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PHILOSOPHY OF MUSLIM EDUCATION IN A CONTEXT OF THE «EUROISLAM» DIALOGICAL STRATEGY

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Abstract. The article reveals the ontological meaning of Islamic education and its importance in the modern era. Ontologic arguments in favor of a concept «Muslim Education» are connected with the ontologic facts of its cash. It is clear those logical theses of antique philosophers that if we reflex over any concept, so it exists, today demand more weighty substantiality. But Muslim education needs in this case, not so much proof of the existence, and how many development of the powerful creative potential in a modern humanitarian and educational discourse.

Muslim education today – the multilevel process connected with integration of Muslims in the West European society. In this regard, significant dialogical strategy «euroislam» which was nominated by Bassam Tibi and Tariq Ramadan as the concept of comfortable coexistence of the Muslim and western cultural vital world is represented.

Relevance of the euroislamic dialogical concept consists in development of the tolerant scenario of communicative practice which will promote, on the one hand, to formation at Europeans of undistorted, original sense of Islam, and with another – an active position of Muslims to perceive values of the European society.

Euroislam assumes distribution of Islamic values not as demonstration and imposing of cultural samples alien to Europe and as tradition which is implanted in Muslim outlook, the world, the relation, but which is introduced to the European world, and it is necessary to communicate with it in space of the European society. After all carriers of this tradition are its full members.

This problem is actual for the Kazakhstan society as ethnic groups and confessions, ontologically present more than one thousand years on our Earth, as a matter of fact, laid that spiritual and moral foundation from which dialogue of cultures, including euroislamic dialogue, develops. Certainly, euroislamic dialogue in the conditions of Kazakhstan gets other context, other form, even it is possible to tell that it is modeled in dialogue with Orthodoxy, eurasianism and «Kazakh Islam», comprising enlightenment and liberalism intension, on what all versions of euroislamic strategy known today apply.

Set of the questions arising at discussion of these problems, bring to the most difficult tasks which need to be considered in this regard: how the balanced concept of dialogue of tradition and a modernist style in euroislam is possible, whether bears it the concept disintegration potential? etc.

All this needs to be comprehended from philosophy positions as dialogue of cultures, it in general the philosophical problem, which decision depends on philosophical methods by means of which it is necessary to open a phenomenon of euroislam and its dialogical potential.

Variety of versions, concepts, models of dialogues for the last century: «integration of cultures», «alliance of civilizations» and «partnership of civilizations», «dialogue of civilizations», created and being created, can be considered as a dialogical discourse of resistance already rather than the cloyed discourse «collisions of civilizations» which fathers were Lewis and Huntington. Whether euroislamic dialogue by the same discourse of resistance to all not dialogical or nevertheless it is not only the next dialogical trend

calculated on short-term prospect, will show, of course, time. However already today it is possible to tell that communicative practice encourages euroislam. It is useful to notice that euroislam as neo-reformist movement, reconstructs always the readiness which was available in Islam for reforms and openness for innovations and dialogue.

In today's society, where prevailing principles of multiculturalism, euroislam dialogic discourse seems, holding a Muslim identification code, its cultural pattern in a multicultural European society, actively involved in the construction of a «common European home». Multifaceted, diverse cultural world can only exist in a dialogical co-creation, and any civil society is consolidated only when the effectiveness of the principle of unity in diversity, not division of East and West. And it is not that what the Koran ayats: «One of His signs is the creation of the heavens and the Earth, the difference of your languages and colors of your bodies. This sign for those who know» (30:21), «before God and the East and West: wherever you have addressed all the face of God ...» (2:109)*. One of the practices of implementation of euroislam is the integration in the educational process of our time, in connection with which the phenomenon of Islamic education becomes crucial dialogic content.

Muslim education needs today the modern reforming, answering to inquiries of society. In this regard, it is necessary to reveal a set of factors of influence on educational process, including the state. Experience of the European countries shows that this problem and for them is necessary. In Western Europe Muslim education becomes an actual task even for theological universities as studying Koran and theological problems for installation of Christian and Islamic dialogue in the sphere of religious education is necessary. So, for example, in plans of Louvain Catholic University (Belgium) the training program «Islamic Theology», which will promote deep understanding of problems Koran, is entered since 2014.

