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KAZAKH COUNSELING IDEAS ON TURKIC-SPEAKING PHILOSOPHICAL VIEWS

Abstract. The article reviews Kazakh counseling ideas on turkic-speaking philosophical views. The bases of the research work are scientists' research works and information up a given issue. The article is about different conceptions discussing institutions and political processes comparatively and retrospectively and also systemic-structural, historic-philosophical and institutional analysis methods. Currently, the consultation is necessary in the formation of phenomena during the process of any confusion. Not knowing main historical stages of consultation development lead to many problems in researching its content, nature and types. Therefore, we consider showing the emergence and the use of the consultation, especially the political consulting. Thus, our goal is to identify consulting opinions and ideas expressed in the works of the Turkic world thinkers. The issue of political consulting still needs in-depth research. In fact, it is difficult to disclosure political opinions in the early periods of the Turkic-speaking philosophical views. We believe that calling for cooperation and socialization; glorifying morality and humanity leading to education and tolerance; criticizing pride and arrogance; opinions about this short life undoubtedly will be a model for society and ideas are part of the counseling.

Key words: consultation, solidarity, sufism, the tribe, turkic philosophy.

Introduction. General political counseling is deeply needed to study as newly formed interesting science and a type of business. It does not only study the technologies of preparing specialists who consults the person eager to reach high state rank but forms its own methods of giving advice. Otherwise we are to know the significance of political consultants' responsibility in front of the society. It is known that nowadays the political consultants have power in the society. Today the necessity of such specialists is noticed at presidential administration, cabinets of ministry and political parties of many countries. Their main work is to analyze the current events, to systematize the possible measures of its development, to prepare offers directed to assist them. It is clear the politicians act by political counseling at the age of information.

It is not a secret that the significance of giving advice is being increased. Consulting service is very useful in the sphere of taxation and legal service, audit including economic problems, account and audit, all the fields of management and informative technologies. And the place of political consulting is defined by political sciences.

At the same time, it will be able to determine the values of the ideas on medieval Muslim scholars' society in relation to the needs of the time in their works through the transfer of value who developed Kazakhs' Turkic-speaking philosophical view. Now let us analyze the following works: Al-Farabi's "Residents of the virtuous city" and "Aphorisms of the Statesmen"; Iusuf Balasaguni's "Kutadgu bilig" (Blessed knowledge); Hoja Ahmed Yasawi's "Diواني Hikmet (The book of wisdom)"; Mahmud Kashgari's "Dictionary of Turkic languages"; Ahmed Yugineki's "The gift of the truth".

Materials and methods. One of the authors of the article M.O. Nassimov investigated the problem research object in detail. His research works were published in the journals "Life science Journal" [1], "Young Scientist" [2], "Sociosphaera" [3] and in some international scientific and practical conferences [4].

There were made investigations determining the role of political advertisements [5] and formation of state and city images [6], in the main types of political consulting and also defining its historical source [7]. Besides, scientific articles determining the domination of cinematography [8] and theatre [9], music in consulting were published [10]. We consider the present works valuable because of investigating political situation in the social life is very significant.

Results and discussion. We believe the significance of investigating political consulting is that the structure of the new research subject is not enough considered in the political sciences and the subject and content of cognition “political consulting” have not been fully defined yet. Otherwise, this notion is noticed to be paid attention only while elections and consultants’ works do not meet the requirements. And also the given cognition is connected with such fields of sciences as Policy studies, Social studies, Economics and Psychology. We are to recognize this cognition is not enough considered as a separate chapter in applied policy studies of country’s political sciences.

The source of the political consulting is deeply rooted. In ancient time the political advisers were shamans, priests, astronomers, philosophers, speakers.

Al-Farabi considered that “people can be truly happy only in the virtuous city” in his work “Residents of the virtuous city”. He classified community concentrated towns in order to identify good cities. People can reach happiness in the city which deals activities that aim to demonstrate the mutual aid community. Al-Farabi says that cooperation is unique on the way to happiness [11].

