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Philosophical significance of Bukhar zhyrau's wise views

The role of the continuity of generations, which has absorbed the thousand-year-old wisdom of its people, is very important as a spiritual connection. The actions and activities of the great sons of the nation, who put the rational and conscious views of the nation at the head, opened a wide field for national knowledge and spiritual life. Surprising other countries not only with the mind and intellect of their people, they entered a new stage in history, believing in a happy future for their country. At a time when the civil history of our people is new, the period from ancient times to the present day is studied from the point of view of national ideals and is subjected to intellectual, artistic and the most extensive research. The life and work of great people, who are the core of the nation, evidence of bright intellect and honor, who have reached the world level with their individual manifestations, have become the theme of the time. The purpose of the author of the work is to analyze the works of those who called to protect and realize the dreams and goals of their people, to fight for the interests of a strong country. The article comprehensively analyzes that the worldview of the Kazakhs, the ideals and values of the Great Steppe are closely related to the development of the country's history, as well as the role and place of folk wisdom in shaping the modern worldview. The author believes that the historical lessons of ancestral traditions are the key to the revival of independent national consciousness.

Keywords: personality, national code, perseverance, courage, outlook, national spirit, experience, interest, skill, honor, humanity.

Introduction

In the article “View to the future: modernization of public consciousness” the President pointed out that revival of our consciousness should go far beyond our actions. He stressed that there was no doubt that it would become the core of two important processes, namely, political reform and economic modernization. In this regard, “Spiritual renewal” (Ruhani Zhandyru) is a process of reviving vital principles of Kazakh people, indelible examples of wisdom, possessing high human dignity, passed down from generation to generation on the basis of national identity. The President pointed out that without the preservation of the national code and national culture, revival is not possible. There is a proof that universal values have never been ignored by the public.

The nation is characterized by an ambitious spirit, nobility and courage in interests of the fate of the country. Striving for such a future has become a noble dream — the great goal of building unshakable independent state. Passing the difficult path with a certain goal has increased poets and zhyraus' responsibility to society. Deeply exploring all aspects of life, they urged people to be patriotic and courageous. Our poets, who took a responsible approach to this issue, were messengers of ambition, singing the spirit of Kazakh philosophy.

Methodology of research

In this work historical, comparative and typological methods were widely used. When studying peculiarities of thinking, special method of philosophical reflection was used. In this question, historical principle (the principle of historiography) was used to assess global and historical development of a certain period. Historiography as a way of thinking about past, present and future requires finding the roots of all past phenomena; understanding that there is continuity between epochs, and evaluating each epoch in terms of its historical features and possibilities. As a result, society viewed itself as a whole and interconnected. Integrity allows for a deeper understanding of its individual elements.

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Main part

There were outstanding figures among Kazakh people who were able to express philosophical views on social development and economic prosperity. They were brilliant thinkers, poets, and orators. Their works were based on their ancestry, society, everyday life and social conditions of that time. Poets, biys and batyrs, who passed their heritage from father to son for many centuries were able to express events at a high level in the structure of philosophical thought. Their social, public, political views and thoughts reflect essence of the nomadic society. Wise thoughts were formed as a social consciousness inherent in the life of Kazakh people.

One of important aspects of social development is philosophy and worldview, as well as political view. Sages formed a deep and comprehensive system of thought by using their life experience, way of life, human relations and difficult periods. As a result, philosophical and logical approach to ideas and phenomena in Kazakh society was formed. This is a reflection of the peculiarities of the spiritual life of the Great Steppe.

“Common problems that are sung in works of zhyrau are studying human nature, attention to the soul of people, comparative assessment of relationships between generations, ancient and new forms of being. Much attention is paid to the social image of people with different ways of life. They mention and talk about the unworthy immoral actions of some people, showing that traditions were not properly formed. This is a philosophical feature of zhyrau’s works” [1; 103].

The main task is to study role and place in society of representatives of zhyrau poetry, who were able to become thinkers and philosophers of their time, interfering in socio-political life of the Kazakh community, studying socio-economic situation of that time. At the same time, when we talk about the real nature of human life, they first analyze it in terms of the good and bad aspects of moral consciousness, which originates in the Kazakh tradition. On the contrary, as a guide for future generations, as a way to achieve perfection, they promote the humanity, compatibility of the upbringing and culture with their life experience.