The Muslim factor is very influential today in the European society therefore the arisen question of an ontologic component of Islamic education becomes very actual. Whether there are educational programs which are financed by the government? What of them can really promote dialogue secular and religious? – all these questions are in the course of the set subject.

Modern Muslim education has to be based on the principles of an equal share, observance of the sovereignty secular and theological and search of organic balance.

How is it possible in modern conditions to carry out the educational process integration? What does take place in the formation of modern culture? Can a person be considered without cultural education? – All these questions are filled with ontological content. In dialogic space East-West philosophy of education is revealed as intercultural communicative education. In this case, legitimately wonder about whether or not there is a basis of the East-West dichotomy difference in the educational practices of the East and the West?

What educational criteria, principles, paradigms today are a priority in the West and in the East? Whether such a question is the presumption of the original and do not make any difference whether we are in this case, the installation on the absolute of the East-West dichotomy?

Today a lot of talk about what needs to be too rationalistic, pragmatic concept of education in the modern world (and it is – after the European model) to add the spiritual content of the East. But how to do it? And not too often we criticize «soulless» West for those technological projects, which also facilitated the spiritual life? However, representatives of other concepts, Western – also expressed their dissatisfaction with oriental «niceties». How to balance the achievement of Western and Eastern educational practices in the global cultural space? – This is the most urgent problem and challenge.

Participation in the global contemporary cultures polylogical process is not always comfortable, because in general there are certain stereotypes that prevent direct dialogue between cultures. Well, if these are not negative prejudices and promote dialogue unencumbered. Another thing, when cultural dialogue with the countries of East prefaced meaningful warning: «East – a delicate matter». Despite this assertion of innocence in appearance, everyone knew that this presumption talking about tricks people of the East, the need to maintain distance and distrust of him, for the East trick is considered quite normal social relationship, unlike those in the West. These prejudices prevent the stamps to understand the meaning of a single and common tasks of human culture.

* Ajaty dajutsja po perevodu G.S. Sablukova: Koran: Central'naja tipografija, Kazan', 1907 (Tret'e izdanie).

The classical model of education, presented to the world as the Western European model of education, is still prevalent.

Hermeneutics of education today is a pluralistic, non-repressive character. We can contribute to the educational system a personal sense, non-repressive logic of relations «Teacher-Student» in the field of training, can vary interpersonal approaches, propose and use a variety of innovative forms in educational practice.

Education, above all, is knowledge. Education begins, in fact, from the moment when a man carries his co-beingness in the world and understands the world as co-beingness.

One of the main institutions of the acquisition of knowledge is university. The word itself means in Latin «universitas» (universitatis) – integrity, community. Already in the semantics of the word hidden meaning of a comprehensive, full of knowledge, linking the world and man.

The first universities arose in ancient India, but the university as a holistic, systemic humanitarian «enterprise» (in our sense) appears in the Middle Ages. It should be noted that the universities began to form and function thanks to the initiatives and activities of scholars, religious and philosophical thought, mutakallims, monks, imams. At this time, the university was sufficiently autonomous organization: with its own charter. However, there were many regulations, standards that had to be followed in the organization of university education. Adopted in the Middle Ages, the education system was considered the classical model. Reform of university education begins with the Enlightenment. And in the 20th century established the university's educational practice exposed the sharpest criticism. Known student demonstrations in France in 1968, which is considered the ideologue existentialist philosopher Jean Sartre*, were directed against the totalitarian educational process, against the model of the expert – functionary in a consumer society. Attempts to revive the high ontological status of the university led to some changes in state education policy, but, in general, those humanistic reforms, which were hoping reformers, occurred.

Speaking against the fusion of education and power, they offer a non-classical model of education, aimed at obtaining a free education under the last, understanding not only the freedom of access to higher education, but the freedom to shape the content and freedom of education.

In modern philosophical, anthropological, educational research it is impossible to find at least one work in which there would be no maxims about the crisis of education in the era of globalization.

And, it is unlikely to be found in them actionable «advice» to the crisis and deficiencies in the educational system.

