natural Sciences by opening hundreds and thousands of schools and madrasas. The number of madrasas during the Russian Tsardom and the annual increase in this number indicates that their religiousness was more than in recent days.

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