

The Phenomen of Spirituality in the Philosophy of Magzhan Zhumabayev

Prof. Dr. Dina ALKEBAEVA

Faculty of Philology, Literari Studies and World Lanuages, Al-FarabiKazakh National University, Almaty,
Kazakhstan, alkebaev@mail.ru

Prof. Dr. Saniya EDELBAY

Faculty of Philosophy and Political Science, Al-Farabi Kazakh National University, Almaty, Kazakhstan,
edelsann@gmail.com

Abstract

Relevance of the topic firstly due to the crisis state of spirituality in the modern world, the deformation of the system of moral values, the uncertainty relation to the place of morality in society. Every culture if it has reached the stage of philosophical reflection in its own raises and answers the question of the soul and spirituality. Original answers and approaches have ancient, medieval, modern European and contemporary culture. Kazakh moral philosophy of the XX century has contributed to the development of this problem, a unique and particularly relevant today. Magzhan Zhumabaev constantly was occupied by the problems of spirituality. Poet directly deduced spirituality from the under standing of love that permeates the whole world, and so requires responsiveness of the soul. Philosopher drew attention to the spiritual state of human rights, of his soul. Determination of the philosophical work of M. Zhumabaev, the soul and love as human meanings of universal because of its universal nature of spiritual meanings is the novelty in the study of philosophy of Kazakh thinker.

Keywords: Concept, Spirituality, Spirit, Soul, Figurativeness.

1. INTRODUCTION

Recently, the word “spirituality” has been wide spread. It is about the spiritual culture of the multidimensional spiritual life, the revival of domestic spirituality and national identity. Spirituality performs integrative function in society and state, contributes to strengthening their security. Crisis of spirituality in the modern world inevitably leads to the realization that the socio-economic development of society is impossible without his spiritual growth.

In every age spiritual life riddled with special spiritual intuitions that define the sky line and intention of spiritual development. In our view, correct to say about the spiritual limitations of modern man, which is largely determined by the conditions of technological civilization. “Modern man does not understand how» rationalism» (destroyed his ability to perceive the divine symbols and ideas) gave it under the power of mental «hell». He was released from the «Prejudices» (so, in any case, he believes), while having lost their spiritual values. His moral and spiritual traditions have been broken off, it became payback for general disorientation and decay represent a real threat to the world»[1]. The phenomenon of spirituality, in our opinion, is one of those problems for which „instead of relying on the direct experience of external, philosophy can apply to the direct inner experience, the inner light, the inner feeling“ [2].

2. METHODS

Spirituality undoubtedly in herent substantive characteristics that can be identified in the process of philosophical analysis of spiritual experience. Spirituality is always associated with positive universal ideal. The task of philosophy is to provide conceptual and conceptual knowledge of spirituality. Spirituality in the most general form, is a conjugation of «soul» of the spirit, which is understood as ideal.

Humanity has drawn attention to deal with the problems of spirituality through out his history. Understanding of the phenomenon of spirituality in European philosophical thought is in the following direction: in antiquity people had been merged with nature and had been laced with

spiritual ties with the world. Aristotle put the beginning of philosophical understanding of the problems of the «spiritual» [3], [4].

3. SPIRITUALITY AND CONCEPT OF SOUL IN THE PHILOSOPHY

Medieval man rushes to the divine spirituality, at the same time as if he dropping out of its field, or gives entirely possession of Almighty, from the Renaissance up to the XX century, the process of connection spirituality with rationality, so as human mind is seeking to become the absolute master of the world, subordinates the human spirit to his utilitarian purposes and thus comes to the absurdity of his existence, and starts the search of spiritual foundations of life and finding its meaning.

In Russian philosophical thought the clearest understanding of spirituality as communion with God (the universal essence of man) is manifested primarily in F. M. Dostoevsky. Berdyaev, considering man as a unity of physical, mental and spiritual, believes that the spirit is not a visible thing. Spirit is the divine Spirit in man – it is the truth, beauty, goodness, meaning and freedom. Clear spirituality is beyond mental antithesis of subject and object. Spirit means higher quality in relation to mental and bodily. „The soul belongs to nature, and its reality is the reality of the natural order, it is no less natural, than the body“ [5].