The search for modern methods and approaches returns again to the classic models, traditional, national, initial presumptions which are spiritual and moral paradigm.

Postmodern (Lyotard), the era of bifurcations (Laszlo) requires new thinking about education and new approaches. What philosophical and methodological principles should be used in analytics education? Understanding by the formation of eternal unfinished, continuous process model proclaimed credit technology, possible interpretation of the philosophy of education in the context of postmodern discourse in progress. Approach may be synergistic, since education has nonlinearity, openness and self-organization.

Dialectic as a method also fully explains the meaning of education. Not to mention the systematic method, phenomenological, hermeneutical and comparative linguistics. Philosophy of education is an interdisciplinary subject at the intersection of philosophy, culture, education, anthropology, history, psychology. Therefore, when teaching it is necessary to use different and interdisciplinary methods.

The question of what is the philosophy of education and what philosophy of Islamic education makes us think about philosophy, education, philosophy of religion, philosophy of culture. Is the philosophy of education or science discourse or discursive science? How important is it to identify the scientific philosophy of education?

If we follow the philosophy of understanding in the fundamental ontology of Heidegger, philosophy is not a science, it is more than a science and it reveals «the ultimate meaning of being». Then you need to

* Sartr Zhan-Pol' (1905-1980) – francuzskij filosof-jekzistencialist, pisatel'. Osnovnye raboty: «Bytie i nichto», «Slova», «Toshnota», «Opyt fenomenologicheskoy ontologii» (1943). Sm.: Novejšij filosofskij jenciklopedičeskij slovar'. Minsk: Knizhnyj dom, 2003.

understand the philosophy of education in the same context. Moreover, the procedural education to all time returns «to analyzing» the ontology of education.

Need for a radical reform of modern education is recognized not only by us, in Kazakhstan, but also in the Western world. Not having understood in all its concreteness, what's the point of this reform, where we want to reform, we hardly will be able to properly formulate its tasks.

In circumstances where the developed countries of the West are not satisfied with their education system and are therefore considered necessary to carry out a profound reform of their education, we are ready to copy the system that unsatisfactory.

Talking about education reforms, we, first of all, recognize the need for humanization of education, both in terms of the organization of the educational process and both in terms of its content changes. To accomplish this task, we turn to the Western experience and standards. Introduction credit technology directed to a process of democratization of the educational process and to a certain extent, this technology allows departing from the practice of imposing totalitarian schemes and standards. However, credit and technology does not problematic those fundamental issues on which we should focus the efforts of human life. It's about. Any system of education, consciously or unconsciously assumes a certain understanding of human beings. And the educational process, ultimately, should be aimed at clarifying the human beings. However, in reality, education is a part of the empty way of life, which the preacher said, «All is vanity and vexation of spirit». Educated or uneducated people, it is equally lives, according to Herzen, in a daze and absurdities and errors out of this life, not really come to himself. Knowledge obtained as a result of modern education, often resembles a gear inexperienced traveler, which collects people, very vague recollection of their life goals and objectives[1]. In addition, this knowledge is also like a backpack, remains external to the human existence. This knowledge can be and have. It is clear that such knowledge is not only awakens in man, in the words of Martin Heidegger, «a fundamental disposition to being», but even does not grow organically in the spiritual structure of man. Expression: «Armed with the knowledge» – was not accidental, because such knowledge could only be armed.

Nietzsche's Zarathustra pointed out that sometimes we trustingly drag on his shoulders «too many foreign words and heavy values»[2].

Hermann Hesse in the work «The Glass Bead Game» pondered the strangeness of education, from which a person does not experience spiritual joy.

And, indeed, rational thinking structures of modern science have long been lost understanding of the fundamental values of life for human beings. One of the greatest intellectuals of Europe in the XX century – Edmund Husserl – noted that the vital need of our modern science has nothing to say. Husserl's sense of the words becomes more understandable if we recall the exclamation Heisenberg in connection with the atomic explosion in Japan, it's an amazing experiment[3].