His treatise “Aphorisms of the Statesmen” is about how to manage cities and their prosperity, to help with the improvement of living standards of the population and about the proverbs of the early thinkers, including many basic principles which direct to the way of happiness.

The virtuous city consisted of five different people: the most respected people, orators, weighers, warriors and rich people. In the category of the most respected people were wise men, sober-minded people and influential people in important affairs. After them, the priests and orators (speakers) in particular, religious preachers, artists, poets, musicians, secretaries and etc. were in this group (page 137). Weighers meant accountants, geometricians, doctors, astrologers and others, as well. Warriors meant soldiers, guards, and similar this group. Rich people were who search for wealth in the city: farmers, breeders, traders and others, as well [12].

It is evident that many factors contribute to the development of the political system. Among them, the most important is socializing individuals who put a high level of integration and stability in the regulation of political education and values of people in the society. In political sciences the concept of socialization is studied mostly in two aspects. First of all, the theory of political socialization illustrates and supplies an explanation of socializing individuals in the political environment. Secondly, political socialization is a scientifically developed concept in the political theory. Many political scientists support the first aspect and explain that the term political socialization of political views, ideas and the process of standards will be continued from generation to generation.

J. Balasagun raised moral and ethical questions in his epic (poem) “Kutadgu bilig” (Blessed knowledge). This epic is an artwork about governing a state, moral principles, social and political values of different rules and regulations, including standards of a custom. This work is on the level of an encyclopedia.

The basic ideas of an epic are based on four principles: 1) fair law for governing a state; 2) being rich and happy; 3) the social role of intelligence; 4) the problem of temperance. The basis of the work is like a dialogue between characters following such guidelines as justice (Küntoldi), happiness (Aytoldi), intelligence (Oytoldi), welfare (Zheteleushi). Idea of a political and philosophical treatise promoting morality and humanity is similar to Al-Farabi’s “The views of the residents of the virtuous city”. This work was highly appreciated by Chinese, Indian, Arabic and Persian wise men in due time.

In his work J. Balasagun tells about time violation and suffering from friends. He narrates with sorrow that people have no humanity; there is no difference between fraternal and friendly relations with an alien, lack of moral, trust and good qualities among people. At the same time, he feels an acute pain and sorrow for youth, talks about old age; consulting himself he wants to influence public members. His words are given in the following poem lines:

“I said direct, bitter words, difficult to be delivered, and thought that straight people will understand the word. It must not be hard for the reader I did not want to be seen by saying straight word” [13] it really shows that he was not indifferent to the state of the country.

In general a poet defines maturity of a human being. The display of a maturity is written in the lines of a poem and we think it follows such qualities: 1. the human dignity is on education and intelligence. It is the first time of a human maturity. Researching a science is one of the Muslim obligations; 2. The benefits and harms of the tongue are the same; 3. Kindness is the most necessary merit for the mankind; 4. Despite the wealth, it does not stand still; 5. Follow the justice, be honest; 6. Avoid greed and selfishness; 7. If the head of dogs is a lion, a dog screeches like a lion, and if the head of the lions is a dog, it lives the dog's life; 8. Not wellborn cannot be a vizier. Like a noble, such a vizier; 9. Be a man of great ambition; 10. Think about the benefits of the country than yourself. Be kind [14].

An outstanding representative of Sufi poetry in Kazakhstan and in Central Asia, famous poet of his era, “Turkestan Idol” K.A. Yasawi tried to persuade good deeds as justice, mercy, kindness, punctiliousness, truth and purity in his “Book of Wisdom”. He pays attention to four key issues in his work: the Sharia (Islamic law and custom collection); tarihat (the idea of Sufism, its purpose, a way to Sufism); Truth (being with and close to the God); magrifat (learn how to study religion). According to him, there cannot be tarihat without Sharia, magrifat without tarihat, truth without magrifat. All of them are the stairs to the next one [15].

