

**Malgarayeva Z.B.\*, Kassabekov S.A.**

KAZGUU University,  
Kazakhstan, Astana, e-mail: zaure69@mail.ru

## **CONCEPTS OF THE KAZAKH PHILOSOPHY IN HISTORICAL DEVELOPMENT**

In article the concepts of the Kazakh philosophy important not only in historical aspect, but also in the modern world are considered. Such concepts as ideology of political unity, preserving the earth and culture, humanity become urgent. The ideology of political unity appears as the rod concept, since the Turkic period to modern Kazakhstan, expressed in ideology "Mangilik el". This concept is submitted as searches of the earth where there is no death (Korkyt-ata) an ideology of "Zheruyiyk", classification of societies in al-Farabi's philosophy, Balasagun's poem "Kutadgubilik" as balance of four moral virtues: Happiness, Justice, Moderation, and Mid. Humanistic searches of the Kazakh philosophy appear as the bases of human life, society. Humanity appears as set of moral requirements in relation to the nature, culture, the person. These specifics are caused by integrity and a dialectic outlook of Kazakhs. The problem of the person is presented to philosophies of Abay most conceptually. In article is considered also historical periods of the Kazakh philosophy, feature of her outlook, starting with religious and mythological, philosophical and art (Korkyt ata, Asan Kaygy), religious and mystical (Yassau, Bakirgany), socio-political (Balasaguni) of forms to rational and logical attitude (al-Farabi) and philosophical journalism and lyrics (Shokan, Abay, Magzhan). However, despite variety of styles of philosophy, the Kazakh philosophy kept unity of world outlook and valuable installations throughout history. This circumstance appears as a factor of unity and a continuity of the Kazakh life in the history.

**Key words:** Kazakh philosophy, morals, Kazakh Education, al-Farabi's philosophy, Abay, humanity, political philosophy.

Малғараева З.Б.\*, Қасабеков С.А.

КАЗГЮУ Университеті,  
Қазақстан, Астана, e-mail: zaure69@mail.ru

### **Тарихи даму кезеңдеріндегі қазақ философиясының концептілері**

Мақалада қазақ философиясының тарихи аспектіде ғана емес, заманауи әлемде де үлкен мәнге ие концептілері қарастырылады. Қазақ философиясының саяси бірлік идеологиясы, жер мен мәдениетті сақтау, гуманизм сияқты концептілері талданады. Саяси бірлік идеологиясы түркі дәуірінен бастау алып қазіргі қазақстандық «Мәңгілік ел» идеологиясында көрініс тапқан іргелі концепция ретінде көрінеді. Бұл концепция өлімі жоқ жер іздейтін (Қорқыт ата) «Жерұйық» идеологемасы арқылы, әл-Фараби философиясындағы қоғамның жіктелімі түрінде, Баласағұнның «Құтадғу білік» поэмасындағы Дәулет, Әділ, Қанағат, Ақыл сияқты төрт жалпыадамзаттық құндылықтың теңдігі түрінде сипат алады. Гуманизм табиғатқа, мәдениетке, адамға қатысты адамгершілік талаптардың жиынтығы түрінде сипатталады. Осылардың барлығы қазақтар дүниетанымының біртұтастығымен тығыз байланысты. Адам мәселесі Абай философиясында барынша іргелі түрде көрініс табады. Мақалада қазақ философиясының діни-мифологиялық, көркем-философиялық (Қорқыт ата, Асан қайғы), діни-мистикалық (Иассауи, Бақырғани), әлеуметтік-саяси (Баласағұни) формаларынан рационалдық-логикалық дүниетаным (әл-Фараби) және философиялық публицистика мен лирика (Шоқан, Абай, Мағжан) түрлеріне дейінгі тарихи кезеңдерге бөлінісі, олардың көріну ерекшеліктері қаралады. Қазақ философиясы дүниетанымдық және құндылық ұстанымдарын бүкіл тарихи дамуы кезінде сақтап қалғандығы дәлелденеді.

**Түйін сөздер:** қазақ философиясы, мораль, қазақ ағарту ісі, әл-Фараби философиясы, гуманизм, саяси философия.

Малгараева З.Б. \*, Касабеков С.А.