It is noteworthy that the crisis of European sciences and Western type of thinking themselves talking major representatives of Western culture, past and experienced the way this education. Since the time of Husserl, little has changed in the education system of the West, except for criticism of postmodern university system in Europe. Significantly to note here that this crisis – not just a product of the XX century, in fact it is a crisis of over 2,000 years of historical experience of thinking, the origins of which Karl Jaspers sees the culture of the ancient world. Critics Michel Foucault dialectical tradition of thinking there is also the realization that we need to convert the historical experience of thinking, which is not only a product of the 20th century.

It should be paid attention to the thought of Heidegger that all education involves tacitly accepted as prerequisites certain understanding of human beings and the process of education involves us in its grasp. Thus, the problem of man in education point to each other, but it does not follow the conclusion that the ontology of human forms constitutive principles of modern education. Sooner and deeper understanding for what is happening in education in fact, more precisely, in its empirical representation, need to refer to a bundle, to a bunch of «power and education», what in the works brilliantly is told by Michel Foucault.

Nowadays, only the inexperienced and naive people may think that the latest scientific theories make a person closer to reality than the old theory. And, in general, believe that current theories have an advantage compared with the medieval «doctrine» or antique «episteme» as absurd as to believe that contemporary art is better than, for example, the ancient art.

Similarly, if we introduce a modern high technology in the education system – it does not mean that we make education better than before. And the essence of high technology is not only in the implementation of innovative information systems. In fact, high-tech is the kind of education that promotes the establishment of the spiritual essence of man. And this – the main thing. Wondering what education in being human is worth mentioning the theory of formation of Plato. Martin Heidegger*, who is undoubtedly one of the greatest thinkers of the 20th century, said that Plato's view of education has a significant historical moment and he said that Western man interprets valid for it.

Muslim education is an interdisciplinary science (teaching) or even science doctrine (Fichte) that such education and educated person from the position of Islam falsafa, Kalam. It is concerned in the world today that education does not serve its main purpose – form, not replicate, «Xerox» specialist, and above all, human, and leads to an understanding that education needs reform, that there is a crisis in education. We have to wonder what kind of crisis it is.

Entry of post-Soviet states, including Kazakhstan, the Bologna process and raises questions over the value priorities in education. Pluses of this entry – we enter into a single global educational environment, education becomes an integral dialogue of cultures, which should be played not only European «voice», but ours.

Cons – there is a problem of concern about the loss of self, the identification code of Kazakhstan education.

Although today the prevailing educational practice itself is the rizomno-clip character, especially due to imbalanced education policies of private universities.

Values of education have always been considered as freedom, equality and humanism. A goal of education – the formation of personality. However, we should note that professional and personal paradigm of education is very often not the same. Model of universal man, a man of the new formation, human craftsman (active), a human artist, etc. – Unfinished projects as education show the complexity of the value orientation of the educational process.

Of course, today our educational system has a lot of advantages and, above all, there is the openness and freedom of education.

Pluralism and liberalism of educational practice forms the democratic way of thinking. Recognition of pluralistic, non-linear discourse leads to the formation of the same style of thinking. Intellectual emancipation of consciousness leads to the removal of the problem of alienation in education.

Integration into the world educational space is due to internal problems as well as global. President of the Republic of Kazakhstan Nursultan Nazarbayev believes that poor education is a threat to national security. And it's quite true. Uneducated, dumb disastrous for the nation state. Prestige of knowledge and education in the world today is very high.

There are universities – brands which seeks intellectual youth. Unfortunately, not everyone can be trained there. One of the strategic objectives of education, carried out in Kazakhstan on the initiative of the President of the Republic of Kazakhstan Nursultan Nazarbayev – «Bolashak» scholarship program – is a model of international, dialog, international education, in which the communicative humanistic educational practice.

Nonlinear discourses of modern education and are implemented in the creation of nonlinear textbooks, teaching aids on the philosophy of education. It is clear that the problem of non-linear writing textbook related to the theory of nonlinear dynamics. We are interested in this problem in the context of an educational dialogue between East and West. In today's educational process resources are used linear and nonlinear approaches.

Textbook or manual is a summary of knowledge to the learner. Consequently, there must be a structure of such tutorial method, logic sense, etc. But along with this it is a need of nonlinear practices of textbooks. Philosophy of Education in Islam is presented from the perspective of both linear methods and nonlinear. Under the latter can be understood as a Sufi teaching model.

