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ИЗУЧЕНИЕ ТАТАРСКОГО БОГОСЛОВСКОГО НАСЛЕДИЯ – ИНТЕЛЛЕКТУАЛЬНЫЙ ПОИСК РЕЛИГИОЗНОЙ ИДЕНТИЧНОСТИ В ПОЛИКОНФЕССИОНАЛЬНОЙ СРЕДЕ

Аннотация: Статья посвящена теоретической и практической значимости курса «Татарское богословское наследие». Среди методов обучения, которые будут интересны и студентам, и которые будут стимулировать самостоятельность мышления и оценки, отдельно отмечены дебаты и беседы, а также интерактивный характер занятий в целом. По итогам курса предполагается написание студентами работ по отдельным источникам, в которых должно быть отражено не только содержание текста, но и то, каким образом исследователи приходят к предлагаемым в текстах заключениям.

Ключевые слова: феномен, самосознание, трансформация, взаимоотношения, идеологические доктрины, культурное возрождение, конфессиональная изоляция, толерантное сосуществование, интерактивные занятия, исторический анализ, политика и мораль, вера и знание, наука и религия.

A studying the Tatar theological heritage is a tool for intelligent searches to determine the religious identity in multi-confessional environment

Abstract: The article is devoted to theoretical and practical significance of the course «Tatar theological heritage». Among the methods of teaching which encourage independent thinking and evaluation, debates and discussions are separately marked and interactive activities as a whole. At the end of the course the students are supposed to write paper work on special sources, in which it should be reflected not only the content of the text, but also the way in which researchers have come to the conclusions proposed in the texts.

Key words: phenomenon, consciousness, transformation, mutual relations, ideological doctrines, cultural revival, confessional isolation, tolerant coexistence, interactive sessions, historical analysis, politics and morality, faith and knowledge, science and religion.

History education is intended to help one to learn three sets of values: the ethno-cultural, national (the Russian Federation scale) and human (the planetary scale). Nowadays the historical analysis of a phenomenon of Muslim religious consciousness gets a special value as basic element of Islamic social life, its evolution and transformation. The impact of this phenomenon is growing in connection with

an intensification of human mutual relations in the world. Today many factors influence on the revival of this religious consciousness. Unfortunately, 70 years period of religion negation in Russia has kept away the people from their religious traditions, has deformed people's consciousness. Today, the Muslim people of Russia endure the influence of various foreign ideological doctrines. But, inoculation of another's experience often leads to fanaticism, confessional isolation and as result to tragedy. Islam had a rich tradition of religious-reformatory thought in Russia. In particular, the history of the Tatar people testifies to the period of cultural revival on a boundary of XIX-XX centuries. In difference, for example, from the Arabian or Turkish religious thoughts, which were formed mostly in the conditions of the monoconfessional environment, the Tatar socially-religious thought was formed in the conditions of polyconfessional community. Tatars could develop the ways to harmonious development of the person in a society, to tolerant coexistence in polyconfessional community. The famous Tatar religious figures such as Zajnulla Rasulev (1833 –1917), Galimjan Barudi (1857 – 1921), Gabdulla Bubi (1871 – 1922), Zia Kamali

(1873 – 1942), Musa Bigieev (1875 – 1949), Gataulla Bajazitov (1846 – 1911) and many others made a huge work for development of these principles of development in the beginning of the XX century. Despite centenary rupture today we feel the necessity of studying the experience of that time. And we are assured many countries of the world would study this experience with great interest.

The subject matter of the syllabus «Tatar theological heritage» is a part of history education. The achievements of modern science, historical synthesis and the combination of sociological, anthropological, geographical, cultural, and psychological approaches are considered in the construction of the syllabus. The program is based on the «State Educational Standard of Higher Professional Education» – (the third generation, «Theology – 031900.62»).

The discipline «Tatar theological heritage» is the sixth semester of study and is designed for 46 hours of lectures and 44 hours of interactive sessions. It embraces, the history of the Tatar theological thought beginning from the time of the official adoption of Islam by Volga Bulgarija state in the X century till the October Revolution in 1917.

The study is intended to help the students to master the skills of historical analysis, the ability to penetrate into the essence of historical events. The peculiarity of the course is the studying history of Muslim culture, of people living on the territory of Russian state. These issues are considered as the specification of existing didactic units of the educational standard. This approach allows to solve the educational and training problems of the students, to shape a high civic and patriotic sense, tolerance, respect for the culture, customs and traditions of other nations, the pride of belonging to the grand and complex culture of their people. The course is divided into three modules. The first module includes the history of the Tatar theological thought since the official adoption of Islam as state religion in Volga Bulgaria until the end of the XVIII century and covers the following topics: Background study of Tatar theological thought, social-historical background of the emergence and development of the Tatar theological thought, medieval Tatar culture and spiritual philosophy (IX-XVIII cc.), Religious culture of Volga Bulgar, The Spread of Islam, The religious culture of the Golden Horde and Kazan Khanate, religious culture of the Tatars

in the XVI-XVIII centuries. Typological similarities and differences between the religious reformation of Tatars, the reformation in Western countries and Arabic-Islamic reformation.