„Spirit is the truth of the soul – wrote Berdyaev – its eternal value. In this sense, the spirit has axiological character; he is associated with the assessment. Spirituality is the highest quality, value, the highest achievement in man. Spirit gives the sense of reality, and there is no other reality. Spirit is like a breath of God, penetrating into the essence of man and telling him supreme dignity, the highest quality of its existence, the inner independence and unity [6].

Kazakh philosophy takes a special place in the history of philosophical thought in understanding the phenomenon of spirituality. Spirituality phenomenon has been widespread, due to the Kazakh spiritual tradition in the understanding of man, which was rooted in the depths of the spiritual experience, folk culture, which is characterized by the concept of human elevating man, because he is endowed with a spiritual nature.

Specificity of Kazakh philosophy traditionally is the focus on the problem of human existence, the spiritual search of meaning of being human reason. This trend is implicitly manifested in the works of Kazakh akyns and thinkers of professional philosophical explorations as in the medieval period, and in modern times. Spiritual focus of national philosophical consciousness is preserved in the early twentieth century, especially in the works of such iconic figures of Kazakh philosophical and ethical thought, as Abai Kunanbayev [7] and Shakarim Kudayberdiev [8].

The concept of «soul» in Kazakh philosophy filled with ontological, metaphysical sense, as the concept of «spirituality» because one cannot ignore the fact that the spiritual as one of the integrating forces of his becoming human, moreover he must realize it as the most important thing» [9]. The problem of spirituality, love and peace in creativity Magzhan Zhumabaev disclosed in the concept of the soul. Concept of the soul is regarded by thinker as a particular essential category, which as the highest being acquires through the unity of the «other» category of Truth, Goodness and Beauty [10].

Among them, one of the brightest and most talented individuals was scholar, philologist, poet of the early twentieth century Magzhan Zhumabaev, who made a great contribution to the Kazakh-Turkic linguistics and literary studies, carried out the radical revolution in the study of the literary language of Turkic people, the author of many works in the Kazakh language and literature, pedagogy and psychology. Zhumabaev founded his school and left a rich spiritual heritage. His followers and pupils, talented poets of the Kazakh people I. Zhansugurov, K. Amanzholov were recognized, also by the following generations.

In 2004 in the series “From the lives of great people” “True Sultan of poetry” collection was released, where the bibliographies of almost 700 scientific papers on Magzhan Zhumabaev were

mentioned. Now this list has increased significantly. In the modern era of technocracy scientific works of Magzhan Zhumabaev play an important role in the revival of humanistic ideas. His works have played a key role in the development of new directions in the investigation of the Kazakh language, namely, spiritual ecology, ecology words, poetics, cognitive linguistics, psycholinguistics, speech culture. According to researchers, studying environmental figurative speech, language performs in cognitive- associative, aesthetic and stylistic features.

Currently, the central theme of the humanities is the problem of man's inner world, his soul- spiritual state. This states that on the one hand, dissatisfaction of thinking personality by increasing negative demonstration of human nature, on the other - continuing search for a way out of this situation.

The paper deals with the research issues related to spirituality, soul. It should be noted that historically a man progressed because he constantly addressed to his soul.

Magzhan Zhumabaev with all his works tried to express the most complex aspects of the spiritual life, linking them with the concepts of the soul, love etc. From his point of view existence of the soul, spirituality performs the regulatory function of man's relationship with the world, with other people. It should be noted that in the teaching of Magzhan Zhumabaev the concept of the soul, love develops ethical sense, makes sense of the central philosophical category. Concept of the soul appears as a special essential category that is as the highest being acquires the "other" category of Truth, Goodness and Beauty through the unity. This concept in teaching of the thinker makes sense of the whole human person.

He considers life as a single picture and a person as a creation of the great nature, a particle of the universe. He tries to get to the core of what is happening, ascertaining the status and trends of the problems under consideration, he is interested in not only the external side of phenomenon, but its inner meaning. He considers the world from a philosophical point of view. Imperfection of outside world of a man over comes by concentrating their spiritual powers and focus of the world in itself. Spiritual of an individual is not constructed from the outside, self creates from inside.