Philosophy of Islamic education explores the challenges of religious consciousness. Today world challenges religion, interaction of secular and religious consciousness, their dialogue is very relevant. The

* Martin Heidegger – (1889-1976) – nemeckij filosof. Avtor knjig «Bytie i vremja», «Kant i problema metafiziki», «Uchenie Platona ob istine», «Pis'mo o gumanizme», «Nicshe» i dr.

problem of religious consciousness is actualized not only in developing countries but also in developed countries in Europe. And if the point of view of the Enlightenment religion is a form of alienated consciousness and self-consciousness, it is now the religious consciousness considers education, orienting the person only to the market and pragmatic success in life as devoid of perspective, because it alienated character. From the point of view of Islamic education in spirituality secular education people are condemned without perspective on relationships, devoid of the future.

One of the problems of Muslim education – the restoration of harmony between faith and knowledge at a new historical level, overcoming complacency of Faustian society.

From the position of Islam task of education it is not only the mastery of the profession, although this is necessary because the capturing of the profession – one of the ways of understanding the divine creative process and development of the wisdom of the Creator in their practical relations with the world. We remember how high in the Muslim world appreciated the work of the great masters who have been recognize carrier's divine abilities. Yet the main point and center of Islamic education – in the creation and opening of places in the human soul for the manifestation of God in him.

There are no higher forms of spirituality, which opened to mankind than the world's religions. Therefore, the problem of spiritual unity of mankind can be comprehended through interfaith dialogue and the promotion of a culture of spiritual communication. Experience of spiritual communication with representatives of other Islamic denominations that existed in the Muslim Middle Ages, should be revived in modern Islamic education.

Spiritual, religious values and human values – are not the same things. The necessity of religious laws for human life, for example, can be proved by means of neither science nor logic thinking. While the need for so-called universal values, can be justified by the discursive logic. Their assimilation in education requires thinking of a different culture and other spiritual efforts. Note that the values normally present as universal, in fact, in practice their implementation, are not established.

Involved in the various socio-cultural education projects, these values become concrete historical meaning that is not taken into account in the formulation of abstract universal values. Generalized sense of actuality splits into different and even contradictory definitions. So-called universal values are not really universal and singular points of view, which claims universality, posing as such. It appears possible to wage a merciless war against each other for universal values, in which none of the parties does not consider it an opponent of these values. Separatism and terrorism find themselves as champions of universal values that should be stored and implemented through even the heaviest casualties.

Is a balanced strategy of Muslim education in the context of global education?

Religious education is not just teaching a particular religion and tradition, the main tenets of this deployment in a man of moral effort for life. And there is a Christian, Islamic education and its aim is the formation of a Christian or a Muslim. Muslim and Christian – is a person who lives in accord with their conscience, thoughts, intentions, chores, identifying himself in unity with Islam or Christianity. Reform in religious education periodically communicates with the modern philosophical trends: existentialism, personalize, postmodernism.

Muslim existentialism, represented by A. Badawi*, puts as the primary task of education – the formation of the ontology of personality and philosophy of existential dialogue with God.

What is meant by the ontology of personality in Islam? Let's start with the fact that the ontology – a Greek word and means the doctrine of what is, of being. Consequently, the ontology of personality in Islam is the doctrine of the essence of the individual in the system of Islamic education. Personality is influenced by Islamic values, actions, intentions and actions which define the Divine Word, Hayatagh. Personality formation occurs in the learning process, as the Word of God, and epistemological studies. Basic principle of Islamic education has always been considered a principle of cognition, based on the recognition of God's absolute source of all knowledge, therefore, comprehension of the Divine Word meant an acquisition of knowledge about all things and their properties. To think that in the process of

* Badavi A. – musul'manskij filosof-jekzistencialist. Uchilsja u M. Hajdeggera. Javljaetsja osnovopolozhnikom sovremennoj jekzistencial'noj musul'manskoj filosofii.

learning the sacred text, one gets an integral universal knowledge about the world. Encyclopedias Quran texts gave an extraordinary scope for human mental activity.

