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Analysis of socio-ethical ideas in Al-Farabi and Abay Kunanbaev's works

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Abstract

The study aims to investigate the analysis of socio-ethical ideas in Al-Farabi and Abay Kunanbaev's works via comparative qualitative research methods. As a result, the enduring importance of Al-Farabi and A. Kunanbaev's legacy is determined by the fact that many of their positions in the area of philosophy, sociology, logic, ethics, aesthetics, natural scientific ideas had a great influence on the subsequent development of social and philosophical thought of the people not only the East but also of Europe. In conclusion, the study of the political philosophy of al-Farabi acquires greater relevance in modern conditions strengthens harmony in society.

Keywords: Al-Farabi, culture, language, poetry, philosophy.

Análisis de ideas socio-éticas en las obras de Al-Farabi y Abay Kunanbaev

Resumen

El estudio tiene como objetivo investigar el análisis de ideas socio-éticas en los trabajos de Al-Farabi y Abay Kunanbaev a través de métodos comparativos de investigación cualitativa. Como resultado, la importancia duradera del legado de Al-Farabi y A. Kunanbaev está determinada por el hecho de que muchas de sus posiciones en el área de filosofía, sociología, lógica, ética, estética, ideas científicas naturales tuvieron una gran influencia en el subsiguiente desarrollo del pensamiento social y filosófico de las personas no solo del Este sino también de Europa. En conclusión, el estudio de la filosofía política de al-Farabi adquiere mayor relevancia en las condiciones modernas fortalece la armonía en la sociedad.

Palabras clave: Al-Farabi, cultura, lenguaje, poesía, filosofía.

1. INTRODUCTION

Al-Farabi's philosophical thinking was nourished in the heritage of the Arabic Aristotelian teachings of 10th-century Baghdad. His great service to Islam was to take the Greek heritage, as it had become known to the Arabs, and show how it could be used to answer questions with which Muslims were struggling. Al-Farabi was associated with all areas of knowledge, arts and education. In Baghdad, the stranger from Farab, because of his talent, was in demand as an expert in logic, music, astronomy, and later, as an expert on ancient sciences. He was an ancestor of Falsafa, who continued and

developed the ancient traditions and the philosopher's essence by raising fundamental issues of world order and cognition (MUBASHIRI, 1983).

Al-Farabi divides human society into separate cultures, differing from each other by the following differences: natural character, natural features (nature) and the language. Thus, the foundation of ethnogeny was based on Al-Farabi on natural conditions (nature, character and language of nations), which, in his opinion, are formed by geographical factors. In his great, medium and small societies are seen modern analogues of the empire, mono-ethnic countries and policies. At the same time the great, and medium and small societies, in thinker's point of view can be completely autonomous, politically independent while providing maximum opportunities for improving people in deeds and thoughts and the most achievement according to Al-Farabi was possessed by the urban community.

Culture – is a result of the conscious activity of the man and language reflects the development of consciousness, the cognition of the person. It is known that each era has its own culture; each nation has a peculiar traditional culture. The analysis of the philosophers' review of culture concept and culture bases, allows to say that “culture is a result of work and it is getting a new image and it can be transformed if the work is more difficult and versatile” (KISHIBEKOV & SYDYKOV, 2008: 45).

The expansion of national consciousness by knowledge of the world, the development of the worldview of a certain nationality are connected with the meshing of work, therefore it is considered that

culture – is a result of person’s activity, culture is a tool to satisfy the needs of person’s activity. The feature of culture – it is not only one of the objective truths, but it is the objective content by the nature of emergence. The source of culture emergence is connected with the person; this is the materiality of culture. Culture gets the material character only based on the life activity and objective work of the person. It is possible to assume that the culture of any ethnos acquires a material form and exists as a matter. We cognize the material culture through production tools and equipment, through architectural heritages and spiritual culture – through books, manuscripts and masterpieces of art, through works of poetry and its philosophy. All these are the results of human consciousness, wits and worldview of different eras. The person – is the subject of culture», who investigated the value of cultural heritage to develop and improve it.

