

A. NYSANBAYEV

MAHMUD KASHGARI'S FOLK PHILOSOPHY

The main Mahmud Kashgari's work "Diwani Lugat at Turk", where there is a systematized life of the Turkic peoples' culture and its ethnical terminology is examined in the article. The values of the Turkic society of X – XI centuries, its spiritual system, customs, language as a means of communication, sensation of the symbols of that time are evident in his work. The intellectual thinking expertise gives a possibility to estimate of its own social being, its internal sources and motive forces. This is the historical significance of Mahmud Kashgari's world – view.

Mahmud Kashgari's work "Diwani lugat-at-turk" is very valuable and this work concerns the cultural life and ethnical terminology of Turkic peoples and is in the single system of the Turkic peoples' history.

Above-named work can be named the source of the written history of life and profession of the XI century traditional Turkic society.

The value of the work is in its world cognition and philosophy.

Mahmud Kashgari in his work under the name of "Diwani lugat-at-turk" was the first who characterized the category of Turkic culture.

The meanings of traditions, songs, poems, legends, things of material culture of the XI century Turks' life were chown in this dictionary of Turkic language.

Way of life and the world cognition were particularly depicted in the book.

The clan-tribal relationships were detailed as well.

Philosophic notions, terms of origin and particularity, ethnonims and toponyms were particularly examined.

Description of the traditional national self-consciousness, historical and mythological values, religious and ethnic terminology was registered.

Thus, the characteristics of social, political, spiritual life of that time was profoundly researched, its personal and quality particularities, people's activity and self-consciousness, the complex relations of spiritual unity of society and its development were shown.

"I composed this book in the alphabet order" – M. Kashgari wrote, - I embellished it with the reasonable and didactic words, lofty songs, proverbs, poems and prose.

I simplified the compound, I explained incomprehensible, I worked for years and finally I put every

word on its place in order to find the right word immediately. I explained the words order.

I researched the words of Turk, Turkmen, Oguz, Zhigil, Yaghma, Kyrghyz peoples, their manner of speaking and used necessary of them.

Language and self-consciousness of every people were fully formed. I carefully researched them and put them in a special alphabet order.

I intended to leave the eternal monument, the literary legacy, that is why I made up the dictionary of the Turkic peoples and gave the title of "The collection of the Turkic words"¹.

Mahmud Kashgari's work "Diwani lugat-at-turk" became the excellent encyclopedic memorial of traditional Turkic culture.

History of the Turkic language was written in the book, and traditions and customs of Turks were collected.

"I put up together the vivid and rhymed languages of Turks, Turkmen, Oguzs, and Kyrghyzs" – said the genius scientist.

In other words this work describes not only the linguistic and ethnologic aspects, but word cognitive, philosophical, and ethical and value aspects.

The Turkic ontology, language culture, the full collection of Turkic languages, the internal semantic and grammatical structure, love to his native language, the great role of language that influences the people's spiritual development were clearly exhibited.

Mahmud Kashgari said: "The main particularity of civility is language", "Language is the essence of good breeding and kindness", "and Language gives to the exclusive bravery".

He introduces not just language as an instrument of the relationships, but that people's unique history and culture.

Thinking and language are always together. That is why Magzhan Zhumabayev's words very timely

¹ Kashgari M. Turkic languages with a single root: "Diwani lugat-at-turk". Almaty, 1993.

acknowledges that the territory, history, way of life, character and behavior of representatives of nation are very obviously revealed in language.

A man is the key issue of Mahmud Kashgari's world cognition. "A man does not live forever, if he gets into the grave, there is no way back" – he said.

He valued a man's reasonableness, hospitability, generosity, honesty, justice, good breeding and courtesy very high.

The traditional Turkic ethics is the dominant sphere of Mahmud Kashgari's philosophy.

That is why historically the national philosophy of Kazakh people is very rich, because it was originated from the medieval genius thinkers' works.

Kazakh people are humanistic people, passionate for good.

Its hospitability, generosity are proceeded from these feelings.

It is likely that our ancestors could not gain wealth by this reason.