In Religious dictionaries we find the following definition of the phenomenon of «Islamic education» – a system of training experts (ulama, singular – alim) Islamic religious disciplines, primarily Islamic law (fiqh) and theoretical theology. An essential feature of traditional Islamic education is its undifferentiated and poorly specialized. This is due to, on the one hand, quite early in the Muslim culture entrenched notion of prestige of knowledge in general and religious knowledge in particular.[4].

Representation of knowledge about the prestige of the famous Islamic confirms the dictum that «ink scientist equivalent blood of the righteous».

A well-known Islamic call – «Seek knowledge even if it is in China», in essence is relevant to Quranic calls for training and education, not to mention the famous Testament prophet: «The pursuit of knowledge – the duty of every Muslim».

Classical education system, which arose in the context of Islam under the influence of reformist ideas, gets a contemporary manner, taking into account modern realities, updating some new problems, but it always remains invariable sense – a moral, which is a paradigm for the implementation of a human.

Educated and moral concepts in Islamic education – identical concepts, there is no doubt that a person, who is studying the Koran and studying the Quran, the Sunnah, the natural sciences and the humanities, will be moral.

After all, religious education is not only religious instruction, learning is communication with God. A holistic understanding of the world and the world of relationships in the context of the logic of Islamic Tawhid, led to the understanding of us as a holistic nature.

Islamic education is aimed at awakening in man his moral principle, always contained a presumption of tolerance. Modern researchers have put forward the theory of multiculturalism, the essence of which is the refunding of the unity of cultures in their diversity and possibly consider the idea of a new, must apply to the era of the Muslim Middle Ages, where the concept of multicultural education have acted throughout the Arab Caliphate.

Considered intolerant Muslim world is impossible because there are historical records showing tolerance policy, but the most important evidence is the texts of the Koran, in which tolerance is rooted as ontological principle of Islamic education.

The fact that the Muslim world was a huge communicative educational environment in which representatives of different nationalities lived, studied, philosophized, it is known to all. But the fact that, as a result of this process, the ideology of tolerance was emerged in the Islamic world, has to be proved for 14 centuries.

Tolerance policy started from education, not with the economy, not with politics, but with the educational process. When the initiative of enlightened caliphs and scholars began the era of the Great Enlightenment and Enlightenment through mosques, libraries, Sufi orders, schools of thought then that the principles of tolerance and humanism, which became the fundamental basis of Islamic education.

In modern teaching such subjects as religion has long been necessary to introduce a course of comparative religion, which is disclosed and valued contexts polylogical philosophy of religious education.

What features must fulfill the philosophy of Islamic education?

First of all, it must:

- Make a spiritual meaning in the process of formation.
- Generate a personal spiritual Apprentice and Master.

Philosophy of Islamic education is spiritual and moral philosophy aimed at awakening the human person as a divine. Synthesize the unity of faith and reason, the concept of Islamic education is a system that builds integrity, unity of man and the world. Tawhid is the principle of unity, to bring clarity and educational practice.

In modern educational process the system of Islamic education is enabled. The very same Muslim education in the modern world tends to get abroad, especially such a practice popular in the post-Soviet space. Particularly, a faculty of theology, mostly of foreign origin. In the 1990s, Islamic education in the former Soviet Union carried out with the support of various political and religious authorities, pursuing their own goals, which often did not have the educational sense, but only a political one. Therefore,

education was an abstract format and did not develop that humanitarian and spiritual potential, which has always been the main component of Muslim education, especially in Russia (Dagestan, Tatarstan). Today, Islamic education is trying to regain its professional status, which was once its main installation.

Russian Orientalists also note that in the 90 years in the centers of Islamic education that emerged in Russia, a superficial learning was carried out, mainly reducible to the contrast of traditional and fundamentalist education.

As for Muslim education in modern Kazakhstan, today it is not an easy problem. Sunni Islam in our region promotes a tolerant version of training. Open and functioning centers of Islamic learning usually convey to students the two versions of Islam: Turkish modernized with a pan-Turkic and with Arab elements directed to the fundamental basics. Since Kazakhstan Islam is as a traditional classic, but with elements of the so-called «Folk Islam», so far neither the first nor the second version do not have the popularity. Consequently, Islamic education based on two traditions: classical and Kazakhstan.