Казахский Государственный юридический университет,  
Казахстан, г. Астана, e-mail: zaure69@mail.ru

### Концепты казахской философии в историческом развитии

В статье рассматриваются концепты казахской философии, имеющие значение не только в историческом аспекте, но и в современном мире. Актуализируются такие ее концепты, как идеология политического единства, сохранения земли и культуры, гуманизм. Идеология политического единства предстает как стержневая концепция, начиная с тюркского периода до современного Казахстана, выраженная в идеологии «Мәңгілік ел». Данная концепция представлена как поиски земли, где нет смерти (Қорқыт-ата), идеологема «Жерұйық», классификация обществ в философии аль-Фараби, поэме Баласағуна «Құтадғу билик» как равновесие четырех нравственных добродетелей: Давлет, Әділ, Қанағат, Ақыл. Гуманизм предстает как совокупность нравственных требований по отношению к природе, культуре, человеку. Данная специфика обусловлена цельностью, нерасчлененностью и диалектичностью мировоззрения казахов. Проблема человека в философии Абая представлена наиболее концептуально. В статье рассматриваются также историческая периодизация казахской философии, особенности ее мировыражения, начиная с религиозно-мифологической, философско-художественной (Қорқыт Ата, Асан Қайғы), религиозно-мистической (Яссауи, Бақырғани), социально-политической (Баласағуни) форм до рационально-логического мировосприятия (аль-Фараби) и философской публицистики и лирики (Шоқан, Абай, Мағжан). Однако, несмотря на многообразие стилей философствования, казахская философия сохраняла единство мировоззренческих и ценностных установок на протяжении истории. Данное обстоятельство предстает как фактор единства и непрерывности казахского бытия в истории.

**Ключевые слова:** казахская философия, мораль, казахское просвещение, философия аль-Фараби, Абай, гуманизм, политическая философия.

The Kazakh philosophy – one of the most interesting, demanding deep judgment from the point of view of civilization processes philosophical tradition. For not one decade there is a process of conceptualization and definition of the civilization place of the Kazakh philosophy. Modern Kazakhstan philosophers, culturologists have done a great job, concepts of the Kazakh philosophy in historical and social measurement are designated.

A. Nysanbayev defines the Kazakh philosophy as the forming spiritual space and a mental universe of Kazakhs, the having «feature of thinking, the ideas and images» [1, p. 49]. Speaking about an originality of the Kazakh philosophy, the scientist notes that this philosophical tradition throughout centuries had various ways of outlook of the spiritual contents. The Kazakh philosophy was staticized from religious and mythological, philosophical and art (Korkyt Ata, Asana Kaygy), religious and mystical (Yassau, Bakirgany), socio-political (Balasaguni) of forms to rational and logical attitude (al-Farabi) and philosophical journalism and lyrics (Shokan, Abay, Magzhan) [1, p. 49]. Various outlooks of the Kazakh philosophy that pulls together it with the Greek tradition, has been caused by many factors: external cultural influences, political organization of society, social shocks, managing type, etc. But the fact that throughout history the uniform spirit of nomadic culture remained is significant. Despite the

seeming polarity of philosophical doctrines (al-Farabi's rationalism, ethic art experiences of Asan Kaygy), in them more general that once again proves to us about integrity and a continuity of the Kazakh life in the history.

Garifolla Esim divides history of wise thoughts of the Kazakh people into two big periods which cornerstone two largest stages in formation of the Kazakh ethnos and the Kazakh statehood are. “The first period – their genesis, i.e. that all-Turkic philosophical thought rich with traditions put by outstanding thinkers as Korkut, Yusuf Balasaguni, Hodge Ahmet Yassau, al-Farabi, Makhmut of Kashgaria, etc. The creative heritage of the above-stated thinkers of the Middle Ages also became a basis, a starting point, a prerequisite of formation of outlook of Kazakhs with which her second stage begins. Education in 1456 in the natural boundary Kozy-Basy was a socio-political condition of formation of outlook of new ethnos that is in a flood plain of the river of Shue, the Kazakh board. At this time there were first Kazakh thinkers of Asanas Kaygy and Haidar Dulati. Actually Kazakh philosophy (“thoughts of virtue”) begins the history with these names” [2, p.3].