However we should not resist this merit in our national language.

On the contrary, the first thing we will not forget that helping to the poor became the tradition.

The second thing is that courtesy, i.e. respect to the elder people, and not to offend the junior, this is one of our qualities that comes from fathers to children.

Kazakhs and Turks make hints even about grudges. No, this is not the oriental cunning, but these are civility and decency doing out from the bottom of hearts. Mahmud Kashgari mentioned that as well.

The third thing is that the unity in the family as a small part of society – the spiritual agreement between the senior and junior generations was kept strictly.

The deference to the parents, familiar spirits, keeping mother, wife, sister, grandmother away from the bad things, – lofty humanism – decency were raised up to the level of duty.

The forth thing is honesty to a friend, relatives and nation. In Kazakh and Turkic understanding the honesty to homeland particularly valued.

We should look through the centuries old heroic eposes of our ancestors as an obligation.

All the reasons of their tragedy lie in that fact those heroes who defended their enemies fall down because of the betrayal. Vision of betrayal becomes a curse in their understanding.

The fifth thing is that Kazakhs prepared their children to strive for study and science. As Mahmud Kashgari said "The very sing of happiness is knowledge" we nowadays pay great attention to our children's study and knowledge.

Thus we are able to make our children be ready to competition. I myself wish the knowledge to be the world, and the education and upbringing to be the national.

The sixth thing is that Kazakhs and Turks highly valued the next notions as freedom, especially, the freedom of thought and idea, their personal freedom, and independence.

Bad things like bootlicking, careerism were adopted in the period of totalitarianism.

In the ancient Kazakh society an individual could say the word "Dat" which means "justice" and he even could say pretence to a khan, and this custom is called by the sociologists "the field democracy process", or "the nomadic democracy".

A khan, a hero, a sultan, a rich man have to accept the pretences of the common people.

The pivot of the Kazakh traditional world cognition is the notion "Kut" – "bliss".

It can be corresponded with such notions as "reason of developing", "vital potential", and with the notions related to wealth as "happiness", "diligence", "portion", "fate" as well. This notion unites the ontology, anthropology and social philosophy together.

Mahmud Kashgari in his book "The collection of Turkic words" left many ideas concerning life full of happiness and honesty, a man's life and death, his Turkic being and thinking, value orientations, his beliefs and kindness, his hospitability and good sense, spiritual, humanistic and ethical values.

In his opinion, wealth comes with the guests and a guest is the essence of good. He says:

You who have a guest do not keep him waiting for food,

Announce guest and do not miss any of his things,

They who knew the guest as affluence and wealth have gone to another world².

In Mahmud Kashgari's view a man's happiness does not determined by his material wealth, but it is cleared up with endless spiritual wealth.

Mahmud Kashgari saying these expressions "One who pays respect to the elder will be happy and wealthy", "Work is the starting point to happiness", presents his wise thoughts:

² Kashgari M. Turkic languages with a single root: "Diwani lugat-at-turk". Almaty, 1993. 38, 74, 82.

Honor is wealth as a camp in the pasture,
Like a woman making up the beauty will never
be the same.

Do not be self-satisfied with your wealth and
property, my friends.

Excessive affluence and wealth make its owner
be destroyed from inside³.

The notion "Kut" – prosperity has the meaning
of the vital power which drives one forward.

The traditional Turkic world cognition is concluded
in plants, animals and the pictures of the natural
activity. The relationship of a man with the world is
organized on the basis of spirit and value. That is
why his main idea lies in eulogizing the highest value
i.e. to revere a man and his life.

"Life and fertility" are understood as semiotic
code in the Turkic ontology. This is to be understood
as a key to the model Turkic house, to the semantic
space of "kiiz uy" – a portable nomadic house, to the
model of heaven over a man.

It gives a possibility to open a symbolic service
of the catering system of traditional culture and helps
to explain an order of waiting on the guests.

The nomads had special kinds of dress due to
any life occasion, custom and housekeeping. The
notion "Kut" helped to comprehend the values of
various ages. Especially, the period between childhood
and old age is reminded as a man's very perfection
period.

