

R.S. Zhaxylykbayeva

Al-Farabi Kazakh National University, Kazakhstan, Almaty,
e-mail: jak-rimma@mail.ru

FAITH IS THE MOST IMPORTANT CRITERION OF CULTURE

Islam is one of the three world religions that arose in the Middle East in the 7th century AD. The Muslim law had a profound impact on the history of development of the state and law of a number of countries. The author in the article considers first of all religion as a set of world views, views and notions for uniting people. The relevance of the study is determined by the trends of modern socio-cultural development, which give rise to an increased interest in the person of Islam, the development of modern philosophical anthropology, and the problems of complex human studies. Based on the level structure of human nature, they distinguish man as the bearer of the historical values of culture. The purpose of this study is the problems of the influence of Islam on the international legal regulation of relations between Islamic countries and the possibility of using its positive potential in the formation of the international legal order in the current conditions of world development.

Key words: MASS MEDIA, newspaper, science, education, culture, Islamic religion, ethics, democratic society.

Р.С. Жақсылықбаева

Әл-Фараби атындағы Қазақ ұлттық университеті, Қазақстан Республикасы,
Алматы қ. e-mail: jak-rimma@mail.ru

Мәдениеттің ең басты критерийі – имандылық

Ислам – VII ғасырдағы Таяу Шығыста пайда болған үш әлемдік діндердің бірі. Мұсылман заңы бірқатар елдердің мемлекет даму тарихы мен заңына әсер етті. Мақала авторы, ең алдымен, дінді адамдарды біріктіруге қатысты әлемдік көзқарастар мен түсініктер жиынтығы ретінде қарастырады. Зерттеудің өзектілігі қазіргі заманғы әлеуметтік және мәдени даму үрдістерін анықтай отырып, исламның, қазіргі заманғы философиялық антропология және адамның жан-жақты зерттеу мәселелерін дамытуды көздейді. Осы зерттеудің мақсаты бүгінгі жаһандық ислам елдерінің халықаралық тәртіпті қалыптастырудағы оң әлеуетін пайдалану болып табылады.

Түйін сөздер: БАҚ, газет, ғылым, білім, мәдениет, ислам діні, әдеп, демократиялық қоғам.

Р.С. Жаксылыкбаева

Казахский национальный университет имени аль-Фараби,
Республика Казахстан, г. Алматы, e-mail: jak-rimma@mail.ru

Мораль – основной критерий культуры

Ислам – одна из трех мировых религий, возникших на Ближнем Востоке в VII в.н.э. Мусульманское право оказало глубокое влияние на историю развития государства и права целого ряда стран. Автор в статье рассматривает в первую очередь религию как совокупность мировоззрений, взглядов и представлений для объединения людей. Актуальность исследования определяется тенденциями современного социокультурного развития, задающими повышенный интерес к человеку ислама, развитием современной философской антропологии и проблемами комплексного изучения человека. Исходя из уровневой структуры природы человека, выделяют человека как носителя исторических ценностей культуры. Целью данного исследования является изучение проблем воздействия ислама на международно-правовое регулирование отношений между исламскими странами и возможности использования его позитивного потенциала в формировании международного правопорядка в современных условиях мирового развития.

Ключевые слова: СМИ, газета, наука, образование, культура, Исламская религия, этика, демократическое общество.

Introduction

Islam is the religion of Almighty Allah, who for more than fourteen centuries has been calling on all of humanity to peace, harmony, patience and purity - religion does not divide people into races and people, nor does it divide them according to their belief. Ever since the religion of Islam has appeared, it has become an inexhaustible source of science, knowledge and culture, and today, the whole world recognizes this. And now it's been twelve and a half centuries since the religion of Islam came to the Kazakh steppe.

The emergence of Islam has a common pattern as in other world religions. The founder of Islam is a very bright historical personality - the Prophet Muhammad (570-632). If we look at the life of our Beloved Prophet Muhammad, we can say that he always spoke with restraint. According to our mother Aisha, our Prophet always spoke slowly, with special restraint. When it was necessary that what he had said should become clearer, he could repeat what he had said several times, and this did not bother him at all (Tirmizi, Manakib, 9). His words were sharp as an arrow of a horn bow, and full of wisdom, and he who heard his words remained under strong impression. The man who heard his words wanted to listen to him again and again. Clean and pleasant speech was very clear. He himself said this: "Among the Arabs, the purest speech I have," then continued, "Because Allah Almighty endowed me with the quality of expressing myself briefly and clearly" [1].

Learning to speak correctly and competently from a young age is one of the best qualities a person can have. Muslims treat this with special responsibility. Because of this in the Holy Quran, it says: "Verily, there are guardians over you-noble scribes who know what you are doing," (Surah "Infitar", verses 10-12), and warns of the existence of two angels, which record every word spoken by a person.

Along with the knowledge of Islam, the hadiths left by the Prophet Muhammad to his community are a great teaching about good and evil, honesty and meanness, conscience and faith, sins and benefactions, and other ethical norms. Here are a few examples: our Prophet said in his hadith: "A true person with a pure heart is considered to be a believer who has a beautiful character"[2]. According to Abu Darda: "Our Prophet said: On the Day of Judgment, there will be nothing heavier in the scale of the believer than his beautiful character. Verily, Allah Almighty does not like foul language" [3]. And he

also said: "Be forgiving, call for goodness and turn away from ignoramus (that is, do not pay attention to their actions and words)" [4].

Academician V.V. Bartold once said: "The main advantage of Islam is that the Muslim world was ahead of all the educated people of the time, and also that the material values and spiritual culture were on the same level. Islam supports and encourages science. No single principle of Islamic science creates any contradictions, it is a real source of Islamic science, and the French scientist Maurice Bucaille added: "I think that in order to understand and understand the meaning of all the suras of the Quran, one must be an expert in several sciences, a scientist-encyclopaedist and just a brave person." Indeed, according to the Muslim theory, all norms of Muslim law are taken from the Quran and the Sunnah of our Prophet [5].