We can call this work as an effort and a precise program that will lead people to morale and humanism. He measures the dignity of every person and his human life with the cleanliness of his inner world. The lack of a moral of a good person is up to his morality. There is the most powerful force that leads everyone to good deeds and not to forget the commandments of God; shows the difference between white and black, right and false in this false world. We call it morality. An important aspect of human morality is being merciful and forgiving and being worried about others [16].

The poem consisting of 69 hikmets (wisdom) leads to high intelligence, deep affection, big morale and pure love. It is clear that these hikmets are the spiritual wisdom to the people of the XXI century. It seems that Yasawi wanted to describe his life-style and to show the value of that era in this work. At the same time, he calls to love and be loved. He tells that Allah makes lovers lust and people have to love only righteousness (The God). We can notice his views on the value of his time in the following verses:

Know that this life passes all people
Don't rely on livestock, it leaves you one day
Parents, brothers and sisters, think where they've gone,
Four legged horse overtakes you one day
Do not worry about the property, speak only about righteousness,
Don't steal others' stock, there is a Sirat Bridge.
The people and any of the relatives can't be your friend
Be generous; life will pass quickly, take care [17].

In general, hikmets are poems that identify people their God, Allah, the Creator. Yasawi warns people against five things in the way to the maturity by this hikmet: *not recognizing the way of Allah; pride and arrogance; dishonesty; laziness; selling yourself for the sake of wealth.*

M. Kashgari's work, “Dictionary of Turkic languages” written in the XI century, is one of the most important sources for the history of civilization in Central Asia. This work was written in an era of major military and political developments of Turkish tribes in the Muslim world. Thus, this work showed not only the diversity and richness of the language and culture of Turkic tribes, but also as propaganda, the work was not in vain. Writing about the Abbasid Caliph al-Muqtadiga primarily, in the opening speech, shows that, he was the leader of the great spiritual power.

M. Kashgari, in the process of writing the work “Dictionary of Turkic languages”, considered it to be divided into five basic materials covering a variety of its complex nature and of the same period of spiritual and social life of the Turks: the word-stock of a certain tribe value (its vocabulary); information on Turkic tribes settlements; grouping Turkic languages; information about the Turkic historical phonetics and grammar; information about Turks historical geography, ethnography and poetry [15, p. 233].

In general, 29 tribes are mentioned in this work, tribes formed Kazakh people are Kipchak, Oguz, Shygyl, and etc. 6600 Turkic words were explained in Arabic. 242 couplets (distich) and 262 proverbs and sayings were included. 675 words and 60 proverbs and sayings are still used in the Kazakh language without any changes [14, p. 103].

At the beginning of the XX century Turkic-speaking people living away from each other in the political, geographical and religious aspects and a copy of the manuscript of this work as a result of the Turkish linguistic research shows the effectiveness of the current real cost of study of Turkic languages. Well-known orientalist's works are of great importance in analyzing this given work.

Yugineki's social and political views are reflected in his work "The gift of the truth". The poet says in his words: "The words of an educated man are an instruction, propaganda and model". He recounts that happiness is known through education, educated person is valued in civil society, and there is no cost of ignoramus without education. Thus, we receive evidence that through the promotion of the knowledge society goes forward. We realize that it is only in the hands of the educated person to impact people.

His opinions are like advices to the statesmen of that time: "If you access the government, don't be proud of", "If you are a leader, be generous, and respect old and also young people". Today, the question of leadership is thoroughly investigated in all sciences. For example, psychology researches the personality of the leader. Sociology provides a basis of social management system. Leadership in social psychology is as a process of social and psychological factors interaction.

Conclusions. Political science considers the political leadership as the phenomenon of the political power and studies its nature, the effect of the mechanisms and its influence to the society. At the same time, effective management methods and practice proposals are identified.