To Muslim education it was deeply professional, you need to rethink the system of Muslim education. Domestic Islamic institutions today, unfortunately, are not competitive in comparison with foreign Islamic educational system.

Theological faculties and centers of Islamic education should prepare highly qualified theologians, and this problem is connected with the problem of religious education in general, and need new scientific and educational technology. Obviously, there is a need for modernization in the domestic Islamic education. And this is a long-term project, but very important. Muslim education quality will contribute to:

1. spiritual perfection;
2. tolerant interaction with the secular and theological education;
3. establishment of inter-religious dialogue.

Modern domestic Muslim education system is still in its infancy. The need for its development is the formation of reasonable dialogue between the Christian and the Islamic world, between liberal and secular-religious, not leading to a «clash of civilizations» and to the dialogical co-creativity.

In Islamic education there must be included modern comparative theology and philosophy that has been the practice of all the faculties of the medieval university, and it is possible to push the boundaries of knowledge, leading to a more open education and analyze similarities and differences in the moments of a particular religion. Conducting Comparative texts of the Koran and the Bible, we can come to a common position, substantiates open dialogue (for example, the Bible. Matthew; Koran. Sura 49, 16, 3, etc.).

In Kazakhstan, where there are representatives of many faiths, the basics of interreligious dialogue throughout the spiritual and material practices of these peoples were worked out by themselves. But however, not to lose this potential, which is developed to a greater degree of public policy, and there is a need to seek new solutions for such a dialogue. In this dialog the formation must raise the question of professionalism, quality and competitiveness of Islamic education.

Thus, in the modern era question about the importance of tolerance setting in educational practice religious and secular sciences were arises again. Education theological sciences (Kalam, Fiqh theological, tafsir) in the Muslim Middle Ages, commonly use methods of comparative and hermeneutics, led to an understanding of the communicative meaning of the Quranic texts, and, consequently, the process of learning wore communicative nature.

The classical model of education in Islam made through rational and kalam science, developed by a non-classical Sufi tarikats. In one mono semantic model implemented in the other – polysemantic associated as well as the first, with the transcendental pure synthesis.

The issue of education in the teachings of thinkers, like al-Farabi, al-Ghazali, Jalal al-Din Rumi, Ibn Arabi, Yasavi and others, the issue of moral and transcendent is raised. Discussing the issue of re-linearity of Islamic education as all medieval thinking to produce linearity in recognition of Eternity and limbs, from the Creation to the Day of Judgment, however, it should be noted the nonlinear nature of education in Sufism, where it was used metaphorical way of truth reports, symbolic assuming «decryption» of the world in different ways, and some amazing tolerant attitude of the Sufis (for example, Ibn Arabi) to «tolerant» education made it possible to develop the dialog in Sufi direction .

To avoid accusations that Sufism was intolerance towards amateurish Sufi practices and substantiate the principle of elitism in education, it is useful to note that all the world's educational systems recognize not only the right of elite education, but even justify it legally. Incidentally, in the Law of the Republic of

Kazakhstan dated July 27, 2007 № 319 III. On education, Article 61 refers to an elite education, which should be «conducted by special programs for gifted individuals». And there is nothing that would contradict, in general, the modern educational process.

In medieval Islam raised questions about the continuity of education, of the unity of training and education, the moral sense of education today can be re actualized in all programs of the educational process in the modern world.

Today the educational process in the world is too pragmatic, and that once condemned in antiquity and the Middle Ages. Understanding of «man as the image and likeness of God» formed the principle implemented in religious education, which guards against complacency and pride positivism.

The modern world needs today the reconstruction of Islamic education. Why? And what is the need of Islamic education? Firstly, this reconstruction is needed in the historical and cultural context: returning again to the great rise of Islamic culture, which became possible thanks to the harmonious unity of religion and science, faith and reason, we recreate not only the experience, but we are on the ways of creation faith dialogue and mind, secular and religious, the essence of which is the reliance on spiritual and moral experience.