Old age is not just ageing, it has two social duties:
on the one hand, a man does not lead an active
physical life, but on the other hand, he goes closer to
the human souls and the world of his ancestors, that
is why he is to be paid a respect.

In the traditional culture happiness in general is
connected with the notion "Kut" – affluence, marriage
and fertility. The fertility is the essence of the common
good, incomes and happiness that is why a woman
who had not been pregnant and a man who had not
been married were not respectable from the social
point of view. "Being a Man" did have the meaning
of creating a family. The marriage had a great sacral
meaning, it is accepted that marriage is a rather
significant event in the man's life.

Personal consciousness of a tribe is organized

with such notions as "familiar spirit", "luck", "Hansel".
In the period of a savage winter a man looked for
the spiritual support in the familiar spirits and their
souls.

In understanding of nomads any man leaves to
his children not only his house, wealth, relations, his
good reputation, but together with them he leaves his
spirit and spirits of ancestors which influence the
fates of alive.

If a man lived his life good and left a good
reputation, then his spirit will help his children and
grandchildren in difficult times. If a man did not live
his life in a good manner, if he was a bad person,
then his spirit will not be able to give a hand, on the
contrary, he will bring the misfortune to his
descendants.

In the encyclopedia "Diwani lugat-at-turk", by
the Mukhan Orynbekov's opinion, the norms and
customs and men's qualities were described, the
common and spiritual condition of the society was
analyzed.

The above named work is able to nourish with
the goods of the X–XI century Turkic society, with
its spiritual system, handsels, connecting language and
method.

The work gives the possibility to estimate that
society's spiritual difference, its quality uniqueness,
its culture and the importance of its economic and
political condition.

It lets to filter the spiritual goods through the
system, to estimate the being of society, it let's to
comprehend the particularities and locomotive
powers.

Mahmud Kashgari's book plays the role of the
people's history magician which preserves and
renovates.

The book reconstructs the historical experience;
during the globalization processes it makes a shape
of our people's national consciousness.

Society is the collected set of Mahmud Kashgari's
legacy.

The history of society and culture was described
in the book very vividly. The people's philosophy and
world cognition have the historical significance in the
book⁴.

³ Thinkers of the Turkic Middle Ages. Legacy of the philosophy of Kazakh people. 20-volume serial. 5-volume. Almaty, 2005. P. 219.

⁴ Alzhan K. Mahmud Kashgari: the style of world cognition // Thinkers of the Turkic Middle Ages. Legacy of the philosophy of Kazakh people. 20-volume serial. 5-volume. Almaty, 2005.

Резюме

Махмұт Қашқаридың «Диуани лұғат ат-түрк» атты негізгі еңбегінің мазмұны бойынша түркі халықтары тарихында тұңғыш рет бір жүйеге келтірілген түрік мәдениетінің тұрмысы мен оның этникалық терминологиясы сөз болады. Осы еңбектен түрік қоғамының Х–ХІ ғасырлардағы игіліктерінен сусындауға болады, оның рухани жүйесін, ырымдарын, қатынас тілі, сол замандағы нышандардың жаңғыру қалыптарын түйсініп, қабылдауға болады. Рухани игіліктің жүйесін ой елегінен өткізу – өзіндік қоғамдық болмысты бағалауға, оның ішкі көздерін, ерекшеліктерін және қозғаушы күштерін ұғынуға мүмкіндік береді. Қашқаридың дүниетанымының тарихи маңызы да осында.

Резюме

Речь идет о главной работе Махмута Кашгари «Диуани лұғат ат-түрк», где дается систематизированная жизнь культуры тюркских народов и этническая ее терминология. Из этого труда видны ценности тюркского общества Х–ХІ веков, его духовная система, обычаи, язык как средство общения, ощущение символов модернизации того времени. Интеллектуальная мыслительная экспертиза духовной системы дает возможность оценки собственного общественного бытия, его внутренние источники, особенности и движущие силы. В этом состоит историческое значение мировоззрения Кашгари.

Поступила 14.05.08г.