Extent in a temporary continuum (at least 2 millennia), stability in preserving single tyursky language, valuable reference points, moral standards, mentality of steppe culture the phenomenon in many respects unique. It is thought not the last role the

Kazakh philosophers issuing, loved and recognized by the people – «hakima» played in it. In spite of the fact that took place of discontinuity in historical development, a priority of the told word to written, certain concepts, priorities, unity of valuable installations of the Kazakh philosophy are traced and remain. Let's stop on some concepts of the Kazakh philosophy out of an existential framework which semantic value remained irrespective of civilization shifts.

The first and main idea of the Kazakh philosophy at all stages of her development is the idea of unity of the people, people and power, preservation of the earth of ancestors. The unity of the people acts as a conceptual basis of preservation of statehood, the earth, preservation of the future. Starting with Korkyt-ata, Al-Farabi, Balasaguni up to modern realities – it the subject remains the indicator of a political solvency of statehood on the Kazakh earth. Giving manuals, M. Kashgari in the work “Divani Lugat At-turk” especially stops on those qualities which promote preservation of unity and unity of the people. It is about mutual aid, tolerance, education of the simple people and the master. “If to you comes, being poor and poor, the guest, bring the cooked food, don't detain the guest”. “Revenge and hostility for all people as if debts which should be received from the person, know! As far as possible, the hand increase good”. “Watch the people in droughty year where will stop, there you and settle” [3, p. 48-51].

“Watching the daily conflicts and squabbles which are tearing apart and dividing people, Hakeem Asan has noticed: “However many abused uterine (Karyndas), from them not to get to anywhere”. Asan Kaygy enters into a line the word “Karyndas” (little sister), giving to the word broader, civil sense. Hakeem Asan warns: if to live among compatriots, on the native earth, in the uniform state, without harmony and a consent, continually attacking at each other and accusing of everything those who near you, then won't lead it to anything good” [2, p. 3].

With grief tells about it also Abay. “Our ancestors ... had two advantages which we don't have ... now – people sacredly protected and valued the unity. Spoke then in the people: “The beginning of success – unity, a prosperity basis – life”, “Who isn't able to forgive fault of the neighbor, and the stranger will offend that”, “Brothers quarrel, but don't renounce from each other” [4, p. 194, 248-249].

Abay tries to give the answer that such unity. The unity is not a community of property, the cattle, food. A unity basis – a community of mind, aspira-

tion to independence of each person able to set before himself the purpose.

The unity of the people in his education, equality, freedom and mutual assistance – is treated in al-Farabi's works. Allocating various types of societies, the best of them the thinker recognizes collective and virtuous as residents of these cities thanks to the above-named qualities are capable to self-government, unity and achievement of happiness.

The idea of unity of the people was in a special way connected with philosophical thoughts about made societies, earthly paradise, the promised land. This subject left depth of heart of nomads whose life was complete of difficulties, sorrows, deprivations. “The spiritual heritage of Kazakhs bears on itself deep prints of social shocks, catastrophic nature of development of history of the region” [1, p.49]. An ultimate goal of the philosophical thoughts of Korkyt ata, al-Farabi, Asan Kaygy, Balasaguni, Yassau saw in creation of fair society where they shall become the main values happiness of its people. Korkyt-ata it is aimed at searches of the earth where there is no death; al-Farabi – the virtuous city; Balasaguni pushes in the poem the main values – Daulet (happiness), Kanagat (moderation), Akyl (mind), Adyl (justice); Asana Kaygy – the promised land of Zheruyiyk. “Thinking about fair arrangement of the world of the person available to change – here the main content of philosophy of nomad throughout centuries” [5, p. 224]. Searches of Zheruyik were caused by experiences for a difficult life of the people. Zheruyik κ is a dream of Asan Kaygy. This fertile place where instead of sand – oil, instead of water – milk, a cane turns into gold, and trees fructify nourishing fruits. The people inhabiting Zheruyik κ aren't divided into the rich and the poor, there is no war, troubles, and all are equal and live happily. Many ideas of Asan Kaygy have something in common with the western utopias T. Mora, T. Campanella, K. Marx's T. It is first of all searches of a certain denominator of happiness which they saw in the idea of social equality.