The second module focuses on the history of theological and philosophical thought of the Tatars in the early modern time and covers the period from the end of the XVIII century to the end of the XIX century.

The third module covers the period from the end of the XIX century until 1917. Also the Modern trends in Islamic thought are considered in the last module.

The program also includes the topics offered for study at the interactive sessions. Each topic of discussion is provided with the selected sources, basic and additional literature. It is assumed that every student in the learning process along with the proposed literature for each topic will use the textbooks: «The history of Muslim thought in the Volga-Ural region» (Kazan, Tatarstan Muslim Religious Publishing, 2009), a number of methodological developments under the authorship of Shangaraev R.R. «Guidelines for distance learning students The history of Muslim thought in the Volga-Ural region» (manuscript), workshops – «Selected works

from the treatises of the Tatar theologians of the XVIII-XIX centuries» (manuscript), anthologies «Medieval Turkic Sufi Literature» (manuscript), «Tatar theologians of modern times» (manuscript), «History of Islamic thought in the Volga-Ural region» (manuscript). Students should be involved in the learning process as the active and independent researchers of the past. The work in the interactive lessons and individual work like making messages, reports and abstracts have a great importance in this process.

The study of Tatar theological heritage is one of the most important tasks for each student who wants to become an educated person in modern world. It is important for professionals who specialize in the studies, which are closely associated with the analysis of the role of religion in modern society. The purpose of this course is to provide a systematic and historical view of those theological and philosophical teachings that are directly related to religion and the history of the Tatar people. Throughout this course the student gets an idea about the main directions of the Tatar Muslim thought, gets presentation of the scientific picture of the last of the Tatar people. Simultaneously

the student must clearly comprehend the problems of the relationship between politics and morality, faith and knowledge, science and religion. The study of heritage of his people, also contribute to the spiritual development of a man.

Requirements for the skills and knowledge of the students.

The course of the Tatar theological heritage is designed to give students the following skills and knowledge:

- to have an idea about the major religious and philosophical views in the Tatar theological heritage;

- to understand the problems of the relationship between religious and philosophical thought and the faith doctrines;

- to have an idea about the specifics of solving the religious and philosophical issues in the national thought;

- to develop the students' interest in the fundamental theological issues;

- to give students an idea about the system of theological knowledge, to train them how to navigate in the formulation of theological problems;

- to form a dialogical thinking, tolerance for different viewpoints and opinions.

As a result of completing the course the student should be able to:

- use the theological views

in understanding the content of specific disciplines;

- use the scientific and theological terminology correctly;

- evaluate the processes of religious life in the country and in the world objectively and from theological positions;

Reading the philosophy and theology texts is a difficult task. From time to time, partially due to the difficulty of the material, students may not complete their reading assignments, or complete them in an unsatisfactory way. The function of the lecture course is to provide an environment in which the students cultivate their sense of wonder and interest. In order to teach concepts and arguments it's useful to have student debates and assign thought experiments in the reading texts. When lecturing I work by using real-world examples and humorous anecdotes, lively histories which facilitate my students' engagement in the material. This also helps to develop their understanding. By using thought experiments that play on common ideas, the reality of less familiar ideas come to life.

When organizing debates, I require students to argue from the perspective with which they disagree. Challenging students to argue an idea that opposes their belief builds theoretical

empathy for unfamiliar ideas. After students have had a chance to read the primary and secondary evidence from several different perspectives and after they have written their own response papers, I have students to argue the debate from the side with which they do not agree. If a student wrote a paper in favor for instance of reformers, then they are asked to join the side that opposes that is traditionalists (and vice versa). This pushes students to consider not just their own views but also those of people who disagree with them, a valuable life skill.

By employing the above methods, I try to develop my students' ability to understand the problems, theories, and arguments that researchers spend so much of their time on. My principle goal as a classroom instructor is to push students to create a classroom dialogue about the main problems, which were raised by the scientists. One of the best ways to teach undergraduate students is to give them the opportunity to think over the same questions that professional scientists

do during their research and writing process.

My courses also focus on developing a student's writing skills as a way of developing their critical thinking and public speaking skills. My students write response papers to a selected reading where I ask them to reflect not only about the content of the reading but how the researchers reached their conclusions.

Building on these insights, my hope and intent is that the students will discover within themselves the power of critical thinking. The ability to generate a thoughtful opinion on a controversial topic, submit it to critique, and question other classmates' points of view is vital skill to be developed. Thus, more than just surveying a gallery of figures and theories, my task is to further develop the students' ability to think for themselves. My goal is to aid in creating educated people – individuals who can leave the institution not as trained experts in a narrow field but as curious individuals capable of adapting to many of life's situations.