2. METHODOLOGY

The traditional culture of Kazakh people originates from the traditions of the nomad’s life activity. According to experts of cultural philosophy, the nomad’s ways of cultural information transfer radically differ from the European culture. The originality of Turkic ancient culture is caused by a semi-nomadic way of life, broad trade, and cultural contacts with the ancient world of nomad tribes - Saki (Scythian) and Huns of the bronze era, with the complex structure of

society **combining military** and tribe system with elements of military democracy.

We receive and cognize the man-made material and spiritual cultures through powerful language and the only language is capable to transfer these cultures through centuries. In this regard, the statement of the famous scientist W. von Humboldt about culture – as a part of an internal structure of language, strengthens the interrelation of language and culture and serves as a fundamental factor in ethnos formation. According to the scientist, the reflection of material and spiritual culture goes through the language of the people, and language is the transferring force of national peculiarities, it is the force connecting the person and nature.

3. FINDINGS AND RESULTS

Abay Kunanbaev is the founder of new Kazakh poetry, culture, and philosophy. Profound changes, which came about in the Kazakh philosophy due to Abay's works, are characterized by the emergence of the new intonation and meanings of life, the inner world of the personality in the representation of existing spiritual and intellectual life of human beings. Practically Abay is the first one, who introduced the real person, his inner world into the Kazakh poetry; therefore, the full-fledged art anthropology in the Kazakh literature and philosophy starts from Abay. Profound and constructive innovations are typical of Abay's poetic system. One of the innovations is a functionally active,

semantically loaded metaphor. There are various types of metaphors in Abay's poetry. We can find simple and difficult nonconventional metaphors, which are different from the canonical traditional metaphors of the old Kazakh epic poetry.

Abay Kunanbaev is a philosopher and the poet of the Kazakh people, the thinker, the translator, the educator, the founder of the Kazakh written literature. The classical writer and the philosopher Abay Kunanbaev lived in the second half of the 19th and the beginning of the 20th century. He was born in the Semipalatinsk region in 1845. His father Kunanbay was a governor and the foreman of the family of Tobykty. He was strict and exigent. The mother of the poet, Ulzhan, was a woman of unusual kindness, judiciousness, and patience. Abay's grandmother Zere being a caring and kind woman had a huge influence on the formation of his main human qualities. She imparted to a little boy the love of poetry, literature, and folklore treasures of the Kazakh people. Abay was a clever boy, he learned by heart the fairy tales, riddles, sayings, legends and epical songs told by his grandmother Zere. Later the eastern literature attracted the attention of the future inquisitive person. Abay has found esthetic ideals and fruitful spiritual sources in eastern literature. He read with pleasure the classical works of the ancient East, such as Alisher Navoiy, Firdousi, Saadi, Hafiz, Shamsi, Firdousi, Fizuli, Dzhami, Saihali, Nizami and others. The poet knew several languages. In the basement of the original languages (Arab-Iranian, Persian, and Chagataysky) he studied the works of religious and heroic eposes. He knew the Russian language very well. Being interested in the history of the Middle East,

Abay has analyzed the historical works of Tabari, Rabguzi, Rasheed-ad-Dina, Babur, and Abulgazi-Bagadur-Khan. The poet was also familiar with the works of the first Tatar educators from which he absorbed the important didactic positions.

Analyzing the works of the above-mentioned educators, he takes notice of the Russian literature, culture and language as well. Through the works of A. Pushkin, M. Lermontov, I. Krylov, L. Tolstoy, M. Saltykov-Shchedrin Abay reveals for himself the conceptuality and philosophy of the world. In virtue of translations into the Russian language, the poet became familiar with the works of the Western European classics, such as Byron, Goethe, Heine, etc. Since 1886, Abay attempts to translate and it helped Kazakh people to know the works of I. Krylov, A. Pushkin, and M. Lermontov. The translations of Abay from the Russian and Western European literature have enriched the Kazakh literature with new paradigms, plots, motives, and diverse types of esthetic thinking. M. Lermontov's works, such as *Dagger*, *Sail*, *Gifts of Terek*, *I go into the road alone* and fragments from *Demon* sounded in Kazakh language with a powerful blow. The idea of brotherhood, unity and friendship of Kazakh people with other nations, was something like a course of the main creative and lasting philosophy for Abay.