The problem lifted by steppe philosophers, first of all, ontology. It is the people dream of preservation of integrity of the Kazakh earth reflected in their philosophy. “Shokan Ualikhanov, attaching exclusive significance to the idea of the state arrangement, called Asana Kaygy the first steppe philosopher considering that the earth – this the main, fundamental concept in the history of formation of national consciousness of attitude of the people. The word “Zheruyik” consists of two parts – “zher” (earth), “uyu” – (grace). “Uyu” in a broad sense for the Asana of Kaygy means a concept of civic con-

sciousness, unity, a unification, ethnic consolidation of the nation which has united under the flag of statehood” [2, p.3].

Al-Farabi sets the task of determination of perfect society. The philosopher gives extensive classification of societies – the cities on the purposes delivered by their inhabitants: virtuous city, city of ignorance, exchange, ambitious city, ambitious, etc. For example, “the city and society of need” aims “at mutual assistance in acquisition (all that) that is necessary for existence and protection of a body...”. “The city and society of exchange are such which (inhabitants) help each other with achievement of prosperity and wealth” [3, p.36]. One of the best Al-Farabi considered “the collective city”, i.e. such in which each inhabitant is completely free to do what will wish. Why the philosopher allocates it as priority. Inhabitants are equal in the collective city, laws don’t give preference to one person before another. The power extends only to making of what promotes increase in their freedom. Citizens elect to themselves governors who govern them according to a will of inhabitants. “A true governor is the one who in art by means of which they manage the cities sets as the purpose and a subject aspiration creation for himself and other citizens of authentic happiness which is a limit and the purpose of art of board” [3, p.40]. It is possible to assume that al-Farabi came very close to the idea of modern democratic legal society in spite of the fact that he lived during an era of blossoming of Islam and itself was deeply believing thinker.

In work “Kutty bilik” Balasagun also aims to set parameters of perfect society. It begins with manuals to the governor. But unlike Machiavelli who in work “Sovereign” gives the advice and manuals directed to creation of the prospering state and strong power Balasagun marks out those qualities of the governor which will ensure, first of all, the peace, prosperity and unity to the people. Balasagun in the poem gives the characteristic to different social and professional groups in society, does them by a subject of special attention as and wellbeing of the state depends on their wellbeing. Farmers, the poet considers, – the necessary people as “they give both drink, and a food”, cattle-farmers provide society with dairy products, animals, wool. “All miracles of the Universe – a skill fruit” handicraftsmen. The thinker claims that the basis of the state is made by simple people, handicraftsmen, cattle-farmers whose work creates a basis of richness of the state. He urges all members of society to be on friendly terms and respectful to people especially of these professions as they feed and dress people [3, p. 55-57].

Thus, in philosophical thoughts of steppe philosophers of the idea of equality and freedom of his people, legality, justice, moral purity, education of governors, general mutual respect make a basis of perfect society. If at Al-Farabi, these ideas are expressed to Balasaguni more conceptually, then to “zhyrau” – steppe philosophers they are presented to philosophies implicitly through manuals, reasoning (tolgau).

