

The Traditional Perception of the World and the Role of Sufism Kazakhs in the Formation of the Kazakh Philosophy

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Abstract: The past history of the twentieth century and the beginning of the new millennium brought the international community not only material, scientific and technical cultural achievements, but also for its catastrophic consequences devastating disasters, wars and revolutions, racial, ethnic and religious strife, social exclusion, international terrorism, the real danger nuclear mutual destruction and economic collapse. Modern society thus entering the new century and the new millennium under the weight he himself created global challenges: the economic crisis, we denote the limits of growth, potential exhaustion of consumer social systems, deadlock scientific and technical progress, the crisis of science and culture, the loss of ideals and values, decline of spirituality and morality. Traditional world of Kazakhs is the meaningful part of the history of the people. That it reflects the richest elements of national ideas and ways of knowing. It is a distinctive feature of the Kazakh philosophy as historical richness and national thought merged together, mutually enriched, formed the basis of the national philosophy. Thus, the article discusses the religious and philosophical context of the traditional worldview of Kazakhs in which through the prism Tengrism reflected the wealth of national culture and ways of knowing.

Key words: Traditional outlook • National thought • Kazakhs philosophy • Tengrism • Islam • Philosophy • Culture • World outlook pluralism • Syncretism.

INTRODUCTION

Traditional world - is not just a philosophical system, showing the features a particular ethnic group. This outlook based and "speaking" in the language of its creators. So, according to some researchers, the traditional world of Kazakhs has a 25- century history, which from naive dialectical thinking, a smooth transition to the original ideological orientations, from the philosophical reflections on religion and forms of free thought to the problems of morality and the idea of non-violence and national consensus, etc. [1].

Tellers and singers and akyns and zhyrau policies and warriors of khans and generals - they are all at different levels because of their talent and mind to think and reason about the properties of the objective world

and human relationships and have contributed to the philosophical tradition of the people. However, they could not create objective reasons of philosophical doctrine, although expressed the basic trend of social development of its era.

Rich life experience Kazakhs allowed folk wisdom to find a special way of thinking - the oral tradition, which miraculously preserved, multiply and aired over the centuries from generation to generation revive innermost thoughts, later formed a unique phenomenon in the history of Kazakh philosophy in general. Image of people's life, his self-awareness and self-knowledge, thoughts about the future, true elements of true spirituality, suffering for their country and loved ones, the desire for union with the tribes by blood found wide coverage in the national perception of the world, which is

the most important aspect of formation and development of the national outlook. Folk epics, folk tales and legends, lyrical poem household, proverbs and sayings, the relationship between man and nature demonstrate a developed world level corresponding to the theory of knowledge of his time [2].

From the above it follows that the nomadic culture focused on contemplation, communication, harmonious co-existence of man and the world. The fact that contemplation for the nomad is not conceptual, cerebral process, rather - this experience empathy. In general, we can conclude that the contemplation of a way of life, a peculiar way of communicating with the world, which focused interpenetration of ethical and aesthetic.

Deep Communication as the Basis of the Traditional Worldview of Kazakhs: Many researchers cultural history of the Kazakh people A.I. Levshin, A. Chuloshnikov, W.W. Radloff, Ch. Valihanov come to the conclusion that the traditional perception of the world is due to the Kazakh people shamanistic performances. The whole family ritualism Kazakhs, human interaction with nature, society was permeated by faith in the spirits of good (aruah, pir, giltan, goddess Umai) evil (albastov, shaytan, etc.) [3].

Main core shamanism - is "the idea of deep communion between man and nature, man and the universe, their proximity, acceptance of each other, tolerance and dialogue between man and the world".

Denote the Basic Features of Shamanism, Allowing Us to Draw this Conclusion: First, shamanic representations typical image of the world tree (the branches - the upper world crown - the middle world, roots - the lower world), the deification of the mountains, the image of the river, which embodies lifetime. The shamanism main emphasis on the ownership of man and nature, the fact that human life was in harmony with the rhythms of nature.

Secondly, when a person becomes ill, his natural rhythm is disturbed, came to the aid of shamans, who, referring to mother nature, restore the integrity of being - man-in-nature. It should be noted that shamans present conception of man as a unity of spirit - the soul - of the body, that is, a holistic understanding of the human being.

Ancient ideological complex Kazakhs as a scientific problem was first considered in the works of the outstanding Kazakh scientist Chokan Valihanov (1835-1865). Particularly noteworthy is his article "Tengri (God)". Ch.Valikhanov interest "to the traditional

worldview of the Kazakhs was so great that by the end of his short life", he once again returns to the subject, devoting a lengthy article entitled "Traces of shamanism among the Kirghiz" in which shamanism is considered as a complex of traditional beliefs and ancient customs Kazakh people. In this paper, shamanistic cult not specifically addressed, only affected the ideology of Islam and its remnants in connection with the history of philosophy and religious and philosophical interpretation of the ideological foundations of the ancient cults and archaic rituals of the Kazakh people [4].

Concept in Turkic Tengri mythology and especially the "fragments" of the original concepts of Tengri included first elements of worship ancestral spirits, animism and polytheism. Tengri later became identified with the image of the supreme deity, but under the influence of Islam, it has become a synonym for God. However, the ideas of Islam instilled in a pure form of the nomads. They brought Islam cult of the ancestors and the saints, which is reflected in the epic heritage of Kazakhs, poetry zhyrau and akyns [5]. For example, in the poetry of the great Turkic thinker Mahmud Kashgar, creating in the bosom of Sufi philosophy, syncretic interwoven with shamanistic performances, appeal to Allah, sometimes sounds like "Tengri", ie, Sky: "My Tengri sky created spacious, star on her like miracle for everyone". Ch Valihanov also noted faith on both sides Kazakhs where nomads, not knowing of the Prophet Muhammad, believed in God and at the same time, the spirits of ancestors, bringing them sacrifices on the tombs of the saints and Muslim at the same time worshipping fire [6].