Main body

A person needs air, fire and water - he also needs culture. The level of development of each person and society, first of all, is measured by culture. The writer Sabit Dosanov says: "The difference in Islam lies in benevolence, kindness and peace. In Islam there are no numerous rituals as in other religions, besides, he does not deny other religions. Believing in Allah, and recognizing Muhammad as the Prophet of Allah, becomes a Muslim. The study of the life and teachings of the Prophet Muhammad, who called for believing in one God, and who remained in history as an "eternal great personality" - that will help us educate a courteous person and create a decent society." In the words that the writer shares, it is very encouraging that the future of such a society will be clear, and the faces of such people will be bright in both worlds [6]. Allah Almighty calls us to find happiness in both worlds and shows in the Quran how to do dua: "... Oh, Our Lord! Give us good in this world and good in the Hereafter!" (Al-Bakara: 201). We, that is, Muslims, should thank Allah for the untold riches with which he has bestowed and should show love for the Creator by serving Him. The great Abai said this in his verse:

You too love God very much,

Who created the love and everything else.

Not only Abai, but also other great scientists and philosophers around the world, who possessed immense knowledge, profound and sensible, recognized Islam. Before writing his famous works, Homer prayed to God, and the German poet Goethe, although he did not shout to the whole world: "I am a Muslim", reflected in his works a positive opinion about the spiritual values of Islam. For example:

“What a foolishness to think about this and that. If Islam is worship of Allah, then we must remain in it ...” [7].

The famous Russian writer Lev Tolstoy, exalting Islam, said: “The ultimate authority of any reasonable person is Islam,” as it is known that he corresponded with the Kazakh poet Shakarim Kudaiberdiyev. According to the memories of the wife of the Russian writer I.A. Bunin, the well-known writer spoke of the Quran in this way: “I was very much surprised by the Koran. Before and after, I never met such a perfect work. For a whole month I could not write anything, I lived among an amazing people, and I read this sacred book ...” [8].

Good and evil are measured by the actions of a person, moral qualities emerge from these actions, and we can understand what is humanity. Man’s acquisition of his own happiness is the improvement of the relationship with society and the ability to fully find his place in it. Here one can note the saying of Shakarim, where he says: “A person will become happy only when he fully knows what humanity is, and will change himself and his character according to the concept of humanity [9]. Humanity is closely connected with the customs and traditions of the people.

One of the foundations of the ethical norms of the Kazakh people is the religion of Islam. Because the Islamic worldview and Kazakh life are very similar. The priceless ethical principles of our people harmonize with the hadith of the religion of Islam. For example, our Prophet (peace and blessing of speech) said in one of the hadiths about human rights: “Do not look at anyone with eyes bulging, if you are calm like a smooth surface, your good wish will not disappear anywhere, an honest man will show a gentle character”. In these words we can notice an educational instruction that is associated with the words-prohibitions of our people. The Kazakhs, like other people, have a lot of prohibition laws. For example, such prohibitions as do not step on bread, do not step on the salt, do not cross the road to the elder, do not hit the animal on the head, do not swing the empty cradle, do not whistle in the house, etc. are designed to preserve our culture and decency. At the same time, it should be noted the relevant words of the chairman of the Spiritual Administration of Muslims of Kazakhstan, chief mufti Yerzhan-kazy Malgazhyuly: “Language and culture, as well as religion, which is their basis, contribute to the preservation of each nation. We are not in the least mistaken if we say that the spiritual wealth of the Kazakh people, which is an ethnographic heritage that has been preserved for centuries, is based on the religion of Islam” [10].

The article of journalist Yergazy Asembekuly entitled “Contentment”, published in the newspaper “Egemen Kazakhstan” (January 6, 2006) gives a lot to write for the contemplation of our current youth and now one can be convinced of the strengthening of faith in Islam. The author gives the following as an example: “This case was a very long time ago. In the last century, on the eve of a terrible war, a woman lived in the village of Karasaz, where the poet Mukagali Makatayev was born, who was nicknamed “God is Good” (“Kuday Zhaksy”). People who knew her real name had not been alive for a long time. She had a very interesting habit: whatever she did, she always said “God is good.” All around were atheists, were members of the “Community of atheists”, and wore appropriate signs of that society. Her husband’s brothers interpreted her words differently, and, apparently, they liked to taunt her. But the old woman did not even listen to what they were saying, but simply continued to say “Good God”.

And here came the war. This woman had five sons of strong build. All five went to war. After sending them, she continued her habit. Saying only two words - “God is good”, she wished her sons health and well-being. Everyone started receiving the first letters from the front, the so-called “black news”. Many people were missing. How can you not praise Allah, if letters from the sons of that woman still came. All of them fought in the center of the fighting. After this terrible war ended, one by one her sons returned - unharmed. Having met with their own mother, relatives and all residents, everyone was surprised that they had no scratch. It’s not a fairy tale, it’s the truth. “Undoubtedly, all this makes us think.

Conclusion

To summarize, I want to note the words of Elbasy N.A. Nazarbayev about religion: “We must not forget that our family originates from the Turkic people, and our religion is Islam. For this, we must not forget to propagate the sacred book - Quran Karim. Islam, the Holy Quran against all kinds of political struggle. On the contrary, everyone knows that the Quran says “There is no compulsion in religion”. As noted in our Constitution, a democratic society is the present and the future of our country. Because the principles of humanity can exist only in a democratic society. Therefore, in the society where the order and upbringing will be observed, there honor and dignity will be at the highest level. Education is the pious foundation of humanity, its spiritual foundation.

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