In spite of the fact that many thinkers, to “zhyrau” were in the service of governors (Balasaguni at court Karakhanidov, Asan Kaygy in case of Zhanibek khan, Bukhar zhyrau in case of Ablaykhan), feature of the Kazakh philosophy is its neutrality, independence and a certain distancing in relation to the political power. It always remained a voice and a loudhailer of the people irrespective of, the thinker was a native from what social group. From here timeless universality of world outlook postulates, proximity to national searches. Life and creativity al-Farabi, Balasaguna, Abay, Asana Kaygy, Kaztugan zhyrau, Dospambet zhyrau, Shalkiiz zhyrau, Zhiyembet zhyrau, Margask zhyrau, Aktamberda zhyrau, Umbetya zhyrau, Bukhar zhyrau are an example of philosophical service to the truth when the good was created for the sake of future people, without looking for in it an opportunity to earn. For them remained a certain precept of the word: “Great Mayky judge, living in the first century of our era, managing the people spoke about Anarys’s precepts: “Anarys always spoke, the respectable person shall be far away from the power” [6, p. 44].” Zhyrau doesn’t possess the legal power, but he is an intermediary between the governor and the simple people. If the khan wished to learn mood of people, then he called a zhyrau and attentively listened to him ... Zhyrau make the way in life to a govern tent only personal qualities, knowledge width, the sharp, choice word, oratory, an active civic stand” [2, p. 4]. Autonomy of a moral line item it is visible to a zhyrau from Zhiyembet’s words to a zhyrau told Esim to the khan: “My recommendations correct were. Of mine it was convinced to force more than once. You the khan are ill-disposed? I don’t grieve. Without your favor I will exist” [3, p.16]. Thus, the special status of thinkers in traditional Kazakh culture allowed them to be a certain conductor and the correlator of a will of the governor and expectations of the people. Speaking to L. Gumilev’s words, steppe philosophers – it were the super activists born during the most responsible periods of history and promoting preserving the earth and the people.

Preserving a nomadic conduct of life as an economic dominant throughout all history became

a basis of unity of a cultural code and caused one more uniqueness of the Kazakh philosophy – integrity of perception of the nature and the person, religion and philosophy, difficulties and pleasures of terrestrial life. Ethics, ontology, gnoseology, religion – all these aspects of philosophical knowledge in indissoluble unity determined life of the Kazakh consciousness. Integrity of national consciousness generated syncretism of beliefs: harmony of Shamanism and Islam. Integrity of perception of the world determined special type of thinking – dialectic, philosophical, wise, well-aimed, figurative, allegoric. In the Kazakh traditional nomadic society, the told word played a large role in preserving a cultural code of the people scattered on big space. Thanks to the oral word practically in an invariable type poems “Bayan – Sulu and Koza Korpesh”, “Alpamys batyr”, “Er Targyn”, “Er Edige”, “Khambar Batyr” reached us. But especially this art reached masterly level in creativity to a zhyrau. Strengthening of statehood, democratize of political system; patriotism of a political top generated the whole group of philosophers – akyns – to a zhyrau: Asan Kaygy, Khaztugan, Dospambet, Shalkiiz, Zhiyembet, Margask, Aktamberda, Umbety, Bukhar. The philosophy to a zhyrau if to characterize its conceptual bases is a dialectics of the word and a thought, real life and dreams, manuals and recommendations. It is not naive spontaneous dialectics, this understanding of caducity and variability of terrestrial existence gained by heart; it is an optimistic view in the future, this understanding of unity of laws of the nature, society and the person. “It is right that in the world there is nothing invariable, but also and the evil is eternal. Unless after severe winter the deep blossoming spring doesn’t come”, – says Abay. “The world – the ocean, time – a wind trend, Early waves – elder brothers, Late waves – younger brothers, Generation is replaced by a train, and it seems their rest is firm” [4, p. 231]. In these and other Words Abay trying to determine meaning of life, sees it in variability and development.

The Kazakh philosophy wasn’t certain transcendental knowledge, and, on the contrary, spoke language of the people and about the people. Colorful figurative art language of steppe philosophers isn’t an equivalent of the simplified knowledge. Presumably, for all east philosophy (including Chinese, Indian) such style of philosophizing is inherent. Confucius, Buddha, Lao-Zi gave the greatest truth by available, figurative language. The Kazakh philosophy works the same way as reflects in general east mentality, the special structure of political institutes, a morality priority over rationality.

It has in many respects predetermined one more important line of the Kazakh philosophy: the initial beginning and her rod installation are an ethical concept. The ethical problem affected the most various aspects of life: problem of a categorization of terms: “What bad will exist? It is bad if you live about helpless years. It is bad if hasn’t told kind people good words» (Asan Kaygy) [3, p.117]; relation to the nature; determination of moral shape of the person.

Criterion of moral shape of the person is the idea of humanity, a priority of the spiritual beginning in the person over worldly. “Unity of reason and heart, spiritual and moral priorities of the truth, good and justice, special type of tolerance and goodwill – all these lessons of the Great Steppe were incorporated by the Kazakh philosophy which has rendered to fundamental ontology of Martin Heidegger, surprisingly modern from a position, and Jean-Paul-Sartre’s existentialism [1, p.48].