The word "Tengri" (teñri), being synonymous with the words "God" and "heaven", was associated with the cult of the sky in the form of Tengri. Spread the phrase "Kok Tengr ", where "Kok" - "Sky" or "Blue" meant that each character of the word can be analyzed separately: the throne, Grand Poplar (world tree), mountains, backup yurt.

Tengri essence reveals his every symbol: throne symbolizes his rule over the gods, Great Poplar (Baiterek), on which the souls ascend to heaven or descend into the earth - Tengri dominion over the three worlds - the upper, middle and lower. Mountains (one of the regular characters due to the Turkic prevalence landscape), the symbol of heavenly power Tengri gravity earth to heaven. Even a very real place name peaks of the Tien Shan - Khan Tengri - devoted to the cult of the deity, as Khan Tengri was at that time the most famous highest peak. Backup yurt probably symbolizes helping people who in their daily lives carries Tengri.

Zhyrau Phenomenon in Kazakh Philosophy: These features shamanistic, traditional worldview clearly embodied in the works of bard, whose roots date back to the shamans. First zhyrau – Korkyt ata was both the first bucks (shaman). Legend Korkyt ata, who could not come to terms with death permeated traditional motifs appeal to nature (mountains, steppes, forests), the image of the river as a way of life. Korkyt ata refers not only to nature but also to the people, showing them the path of immortality through art. Asan Kaigy (sad) on the one hand seeks to Zher Uyk - Promised Land, on the other - to the people, drawing their attention to the imperfection of their existence. The same motifs we find in Dospambet zhyrau Shal - bard, Shalkiyiz Zhyrau, Bukhar Zhyrau. Despite his high social status and in particular were zhyrau tribal leaders, labor and warriors, chiefs of military detachments, affects their special relationship and closeness to the universe, the value of which is above all social statuses. For example, Shal akyn bard:

- You do not brag that you weigh five pounds,
- The world is a harder thing.
- Not to brag, that achieved great rank,
- After all the above - snowy peaks.
- And for top etoyu alone
- Above the sun - the sky is blue... [7].

Poetry zhyrau there is a message that is deep communication. This in-depth dialogue unfolds not only in relation to the universe, but also human.

At the next level mediation zhyrau operate socio-cultural functions: they are the link between the past, present and future, connect people with cultural tradition. Were essential in maintaining the continuity of generations and thus ensures the unity of society zhyrau call people for peace, unity and harmony in interpersonal relations. The next kind of mediation - a socio-political as zhyrau communicates with the power of the people-Khan, overcoming this social gap. For example, Buhar Zhyrau writes:

- "Consent - means prosperity
- Otherwise be a joke, trouble
- When contentions are separated
- Friends and relatives, can forever" [8].

Besides the traditional worldview of shamanism, bard, on the formation of the Kazakh philosophical

thought had a great influence in the face of the Eastern philosophy of Al-Farabi, in particular, his doctrine of the virtuous city. Yu also Balasagun ideas about the importance of knowledge for understanding the world in "Kutadgu-Bilik," the idea of the unity of Makhmud Kashgar micro and macro cosmos, man and the world in the "Divan lugat at-Turk".

The Origins of the Kazakh Philosophy. Sufi Ideas in the Works of Abay: A special place in the origin and development of the Kazakh philosophy belongs to Sufism. The idea of the unity of being and epistemology Sufis are reflected in the works of Abai. Abaya especially attracted Sufi epistemology. Sufi in the realization of truth is driven by love, emotions that come from the heart. Knowledge that is contained in the heart, significant power in faith, faith that is necessary for true knowledge and is based on the love of God. Do Abai "Words of edification" in the word 17 inflames dispute between Will, Mind & Heart, one of them is more important. Abay prefers Heart, which, unlike the mind and will never follow evil [9].

At Abay heart - not only to comprehend the truth of mystical body, but also the basis of "humanity" in man. Way of the heart - this is the path of moral perfection. Just as in Sufism is the central idea of the perfect man for Abay main idea of self advocates human cultivation of the spiritual values. The process of spiritual formation through faith and through the communion of human culture to the world.

Abaya also attracted to the idea of the Sufis that truth is apprehended by symbols, signs, parables, which is reflected in the poetry of the philosopher.

Philosophical heritage Shakarima Kudaiberdieva permeated traditional Sufi motifs. In "Notes forgotten" Shakarim states that deep communion with the universe gave way to alienation of man from nature, from society, a man from his inner self [10].

Out of this situation as follows: "... to give people the education, "which would have made it a priority for the person" needs of the soul". Consequently, the Sufi idea of the pursuit of the perfect man, the priority of spiritual perfection runs through creative thinker [11].

Central position in the meta - space Kazakh philosopher takes "sincere heart "as the seat of the spirit". Do not lose the purity of the heart", to preserve the "pure heart children" - the main motive Shakarim arguments against people [12].

CONCLUSIONS

Thus, the traditional worldview of the Kazakh people based on the idea of deep communion with the universe, with people, with the deity (spirits). It is permeated with the desire for harmonious existence with nature, with each other. These ideas are embodied in the phenomenon bard who are intermediaries between humans and the universe, between people and tradition, between people and Khan. In the work of philosophers Abai and Shakarim we also find the theme of the traditional worldview, as well as the influence of Sufism. Ideas Sufi thinkers used his epistemology - the heart. Sufi concept of the perfect man embodied in Kazakh philosophers in the idea of spiritual perfection of man, the cultivation of the person in the universal values of truth, goodness and beauty.

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