Tauke Khan decided to try and invite Bukhara to the next meeting.

Traditionally gathered religious people, thinkers, asked questions to the emperor(khan): “what will not die in the world, you will find me”. From among the assembled guests, none of the answers aroused Emperor’s (Khan's) delight. At that moment Bukhar, who was not speaking to the Emperor (Khan), said: “If you allow me, Lord Khan, I will see”, he said, raising his head, and his voice sounded wary. — Lord, Aldiyar! Something immortal I'm telling, all they say is that they say they're dying, and that's what they say:

What does not die when it does not die?The name of the good does not die.

The letter of the scientist does not die! — It is clear that these two are immortal, Lord! “they said”. Thus, Emperor(Khan) received the applause of the crowd [2; 66]. Here, the rising of the Moon and the sun from a height to the surface and the sunset on the horizon, that is, their alternation with the laws of nature in the form of day and night, is one of the basic concepts that define the fleeting phenomena of human life. And the word reason in the form of eternal worship of the human race says that a good person will never forget, his knowledge, read, woven, will be passed on to future generations. The history of the use of the concepts of the sun and the Moon in artistic creativity. This is what academician Alkey Margulan in his work “Korkyt musician (kuishi)” in ancient times designated common words for the Kazakh and Mongolian peoples-symbols:

1) The sun is a symbol of love, justice, love. “Sunny” is a strong kind of love, childlike purity.

2) The moon was a beauty, a gesture of consciousness.

3) They say that the star was a symbol of celebration, entertainment, youth [3; 61]. Nevertheless, the sun is a place where a person longs for life, but life is not eternal. And if we consider the Moon from the point of view of human beauty, then it is clear that human beauty does not repeat itself in its time. Human life as a whole, its essence and meaning is one of the most fundamental problems in philosophy.

Life and work of Bukhar Zhyrau showed that spiritual nature of the nation, which has not lost its unity and national identity, have passed to the power of artistic expression. The ancient heritage gave way to the spirit of the nation in preserving its integrity and opened eyes of people with its eagerness for the future. The weight of the national spirit has fallen on these outstanding figures. In the history of the XVII century, our ancestor Bukhar Zhyrau was an exceptional person. He possessed eloquence and extraordinary mind. The task of the great thinker was:

“... My dream is unity, my dream,

I live for my dream”.

The great scientist Mukhtar Auezov expressed his opinion: “We have already said that sorrowful days (zar zaman) began in a period of two different poets from the time of Abylai. One was a wise bi, an old man,

the other was a thoughtful zhyrau. Those were Asan kaigi and Bukhar zhyrau...” [2; 90]. They were sages, great thinkers, who socialized wisdom of the Kazakh spiritual world with their essence, sound mind, intelligence and attentiveness. Kazakh philosophy is associated with the name of the famous saint Bukhar Zhyrau, who lived in the XVII–XVIII centuries, took reins of government, created an example of the art of speech, wisdom and talent. Here, we will talk about the role of his talent in traditions of zhyrau and oratory, as a gifted person who mastered the language of the six Alash. He took decisions based on the experience of his life, he weighed his thoughts, that is how he gathered attention of people. He left to the future generation not only his poems and songs, but also the greatest thoughts, as well as actions, services to the people, and his life itself was an example to follow for the whole society.

When considering ethical aspects of his work, we focused on the spiritual wealth of our people based on the heritage of our ancestors, as well as a thorough study of customs and traditions. In turn, the heritage is a model, an example of self-realization of Kazakhs, their personal qualities, accumulation of universal values.

The spiritual heritage of the ancient Kazakh culture is a source of morality and wisdom. The noble thinking of each of the steppe sages, fiery and bright statements based on the transfer of their knowledge, worldviews, internal culture and instructions, is another side of their world.

At the same time, if we pay attention to the internal structure of the works of poets and zhyraus of the XV–XVIII centuries, we should not be surprised by the peculiarities of thinking, role models, types of education, propaganda ideas that fit into a single theme. Whatever phenomenon you choose, our people based it on ethical values. At the heart of social life, at the heart of the world of thought, first of all, as a lever of morality, there lies good and bad behavior, personality and dignity of people. Thus, the legacy of our wise ancestors is a school of morality created by the art of speech [4; 126].