At this point, the study Al-Farabi's political philosophy, especially his teachings on politics, freedom, happiness, the necessity of mutual aid among people, his appeal to science, the intellectual and moral perfection of humans and society, are being overly actualized. Particularly, his ideas about the virtuous society, justice, equality,

keeping the peace, preventing war, condemnation of unjust wars, are relevant today. In this regard, the political philosophy and ideas of the thinker can be a valuable source for the political education of the younger generation.

The writer S. Mukanov has joined the discussion. In his article Abay is a National Poet to the first volume of Abay's Verses and Poems published in 1939, S. Mukanov points that Abay has examined the works of the great Russian writers and revolutionaries. Moreover, Abay read the works of such Western European philosophers as Spencer, Spinoza, Dreper, and these works undoubtedly promoted the expansion of political knowledge and philosophical outlook of Abay. S. Mukanov writes: "Abay liked to read the Western European philosophers" (TAZHIBAYEV, 1957: 6). No doubt, the analysis of the philosophy of the European thinkers has raised the level of the socio-political and ethical thinking of Abay; it helped him to formulate a vision of the horse and nomadic civilization and understand the reason of its historical limitation and backwardness during the period of intensive western bourgeois development.

Practically all major nations have persons who became an authentic symbol of the national philosophy (PUSHKIN, 2006). The reason for it is the scale of acts and plans of such persons who have made an epoch-making break in the development of philosophy for their nation. Abay has pulled out the Kazakh literature from a static nearby folklore state; he has entered the original psychological introspective basis as the author's subjective and anthropological issue – an image of the hero – the Kazakh person as the object of the image.

Abay deeply reformed all traditional poetic system of the Kazakh literature, removing initial graphic cliches of epic character and creating the richest system of new, individual author's means of expressiveness, including tropes. In Kazakh, steppe verbal culture Abay has laid the foundation of the original European literary paradigm and discourse, which we define now as literary anthropology.

The poet of a sensitive soul with a negative reaction to injustice worried about his nation sincerely wanted his people to be competent, knowledgeable, and literate. Abay called Kazakh people for light under the title of Knowledge. In the poems, he has subjected to ruthless criticism of the faults of the feudal nobility. In the poetic works created in 1882-1886, Abay has concentrated attention on social, public, moral problems of the Kazakh people, has urged them to find a right way of civilized development. Abay protested against intergeneric conflicts, Bai' vanity, feudal morals, and manners of society. Abay as the true fighter for the enlightenment based on peaceful cooperation of the people and respectful attitude to nationalities and religious affiliation has developed in himself surprisingly courageous independence of spirit, unusual breadth of views. Auezov writes:

Abay's lyrics are full of anger, condemnation, and grief of the poet caused by ignorance of the environment surrounding him, poverty, and down rottenness of the nation, the hard destiny of Kazakh people. The poet suffers from it because his life and the life of the people is far from an ideal of the free and independent human being,

who is worthy to devote themselves to the society (AKHMETOV, 2008: 159).

In this regard, we find common features with Al-Farabi's beliefs. He suggests that the goal of human activity is the happiness that can be achieved only by means of rational knowledge. Thinker identified society with the state. Society is the same as the human body. The virtuous city is like a healthy body, all the organs of which help each other in order to preserve the life of **an alive being** (CHASANOF, & PETROVA, 2012). Al-Farabi creates the Doctrine of the virtuous city on the principles of Platonism, although Neo-Platonic and construction elements of Aristotelian teachings cannot be underestimated. Like any ordinary ideas of his time, the political concept of Al-Farabi did not coincide with the theoretical acting canons of Arab culture, which focused on real images of an Islamic caliphate (BAJRAKDAR, 1982).

Abay called the Kazakh people for progressive knowledge, emphasized the necessity to study good things and remember the traditions. The respectful attitude to seniors and their honoring play an important role in the life of Kazakh people. The relationship of Kazakh people between each other is characterized by traditional ethics: indisputable and a firm respect for seniors, love, and care of youngsters.