Asan Kaygy philosophy postulates the major humanistic principles: mutual respect – “to feel sorry for all live, to appreciate and respect him” [7, p. 59], justice – as a basis of harmony of the public relations: “Justice of a sign – not build a shadow to the truth. A sign – not to look for wise mind last day. The dastardly coward a sign – Against enemy forces not to get up. Angry, predatory will accept – at ailing to take away the Cattle. Silly and ignoramus a sign – to the Word clever not to listen” [8, p. 33 – 34].

Humanity of the Kazakh philosophy is focused in a problem of the perfect person. Thinkers Anakharsis, Al-Farabi, Balasaguni, Asana Kaygy, Abay, Shakarim were initially taken for granted that wellbeing of society is determined by a maturity of its people. This essential difference of the Kazakh philosophy when not certain transcendental forces, or the will and mind of the governor determine wellbeing of its people. From depth of centuries to us there is an appeal which great Abay capaciously and fairly designated: “Be human” (Adam bol). “For the first time in the history of the Kazakh philosophy Abay stated conceptual vision of model, essence of the mature personality (Tolikh Adam). On Abay, by the mature identity of the person do three qualities: reason, heart, will. In creative heritage of Abay – his deep reflections about soul and flesh. “The nature isn’t eternal, the person isn’t subject to death”, – says Abay, meaning immortality of soul and reason, i.e. human “I” am (Men). Flesh is perishable that is what Abay determines category “My” (“Meniki”))” [2, p.8]. In “Words of edification” Abay gives the developed answer about the perfect person (Tolikh Adam), allocating in it three circles of quality. The

most precious in the person he calls heart – it is mercy, kindness, ability to accept the stranger for native, love, conscience. The following circle is aspiration to knowledge, reason. The third type – strong-willed qualities: brave heart, strong will, confidence in the forces without which existence of other qualities is impossible. However the main thing from among them is heart “Heart won’t begin to interfere in case reasonable, but in case unnecessary will tie you on hands”. “Protect in yourself humanity” – so bequeaths Abay [4, p. 207].

The ideas of Abay reflected popular wisdom. For this reason these ideas repeat and sound as an appeal. Balasagun: «Also know: heartless is a similar to blind person. And if there is no heart, also the reason isn’t necessary!». «A barrier from an act unusable – conscience. A basis of all noble – conscience» [3, p. 59-60].

Al-Farabi does by the center of the philosophy achievement of happiness by the person. Saying that happiness of the person not in a next world, and in this life, al-Farabi notes importance of unity of three categories: knowledge, dobra and beauty. The principle of justice which in itself is the benefit makes a kindness basis. The aspiration to constant improvement, to search of the truth and good acts – makes a basis of happiness of the person.

Ahmet Iyugneki in the poem «Truth Gift» gives a portrait of «the true husband». As moral qualities he puts forward the principle of restraint, justice, truthfulness, mercy. He unites all these qualities the word «humanity»: «Who isn’t deprived of humanity, that worthy husband», – the poet considers. A basis of all he postulates the principle of simplicity and mercy: «If humanity – the whole building, then simplicity is similar to his base», «The unmerciful person is similar to not fructifying tree: The tree which doesn’t fructify suits only for firewood» [3, p. 84-85].

Makhmoud Kashgary also gives a social portrait of the virtuous husband: «strive for virtue, and having gained it, be not proud. When boast, without having virtue, in tests are lost» [3, p 48]. «Preserve the language against the bad word, strive for kind speeches ... Kindly as much as possible, the hand increases ... find the sonny modesty, let the glory about you will remain and for tomorrow» [3, p. 48, 50-51]. In the Kazakh history and philosophy the idea of morality wasn’t interrupted and wasn’t covered with other problems. It was the initial principle of unity of the people, preservation of statehood, aspiration to knowledge.

The big layer of philosophical searches is connected with understanding that such knowledge,

science, knowledge and the statement of need of knowledge. These questions were in a varying degree brought up by all philosophers of the Steppe. Makhmoud Kashgary: «My son, accept council and drive ignorance – who has oat flour, that adds to him bekmez» [3, p.48].