The goal of the representatives of the spiritual tradition is to show their people the way to humanity and kindness. The path to it is, first of all, the most precious wealth of a person — his inner soul. Wealth in the soul of a person, his spiritual level is the basis for the development of society. The presence in a person of national spiritual growth, spiritual freedom, high intelligence means ability to instill in him these moral qualities for a meaningful and thoughtful life of humanity. The basis of this depends on the richness of the human soul, virtues that shape culture. Knowing his inner world raises a person to the level of self-knowledge. If person's mind and actions reveal secrets of his inner world, then his secret arises from his perception of what he has experienced and applied in his life by comparing them with the life experience. That is why anyone cannot fully know the universe without knowing himself. The existence of man as a particle of nature is considered from the basis of his creation.

Consequently, the inner world of a person is not limited to the knowledge he received from the outside world, but is evaluated by his inner spiritual culture, life. What is characteristic of the behavior of any person is that bad-good qualities, beauty and originality are associated not only with the knowledge received from the outside world, but, above all, with its activities. Because one person cannot be characterized only by goodness and beauty.

The great philosopher Al-Farabi, who became the “second teacher”, claimed that person's actions develop his/her honesty and purity. A person's reverence for his own qualities is the main principle of humanity. Al-Farabi's worldview was based on the analysis of the qualities of human beings, whose ethical systems were based on moral principles.

He emphasizes wisdom as a heart of mentioned above thoughts. In his opinion, wisdom (or philosophy) is the perfect artistic embodiment of human purpose. It is a knowledge of things that gain peculiarities due to human activity. It is called practical and civic philosophy. Here we see that importance of the relationship between wisdom and humanity is deeper than it seemed. Wisdom is not measured by the mind. Farabi showed that people mastered philosophy only through sanity, and only through this philosophy people would achieve happiness. With the help of intelligence, sanity, person masters science and art, and gets the opportunity to distinguish between good and bad sides of behavior and actions, as well as, to reason by knowing them.

In his social and ethical views, he identified concept of happiness with the personality of a person and his morality. Happiness in a word is philosophical thinking, deep intelligence, and at the same time is harmony of good behavior. Matured behavior is a spiritual richness of the human soul. It is always known by people's action. In his ethical teaching, he exalts intelligence and humanity, which are considered as an integral part of ethics. In his opinion, a virtuous person is a smart person, that is, a humane person. Such person learns human values in himself, acquires and improves them for his development. To do this, first of all, a person focuses on the fact that he must be honest with himself.

In his treatise “Pointing out the Way to Happiness”, Al-Farabi wrote the following: “The honesty, the truthfulness of a person on his fate is born only from his good intention. And if, being not such, a person considers himself to be a virtue, whose behavior and morality do not correspond to virtue, then he has a false opinion about himself” [5; 19.]

Virtue is man's striving for life, the source of love in infinity. This is evidenced by the desire to live in the traditions of our ancestors, knowledge of the surrounding world, nature, and veneration of its dignity. So, virtue is good, honesty, confession, well-being and business. Virtuous actions reason in harmony with mind, common sense and understanding.

In the works of Al-Farabi, there are the main elements of cosmogonic concepts, deep philosophical, moral and ethical, national laws in the traditional Turkic worldview. If you look at any of the wise thoughts, actions, ideas of the Kazakh steppe, the core of the wisdom of the word is a person. It is a future and present of a person, grief and joy, dreams and desires, adversity, happiness and being. Consequently, wisdom and morality mature in close connection with each other. Wisdom, maturity, and humanity are all about equality and harmony. In a word, it is the harmony of greatness. Wise biys of the steppe, eloquent speakers, poets-zhyraus were spiritual teachers. They found a way to the human heart and mind, perfected and developed an example of the perfection of human nature.