Secondly, unfortunately, in the modern world a negative image of Islam associated with various extremist terrorist organizations is imposes. These negative, non-communicative ways of different political structures are trying to present as true. But to understand the meaning and essence of Islam it must be returned to basics, one of its main components, to the era, to person, to all of the rich heritage of Islamic civilization, and gave to the world the lessons of tolerance, and the lessons of partnership.

Thirdly, the disclosure of humanistic meaning of Islam itself. Considering only Islamic country full subjects of dialogue between civilizations, we cannot just come to dialogue and to co-creativity. Saving a safer world is possible, subject to Islamic values. Muslim education clarifies those humanistic ideals and values that do not have disobjectification.

Raising the question of the meaning of Islamic education, we must understand that it is part of the modern educational process, and therefore part of the single, whole world.

Philosophy and the philosophy of mutual understanding are carried out in a communicative educational practice in Islam.

In the Muslim education it is laid that person must have metahistorical self-awareness that person does not belong only to the final world, but that he is the co-creator of Eternity. Secular education could not and cannot offer such an interpretation of relation to the world.

In the process of becoming a man of God and a disciple of «co-authored» disobjectification images in the world, and yet he did by divine forms. Education is the idea of the continuity of human life and human creativity, but not like the idea of inheritance particulars (of the two), but as the idea of integrity, inheritance of a single process, full of inner unity of all generations, their tasks and meanings idea of Great Communication with God and Peace .

All these difficult problems need to be solved for joint with – creative life of the Muslim and western cultural worlds. Euroislamic strategy can be, just, and is used for this purpose.

Euroislamic strategy is capable «to impart» cultural immunity to manifestations of extremism, to various forms of «phobias». Euroislam is an Islamic subject, but already with cardinal installation on dialogue. Subject in line with which opposition to an anti-Islamic subject, to «Islamophobias» calls and religious extremism is possible. Recipes of equipment and practice of counteraction to religious extremism can be various, but it is undoubted that the most effective measure is use of educational potential which forms of ideology of counteraction to religious extremism and radicalism.

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«ЕУРОИСЛАМ» ДИАЛОГТЫҚ СТРАТЕГИЯСЫ АЯСЫНДАҒЫ МҰСЫЛМАНДЫҚ БІЛІМ БЕРУ ФИЛОСОФИЯСЫ

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Тірек сөздер: еуроислам, мұсылмандық білім беру, диалогтық стратегия, Құран, мұсылмандық контекст, мультимәдениеттілік, исламдық толеранттылық.

Аннотация. Мақалада ислами білім берудің онтологиялық мәні мен оның қазіргі замандағы мағынасы айқындалады. «Мұсылмандық білім беру» концептінің пайдасына айтылатын онтологиялық негіздемелер оның бар болуының онтологиялық фактілерімен байланысты. Антикалық философтардың егер де біз белгілі бір концепті жөнінде ой толғасақ, демек ол бар деп айтылған логикалық тезистердің бүгінде одан да бетер дәлелдемені қажет ететіні анық дүние. Бірақ мұсылмандық білім беру бұл жағдайда өзінің бар болуының дәлелдемесінен гөрі, қазіргі гуманитарлық-білім беру дискурсіндегі өзінің пәрменді әлеуетінің дамуын қажет етеді.

ФИЛОСОФИЯ МУСУЛЬМАНСКОГО ОБРАЗОВАНИЯ В КОНТЕКСТЕ ДИАЛОГИЧЕСКОЙ СТРАТЕГИИ «ЕВРОИСЛАМ»

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Ключевые слова: евроислам, мусульманское образование, диалогическая стратегия, Коран, мусульманский контекст, мультикультурализм, исламская толерантность.

Аннотация. В статье раскрывается онтологический смысл исламского образования и его значение в современную эпоху. Онтологические аргументы в пользу концепта «мусульманское образование» связаны с онтологическими фактами его наличности. Понятно, что логические тезисы античных философов о том, что если мы рефлексируем над каким-либо концептом, значит, он существует, сегодня требуют более весомой доказательности. Но мусульманское образование нуждается в данном случае не столько в доказательстве своего существования, а сколько в развитии своего мощного креативного потенциала в современном гуманитарно-образовательном дискурсе.

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