Balasagun: «In science all benefit, in knowledge – greatness. Two highest differences are given to God’s servants» [3, p.54]. A. Iugneki: «From knowledge the way proceeds to happiness, – the Source of a way is opened for people from here ... Ignorant the truth is hated, In vain the sermon is wise and disinterested ... Be on friendly terms with science, the simple poor – became the most notable of owners of the benefits!» [3, p.88].

Abay approves need of acquisition of knowledge. Only knowledge will promote that Kazakhs will feel equal among others, without cringing to other people. Knowledge gives the chance to earn by honest and reasonable work, to become protection and a support for the people. Such people will become an example for imitation [4, p. 214-215].

At the same time, the Kazakh philosophers raised also theoretical questions of ways and methods of knowledge. Al-Farabi, Abay, Zh. Kopeev stated close to modern ideas of the idea of knowledge forms. For example, Zh. Kopeev defines four forms of knowledge: feeling, representation, abstract thinking and intuition. Sensory perception is formed of five sources: «The human thinking reminds the river abounding in water which is formed of big five inflows. One of them – all visible, another – everything heard, the third – tangible, the fourth – smelled, the fifth – taste» [3, p. 295]. Mashkhour Zhusup allocates to the most significant of knowledge forms intuitive knowledge – the imagination, dreams. «If the thinking makes material sorting from which suitable is accepted, and unnecessary is thrown out, then the imagination, thoughts, dreams develop reason, broaden horizons, excite, thoughts concern There is also other important party – the imagination pushes people to humanity, does them wise, doesn’t spoil customs « [3, p. 295]. Abay considers that aspiration to knowledge – congenital aspiration of each person. Soul of the person, eating knowledge, gets stronger and does the person more perfect. However than we become more senior, we forget about soul, we forget those aspirations which it with itself has brought to our terrestrial world. Without knowledge of people loses the advantages. These philosophical reflections are conformable to the ideas of Socrates whose destiny is in many respects similar to destiny of Abay.

Thus, on an extent more than two thousand-year history of our people the Kazakh philosophy was the keeper, her banner. Incorporating international experience of philosophizing, she had the special, caused by history, Earth and community characteristic features. These concepts have played an important role in preservation of the Kazakh people, her culture and the territory. The Kazakh philosophy,

reflecting features of nomadic culture of the people, was and remains unique and at the same time general philosophical tradition. In her philosophy can derive strength not only modern Kazakhstan citizens, her ideas are filled with life, optimism and force. «The ideas of Korkyt Ata, Asan Kaygy stand among thinkers of axial type, that is laying the foundation of the general global philosophical outlook» [5, p. 224].

#### References

- 1 Nysanbayev A. 2014. About a new interpretation of a nomadic way of life and nomadic philosophy. New of the National Academy of Sciences of the Republic of Kazakhstan. Series of Social and Human Sciences ISSN 2224-5294 Volume 6. Number 298 (2014) p. 47-54 // <http://nblib.library.kz/elib/library.kz/jurnal/NYSANBAYEV0614.pdf>
- 2 Esim Garifolla. 2009. Kazakh philosophy. Vestnik KazNU, № 2 (33). – P. 3-9.
- 3 The anthology of a socio-political thought of Kazakhstan since the most ancient times up to now. – Almaty, 2002.
- 4 Abay. 2001. “Kara Soz. Slova nazidaniya”. International club of Abay.
- 5 Amrebayev A. 2016. Globalnoe i nationalnoe v kazachskoi filosofii: paradigmy samoidentifikazii // «25 Years of Independence of Kazakhstan in philosophical and political Measurement», «Philosophy of Kazakhstan in Space of World philosophical Thought: History, Modernity, Prospects» Materials of the International Forum of Philosophers and Political Scientists, II Kazakhstan Philosophical Congress. – P. 223-226
- 6 Kassabek A., Kassabek S., 1998. Iskanie istiny. – Almaty. 144 p.
- 7 Magauin M. (1971). – Almaty.
- 8 Asan Kaygy. (1993). Poety pyati vekov. – Almaty.