The wisdom of Kazakh thinkers can be called a reflection of the cultural, spiritual achievements of the environment in which they lived. The principles of morality have always been the basis of wisdom, occupied an appropriate place in the samples of oral literature. In the education of these virtues, which give strength to the human race, we gain wisdom, because wisdom is the “art of human studies”. The precepts of a wise old man, national tradition, culture, history, genealogy, philosophy, moral word, which are the achievements of folk wisdom, are the philosophical thoughts and wisdom of people born on a scientific basis. I have no doubt that the reviews. In mastering the achievements of wisdom, which has become a spiritual support, in using it in life, a person acquires a high value, and most importantly, the honorable name “man”.

The most important principle of life is morality. The essence of humanism is that after being born a human being, one must always remain a human being, live a human life and be visible from human height. And character is the spiritual wealth of the human soul. In our people, works related to human life contain aspects of natural behavior, moral behavior, and conclusions. At the heart of wise conclusions, reflections concerning the human question are deep reflections, reasoning, and comprehension of many things, experiencing difficulties, experiences, topical thoughts, riddles, dreams, and ideals. Therefore, wisdom is the spiritual food of the human race, the treasure of spiritual noble words. And morality is a core phenomenon, a property in terms of the formation and improvement of the human race. In this regard, we express the desire that at present every parent deeply realizes and understands that the main core of the problem of raising children is the life experience, the customs of the people, and ultimately wisdom.

S. Negimov notes that “the basis of the theme of Bukhar Zhyrau is Good and Evil, Unity and Strength, Justice and Morality, Youth and Old Age, Peace and Hostility, Friendship and Enmity, Honesty and Lie, Nobility and Fornication, Integrity and Unity”.

In his works, Bukhar Kalkamanuly not only awakened courage and honor, but also sharpened them. The philosopher-thinker called people to the eternal awakening of consciousness, as well as to great goals and conscious deeds.

As A. Baitursynov said “Our time is a child of the past, the father of the future”, Bukhar Kalkamanuly promoted the moral content and thoughts through wise conclusions drawn from the experience of his time. Here Bukhar Kalkamanuly manifests himself as a jeweler of words, praising the human spirit, intertwined with songs of wisdom, proverbs and advice. For example, “Hello is mother-of-words”, “Greedy will not get rich, Generous will not get poor”, “Young man is powerful with a spear in hand, Biy is powerful with his benefit to the people y”, “A man can't be good because his wife is bad”, “Evil is good, ... Do justice, speak the truth”, “Respect in life, tell your parents”, “The rest will not be found”.

Bukhar Kalkamanuly thoughts are persistent, fascinating, close to the heart, touching, rich in artistic metaphors and eloquence. This quality is often found in the works of poets, biys and speakers of Kazakh steppe. The main feature of Kazakh wisdom is the metaphorical nature of the Kazakh method of thinking (or mentality). That is, the game that we are talking about is riddled with riddles, hints, proverbs. Of course, each of them is not found in its own individual state. In most cases, sages in the Kazakh spiritual tradition replace them with another object, phenomenon, in order to clarify the object or phenomenon that they are going to tell. By finding and applying a figurative alternative to the phenomenon in question, the mind deepens the game, justifies it with a new content, and enhances the effect of the word.

One of the main features of Kazakh wisdom is a metaphor of Kazakh thinking (or mentality). That is, the idea is told in riddles, allusions, and proverbs. Of course, each of them does not occur individually. Rather, they are methods of word formation that overlap, intertwine, and are interconnected. In many cases, the sages of the Kazakh spiritual tradition replace the object or phenomenon which they are talking about with another object or phenomenon in order to describe the event distinctively. By finding and using figurative alternatives to the event, the speaker deepens and reinforces it with new content and increases effectiveness of the word. The abundance of metaphors in the words demonstrates subtlety of their intelligence, ability of the mind to accurately measure and visualize one thing in relation to another. Used metaphors are in close harmony with the mood and understanding of wise people in terms of content and meaning. Whatever metaphor was used in words of sages, all of them subordinated to their ultimate goal. Moreover, their metaphors are sometimes figurative, emotional, call for courage and bravery, and sometimes make fun of gross immoral actions in society. It shows that wise people can critically analyze and monitor phenomena and events in the environment. Thoughts, ideas, concepts that are intended to express wise words are conveyed figuratively. In their words, one can always see the essence of life experience.