In general, at the present time Kazakh Turkic-speaking philosophers' works are advisory. Thinkers of their time, through the heritage to the generation need society recognition, tried to instill in the context of universal values.

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ҚАЗАҚТЫҢ ТҮРКІ ТІЛДЕС ФИЛОСОФИЯЛЫҚ КӨЗҚАРАСТАРЫНДАҒЫ КЕҢЕС БЕРУ ИДЕЯЛАРЫ

Аннотация. Мақалада қазақтың түркі тілдес философиялық көзқарастарындағы кеңес беру идеялары қарастырылады. Зерттеу жұмысының негізі – ғалымдардың ғылыми-зерттеу жұмыстары және осы мәселе бойынша ақпарат болып табылады. Мақалада түрлі тұжырымдамалар мен саяси процестер салыстырмалы және ретроспективті, жүйелік-құрылымдық, тарихи-философиялық және институционалды зерттеу әдістерімен талданады. Қазіргі заманда кеңес беру кез келген құбылыстар төңірегіндегі түсініспеушіліктер барысындағы өзіндік ұстаным қалыптастыруға қажет. Кеңес берудің мазмұнын, сипатын және түрлерін зерттеуде оның дамуындағы негізгі тарихи кезеңдерін білмеу көптеген қиыншылықтарға апарды. Сондықтан да біз кеңес берудің, оның ішінде саяси кеңес берудің пайда болуы және оның қолданылуын ашып көрсеткеніміз дұрыс деп есептейміз. Сол себепті түркі әлемі ойшылдарының шығармаларында айтылған ой-пікірлер негізіндегі кеңес беру идеяларын анықтау біздің мақсатымыз болып отыр. Саясаттағы кеңес беру мәселесі әлі де терең зерттеулерді қажет ететіндігі анық. Өйткені, ерте кезеңдердегі түркі тілдес философиялық көзқарастарындағы тұжырымдардың саяси мәнін ашу қиынға соғады. Біздің ойымызша, ынтымақтастық пен әлеуметтенуге шақыру; білімділік пен төзімділікке әкелетін моральдылық пен адамгершілік; тәкаппарлық пен менмендікті сынау; қысқа өмір туралы пікірлер шын мәнісінде қоғам үшін үлгі, ал идеялар кеңес берудің бөлігі болып табылады.

Түйін сөздер: кеңес беру, ынтымақтастық, сопылық, тайпа, түркі тілдес философиясы.

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ИДЕИ КОНСУЛЬТИРОВАНИЯ В ТЮРКОЯЗЫЧНЫХ КАЗАХСКИХ ФИЛОСОФСКИХ ВЗГЛЯДАХ

Аннотация. В статье рассматриваются идеи консультирования в казахских тюркоязычных философских взглядах. Основой исследовательской работы являются научные исследования ученых и информации по данной проблеме. В статье различные концепции и политические процессы обсуждаются сравнительными и ретроспективными, системно-структурными, историко-философскими и институциональными методами анализа. В настоящее время консультирование нужно для формирования собственной позиции в непониманиях разных явлений. Незнание основных исторических этапов развития консультирования приводит к множеству проблем в исследовании его содержания, природы и типов. Поэтому мы рассматриваем вопрос о возникновении и использовании консультирования, включая политического консалтинга. Таким образом, наша цель – выявить идеи консультирования выраженные в трудах тюркоязычных казахских мыслителей. Проблема консультирования в политике по-прежнему требует углубленного изучения. Потому что трудно раскрыть политические взгляды в раннего периода тюркоязычных казахских мыслителей. По нашему мнению, призыв к сотрудничеству и социализации; слава нравственности и человечности ведущие к образованности и терпимости; гордости и высокомерия; мнения о короткой жизни, несомненно, станут образцом для общества, а идеи – частью консультирования.

Ключевые слова: консультация, сотрудничество, суфизм, племя, тюркоязычная философия.

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