In the consciousness of the poet, the irreversible movement of time is transformed into the moral criterion; it is the genesis of the judgment for the person. All actions of the person are becoming meaningful within the frame of the time only. If the person does not

realize this absolute factor and his action and motives have petty features, he tries to deceive the time and himself and time are turning to be a thief - it is a metaphor of the World illusion, Zhalgana: an hour is a ticking thief, which imperceptibly steals everyday life. The person deceived by the caducity of life, loses the essence of life, its possible understanding, and experience. The person is a subject, a chip floating in a vast stream of life. The person who has become a base coin of life does not live his own life; everything is passing by, all his life – forcedness, mechanicalness, rigid conditionality. His destiny is to endure the past time as the world behind a wall as something, which is cannot be changed. The time for him is a bulky cliff; the hours are converted into days, days into months, months into years, and years into the era. The tired old age becomes a denominator of such a delay. When everything became an illusion, the only God could rescue from moral and psychological catastrophe. Oh, Allah, you are the only one, who exists without illusions, do us a favor! Only God is free from illusion, from the burden of matter, time, changes because he is above all, and he is the one. God is another cluster metaphor and at the same time a symbol in Abay's work. It is a meta lexeme and religious filosofema.

Al-Farabi sees the structure of time similar to the structure of the universe and it has the biological nature of humans. The functions of time are similar to the functions of the doctor who treats the body. However, time does not treat the body but the soul.

One of his works is devoted to the hard experiences of old age, the loneliness of the aged person. The father and mother have died

many years ago, children have their own life. There is no chance to have more children. Relatives with their problems and anxiety are far from the old man; their life is beyond the illusive wall of the time, which rounds up tightly the old person with loneliness, and feeling of the coming death. As before, they are not looking for support and sympathy for the old man because he is involved in invisible, but sensible ashes and decay. Imperceptibly, but sensibly the existence of loneliness of the soul and the drama of its absorption by the abyss of time is created by the philosopher.

The delightful sounds of the song came back and responded in the soul by clemency – is a philosophy of recognition, the recognition of the voice reminding a true role of the person, about the mission on the earth – to create, to strive for knowledge. Birds-songs fly in all directions, making double sense – first, the soul in philosophy has a symbol of a bird, but the sacred essence of the soul is a Bluebird of happiness in the West and the White bird sometimes parrot in the East. Thus, the bird of soul is a bird, which is intended for the astral flights. The song is a flight, the flight is the song and both of them are the space of the vibrating perception.

4. CONCLUSION

The works of the Kazakh philosopher teach us how to live and how to be a pious person. Taking into consideration the principles of the Kazakh poet, it is possible and it is necessary to live in harmony

with surrounding people and nature. Abay's works are significant and correspond with the motives and invectives of the present days. The influence of his creative works on people, their importance is not becoming weaker; it is getting more powerful within a period. Ideas of Al-Farabi, though have not been realized in practice in the Middle Ages, though it was he who raised the discussion of moral issues at the level of logical generalizations, thereby laying the foundation for the beginning of theoretical and methodological research in this area. Problems, which received its impetus from the philosopher, occupied a very important place and enjoyed great influence in the philosophical systems of his associates and subsequent thinkers, which are widely appealed to his teachings to justify their theoretical ideas. His follower-scientists creatively developed his ideas in the new historical conditions. It should be noted that the thinker's followers' political concepts represent the progressive movement of philosophy on the uplink. The study of the political philosophy of al-Farabi acquires greater relevance in modern conditions strengthen harmony in society. In this respect, the study of the philosophy of Al-Farabi, especially his teachings on freedom, happiness, the necessity of mutual aid among people, his appeal to science, intellectual and moral perfection of man and society, overly updated. Particularly, his ideas about the virtuous society, justice, equality, preserving peace, preventing war, condemnation of unjust wars remain relevant today. In this regard, the philosophy and ideas of the thinker can be a valuable source for the education of the younger generation.

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