Sages used “palaces and domes of words” to visualize, clarify the problems. In other words, magic, beauty, twist, deep meaning, and expressiveness of the figurative expressions must have impressed many, especially listener. A well-known researcher S. Negimov appreciating the dignity of a wise man, made the following statement: “Zhyrau's great creative abilities, mind, and personality aims for the order, regularity, and rhythm. Therefore, their songs express mental connections in certain way-rhythmically, poetically, concisely, and fluidly”.

Based on the experience of human life, he skillfully compares each stage of the human life, promoting the fact that youth is a transient phenomenon, that one should always develop bravery and generosity.

Here, zhyrau is immersed in changing, variable, transient moments of life. He emphasizes that time of young people is filled with the most interesting moments of life and is the happiest time of life. Person needs to value his life. There is nothing permanent or eternal in the world. The world around us does not stand still, it is constantly moving and developing. Human life is also fleeting. A person born in a pure state, acquires both good and bad qualities through the course of life, laws of society. Nothing happens in life without contradictions, because the whole world is full of them. “A person does not know and does not take into account that all things and phenomena in the world are transitory, temporary...”, the world, life is chaotic, not stable. The philosophical content of wise words, which have been the eternal school of education, is full of eternal questions about the meaning and content of life, as well as about some of the person's good and bad qualities. From childhood, people learn many life lessons. In the process of learning everyone makes different mistakes. There is no infallible person in life. The main principle of life is not to repeat the same mistake, but to learn from it. Not everyone is born with wisdom. Wisdom develops with life experience.

These rules that accompany this life path, classified as good and bad, optional and short, always keep a person on the alert and prevents mistakes. Distinguishing good from evil is also a great art. It is a matter of knowledge, taste, and intelligence to be able to distinguish between good and bad. That is, human's beauty, interesting age and unforgettable course are all in this world. It seems to be confirmed by the wisdom of our people: “One day on earth is better than thousand days in paradise”. Since the past, our ancestors have always divided actions, speech and thoughts into good and evil. In this regard, principles of education were formed, many proverbs, parables and sayings were published. For example, “do good for good”, “all good deeds are great”, “do good deeds and you will receive good”, etc.

When Bukhar Zhyrau was studying in a madrasah, he dreamed of finishing his studies and serving the country, leading his country and his people on the path of good. At that time, one of his poems was “Bul, bul uirek, bul uirek” (This duck, this is a duck...), which imitated the feeling of youth and nostalgia for his country and Homeland. Zhyrau figuratively depicted the joyful summer time of his native land by combining expressions with natural phenomena and even with the best image of the inanimate world. His wisdom is so clearly expressed in words that the audience is pleased that he paid attention to the verses and skillfully outlined philosophical basis of the described phenomena. It comprehensively covers the world and life, which developed in connection with inner thoughts, actions and moods of a person.

In general, visualization is an indicator of the level of artistic skills and poetic culture of the speaker. In his reflections, Bukhar described nature, his thoughts and feelings, the content of the spiritual world through a philosophical worldview. Based on this, the meaning of human life is presented in the form of a complex adventure with many twists and turns.

Describing the world around them artistically and aesthetically, the Creator must have added to them power of intuition, dexterity of imagination, combined with the qualities of skill, intelligence and talent. Based on this, subconscious mind, reflecting correct course of action and its understanding, should be high in every zhyrau. This is the main manifestation of creative eye — intelligence. In the description of environmental phenomena with such cognitive and artistic content, we can see their individuality.

S. Negimov, a researcher of such individuality, says that the main feature of Zhyrau's poetry is the beautiful intertwining, natural flow of phraseological phrases, which are like pearls in the transformation of the phrase into melody, mood.

In the above example, if we compare the art of mysterious speech with each other, we can see that each of them has its own line of wisdom, a different philosophical way of thinking, which is inherent only in the basis of our national culture. All this is due to the fact that in the Kazakh people the relationship between subject and object and the connection of the people with nature is in constant harmony. This harmony, in turn, passes into relationships between people.

And European philosophy was characterized by personalism (the word “person” means “individual” in Latin). That is, to separate one person as a separate person and contrast them with others. This is due to the fact that people defend their interests due to their personality, which leads them into mutual conflicts and turns them into enemies who do not compromise with each other. “Man is a wolf to man”, Hobbes says. And in Kazakh, in the relationship between people, one person did not say “you” to another person. Therefore, the metaphor of the way of thinking is widely used in expressing one's thoughts and words. This was a characteristic feature of the peoples of the East in general.

Works of the national spiritual tradition reflect a unique philosophical concept. Wisdom is measured by intelligence and sanity. Such wise people have inherited spiritual world of people from generation to generation. The biggest part of this spiritual world was formed and developed under influence of the oral poetry. N. Nazarbayev writes about this in his book “Tarikh tolqynynda” (In the Flow of History): “The spiritual world of Kazakhs was formed mainly under the influence of the traditions of oral poetry. The poetic world that stretches across this vast steppe is not limited to beauty and emotional richness. It was also able to ignite the fire of innovation. In addition, Kazakh poetry has the deepest cognitive qualities. Therefore, traditional Kazakh poetry is always associated with philosophy” [6; 26]. Wise poetry was not limited to the notions of beauty, sensuality, but also showed some of the deepest cognitive qualities of mankind. That is why the traditional poetry of our nation, whether it is a legend, a song, is constantly intertwined with philosophy and wisdom.

At the same time, another feature of Bukhar Zhyrau is its mastery of comparing two opposite concepts, phenomena, objects, scenes in a philosophical formulation.

In the end, the culture of “mastering” the lines of the poem in a meaningful way, intellect and intuition are the main features of the zhyrau. This phenomenon is not possible for either of them.

Bukhar Zhyrau's concern, on the one hand, includes criteria of human nature in terms of moral education, “purity of conscience”, on the other hand, shows contradictory aspects of colonial policy in interests of the country. “If there is a cloud in the sky, a green will not sprout or appear, what is a use” — It is clear that the continuous “pouring” of rain does not benefit the growing of grass, and what is the use of it if the beginning of life does not come in the order of spring; “If a soul leaves a body, it will not return, what is a use?” — here it is said that after death, a person's soul does not return, so we must live now like a human being; “If religion is not a Muslim, what is the use of Muslim language?” — this is relevant today: the national dignity disappears if you use national language by using other religion; “What is use of beauty, if not beautiful actions?” which means that beauty of a person is not in his appearance, but in his inner beauty, in a mature mind.

Zhyrau conveyed realities of society through sadness and stress of the inner world that arise when people interact with environment.

Homeland, native land, endless steppes, mountains, place of residence is a native theme that affects inner soul of a person. Success, happiness and well-being are all from the Motherland. He was guided by his philosophical thinking and aesthetic attitude when describing riches of the earth.

Bukhar Zhyrau not only touched roots of the era, life, phenomena and their causes, but also was able to give free rein to the imagination, foreseeing wonders of the future. According to historical sources, Bukhar Zhyrau started his path in participation in the great Maslikhat (meeting) in Kultobe, which was held with the Russian ambassador to resolve conflict between Russians and Kazakhs. Bukhar Zhyrau saw the Kazakh khan Az Tauke at this maslikhat, listened to words of knowledgeable people of the country, and most importantly,

from the situation in that maslikhat, he realized that the Kazakh land is not divided into separate small tribes, but it is a single state. His wise poetry was a result of Zhyrau's gratitude to his country and people, his willingness to sacrifice his life in the name of honor, well-being, and the integrity of the people. The poet showed vast sides of national thought and artistic consciousness. One can see peculiar way of his thinking, ways of word formation and differences in word usage.

According to historians, this conversation between the last khan of the nomadic state and Zhyrau once again proved that the latter had the gift of divination. Below is a brief history of the story about the dream of Abylai Khan and his interpretation of Bukhar zhyrau:

“Recently I had a dream, can you predict?” Abylai asked, looking at Zhyrau.

“Tell me what you saw”, zhyrau said with relief, as if the effects of heavy emotions had been softened a little. Then the khan said:

“In my dream, a tiger came, stretched out its neck in front of my tent, and lay down. I went up to him to see what had happened, and suddenly tiger turned into a bear. When I approached a bear, it growled like a wolf and turned into a dog, and now when I looked at the dog, it turned out to be a fox. After that, instead of a fox, I saw a rabbit, a frog, a crab, and other insects. Here's what I saw”.

Bukhar Zhyrau, who was little confused, seemed to understand that he had something to say about this trip and about the future. Sons of a nomadic country who grew up riding horses and camels are very risky people. “I see that life is short, and people are guests for each other” — the human soul is an eternal guest, the soul is responsible for everything that your body does throughout your life.

The elder zhyrau looked appraisingly at Abylai and thought apparently, he guessed the meaning of his dream. Otherwise, he would not tell him, “the core of a risk is a wind boat”, zhyrau thought.

“Khan”, — Zhyrau said, “the tiger lying in front of the tent is people who live peacefully in the Great Steppe. If the tiger turns into a bear, the day will come in the future when your country will fight like a bear, and the day will come when your people will fight like a wolf with their enemies. In the end, the people will fawn over the powers that be like a fox and deceive each other. And crabs, frogs, rabbits mean that the next generation will live like them. Slaves cannot manage as well as sand cannot turn into stone”. Good generation will reborn, Biy will cease to exist, so people will abelcet” [2; 326].

Mashkhar Zhusup Kopeev, who first collected, published, and studied the legacy of Bukhar Zhyrau, said: “In Bukhar’s time his sayings influenced thousands, we only obtained the roots. The one who wants to write his words needs Noah’s life, the patience of Ayip, the wisdom of Plato”.

The philosophical knowledge of Kazakh thinkers is boundless. Anyway, in modern society, it is very important as a spiritual food. The core of philosopher’s work is humanity, people and their lives, essence of the world. When studying issues of Kazakh spirituality, thinker's ideas, raised in their worldview, have unlimited benefits for our spiritual development, growth of our thinking.

Kazakh thinkers, biys, poets and poetesses expressed their thoughts artistically. At the heart of each word, there are easy-to-understand philosophical conclusions, deep reflections. The peculiarity of such thinking is the importance of national education, that is, accepting national qualities, spiritual riches, and assimilation of traditions. Kazakh land, boundless Kazakh steppe has become the national pride of our people. Here, national values, traditions and culture flourished. Our courageous ancestors, through national art and traditions, turned every century into a golden age. The heritage of our ancestors improved our national consciousness and inspired us with a new spiritual force. Ultimately, it is a spirit of upliftment, a spirit of encouragement. The integrity of the people, strength of foundations, involvement of our national consciousness, viability of our traditions only guarantee basis for preserving national characteristics. From this point of view, Zhyraus’ art plays a special role. Their art was a source of information about the socio-political situation of that time; it was a spiritual treasure, which enriched values of our national philosophy. Zhyraus’ poetry is characterized by the fact that the entire image of the environment of nomadic society is described and depicted in a special artistic way. This is the harmony of “the essence of life and essence of art”. Today, the harmony of the wisdom of the ancestors has a significant impact on the formation of historical and philosophical consciousness of Kazakhs. Based on the continuity of generations, the work of Zhyrau became an invaluable example of their creativity, influencing the worldview of generations. As Zhyrau deepened his spirituality, he seemed to find a source of energy that had a huge impact on the creation of future. Thus, the artistic grace of the power of speech was enhanced and the spirit of Zhyrau language was glorified.

Words and actions of the sages dedicated for the people and state influenced the conscious people. Sages searched for the dream life, which originated in the ancient Turkic spiritual culture. Cooperation and unity

will be a good lesson for a person who is able to recognize sacred, cherished thoughts and ideas. These ideas are embodiment of national character and honor.

It is necessary to respect and appreciate the spirit that our ancestors have glorified since ancient times, as well as history that we have brought to this life. The core of history is national spirit. Open sky, culture of free movement in the bosom of nature, ability to take care of their sacred language, mentality and religion are the main things for a person who sincerely loves his Homeland and eagers to benefit his land and people. A person shall adhere to this tradition of continuity, respect the spiritual and cultural heritage and wisdom of our people, maintain a high mood for the future of the country and overcome any difficulties.

Conclusion

Artistic excellence, public opinion, philosophical view of outstanding figures are formed in accordance with the requirements of their time. Paying attention to the history of the Great Steppe, it can be seen that outstanding individuals did not only struggled for national ideals through their words, but also through the actions. Today, there is a growing need for a spiritual renewal of the national worldview, modernization of public consciousness. Philosophy is able to provide necessary ideas, thoughts for solving many pressing problems and life principles.

Therefore, today we must focus on the most important issue of the day, which is the orientation of the young people to meet their needs for spiritual renewal and spiritual search.

The main goal is to study Kazakh philosophy, our own history, spiritual way of life of our ancestors, their worldview. We should raise a generation rich in the spiritual world, competitive, pragmatic and resistant to radical ideology.

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Ә.С. Сағатова

Бұқар жырау дүниетанымының философиялық маңызы

Халқының мың жылдық даналығын бойына сіңірген ұрпақтар жалғастығы рухани дәнекер ретіндегі рөлі зор. Ұлт мүддесіне қатысты зерделі, саналы ой-пікірлерді ортаға салған ұлттың ұлағатты ұлдарының іс-әрекеті, қызметі ұлттық танымға, рухани өмірге кең өріс әкелді. Туған халқының басқа елдерді зерде мен зейін, қабілеттілігі арқасында таңқалдырып қана қоймай, еркін елде өз тарихының жаңа бір кезеңіне бой сермеп, елінің бақытты болашағына сенген еді. Халқымыздың азаматтық тарихы жаңаша байыпталған уақытта ежелгі дәуірден күні бүгінге дейінгі кезең ұлттық мұрат тұрғысынан зерделеніп, зерделі де көркем, кең құлашты зерттеулерді қолға алғызды. Ұлттың ұйытқысы, ақыл ойы мен намыс-парасатының нақты айғағы болып есептелетін, өзінің жекелеген көріністері арқылы әлемдік деңгейге жеткен ұлы тұлғалар өмірі мен шығармашылығы уақыт тақырыбына айналды. Автор жұмысының мақсаты — өз халқының арман-мақсаттарын қорғауға және қол жеткізуге, күшті елдің мүдделері үшін күресуге шақырған тұлғалардың шығармашылығын талдау. Мақалада қазақтардың дүниетанымы, Ұлы дала мұраттары және құндылықтары — ел тарихының дамуының негізімен, сондай-ақ қазіргі заманғы дүниетанымды қалыптастырудағы халық даналығының рөлі мен орнын зерттеумен тығыз байланысты екендігі жан-жақты сараланған. Автор бабалар дәстүрінен тарихи тағылым — тәуелсіз ұлттық сананың қайта жаңғыруының кепілі екендігіне сенім білдіреді.

Кілт сөздер: тұлға, ұлттық код, қайсарлық, ерлік, дүниетаным, ұлттық рух, тәжірибе, мүдде, шеберлік, намыс, адамгершілік.

А.С. Сагатова

Философское значение мировоззрения Бухар жырау

Роль преемственности поколений, вобравшей в себя тысячелетнюю мудрость своего народа, очень важна в качестве духовной связи. Действия и деятельность великих сынов нации, ставящих во главу разумные и сознательные взгляды нации, открыли широкое поле для национального познания и духовной жизни. Удивляя другие страны не только умом и интеллектом своего народа, вступили в новый этап истории, веря в счастливое будущее своей страны. В то время, когда гражданская история нашего народа нова, период с древнейших времен до наших дней изучается с точки зрения национальных идеалов и подвергается интеллектуальным, художественным и самым широким исследованиям. Жизнь и труд великих людей, которые являются основным ядром нации, свидетельством яркого интеллекта и чести, достигших мирового уровня своими индивидуальными проявлениями, стали темой времени. Цель автора работы — проанализировать труды тех, кто призвал защищать и реализовать мечты и цели своего народа, бороться за интересы сильной страны. В статье всесторонне проанализировано, что мировоззрение казахов, идеалы и ценности Великой степи тесно связаны с развитием истории страны, а также роль и место народной мудрости в формировании современного мировоззрения. Автор считает, что исторические уроки традиций предков являются залогом возрождения независимого национального самосознания.

Ключевые слова: личность, национальный код, упорство, мужество, мировоззрение, национальный дух, опыт, интерес, мастерство, честь, человечность.

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