In the times of great difficulties of the country's cultural life, when there was violence to outstanding people's lives and the hardest time for gifted people, the name of Magzhan Zhumabaev, his enormous talent and eternal voice were the evidence for the Western and Eastern art. He was brought up by folk literature, as well as Russian and Western culture and acquired a deep insight in his poetry and humane lyrics. Although Magzhan's poetry appeared in the curve of two previous centuries, it is still actual and up-to-date to our time and history.

Inspired by European art and Western poetry, he brought them to our steppe. The degree of Magzhan's art and poetry is conformable with Russian, Eastern and Western classics. He knew well Russian poetry and was attracted by Pushkin's artistic merit and Lermontov's pathetic poems full of desire to fight.

Magzhan was culturally and spiritually connected not only with Europe, but also with Eastern art in his works. Magzhan's national Turkic poems appeared, when he was studying in "Galiya". His patriotic and affectionate feelings to all Turkic people come together with the sense of the fate and sorrow to Eastern peoples in his poems. A person who loves native land cannot be nationalist. Magzhan's national feelings are common with the dreams of all Eastern people.

Magzhan loved his country and land. In his poetry he wrote about the unity of all Turkic people and urged to connect our cultural ties and also our relative relations [11]. If this poem can be considered as a hymn for Eastern peoples, then the poem below is similar to Western cultural thoughts, ideas and is common to social-political wishes of Western peoples.

Altai is a golden cradle land for Turkic peoples. In its history it was a shelter for many people, it is a blessed land that gave strength to independent nations not to lose their uniqueness. In the past Saks, Gungs, Turks, and even Genghis Khan came from Altai, and won the half of the world.

The poet Magzhan reminded those glorious events in his poems to the Turk people and called them to unite again in order to be one of the mightiest and strongest ones.

Magzhan studied deeply the Eastern history and was inspired by its poetry. The poet was impressed by the rhythmic melody, inner spirit and musical beauty of Eastern poetry and often expressed the feelings which could be explained by music and singing. We can see such glamorous peculiarity in his poems “Sholpy”, “Bolsagulsiz” and “Tolkyn”. In his brilliant tale “Zhusipkhan” he depicts a scaled situation in Iran which borders with India. There he describes famous Iran gardens and its beautiful nature. Such inimitable descriptive skill is doubtlessly the influence of Eastern culture and, of course, the evidence of his great talent. The poet and critic Magzhan created his lyrical masterpieces combining aesthetical heritages of Eastern and Western literature. He is one of the world’s greatest poets of the past. To be in the same rank one has to have not only a tremendous talent but also to acquire perfect mastery in art. Poetry is the most complicated field of literature from cultural and scientific points of view. M. Auezov wrote: “If a diamond of Western culture was in the deep ocean, then Magzhan could bring it. Progressive ideas of Western and Eastern cultures are in accordance in Magzhan’s works and still don’t lose their highest degree”[12].

Magzhan Zhumabaev is a gifted poet who devoted his talent to the world of magic art. That’s why in his works we can find sorrow, affection and pity together with resolute spirit, tender fancy, dream, love and hope. When he was writing about mountains, lakes, rivers and other natural phenomena, at the same time, he was writing about entity of the world and a person’s feelings and emotions. He could bare and disclose magic emotions which people hide and are not able to express due to his poetic inspiration and enthusiasm. His inspiring mastery and emotions were based on his language accuracy and brevity.

4. RESULTS AND DISCUSSION

The portraits of people’s consciousness are reflected in Magzhan Zhumabaev’s works, especially if we analyze the concepts like “soul”, “wind” and “black”.

The multiple meanings of the words in Magzhan’s poetry differ from others with their uniqueness. Kazakh rich word stock had never been used in poetry world before him. He freely applied words in literal language and made them inseparable and entire part of it. Firstly, it was a benefit of the rich Kazakh vocabulary use. Secondly, it is his ability to give a new meaning to the words and make them vivid.

Poets use objective and subjective notions of words in their works. Some examples of descriptive poets are the words such as “water”, “wind”, “road”, “peace”, “fire”, “cry”, “heart”, etc. A poet varies these phenomena in different ways and tries to explain the meaning of life, the secret of life, and human life. Water, road and wind mean something good, hope means fantasy and the highest aim of a person’s dream. Peace can express death, sorrow, unhappiness. Cry and fire denote the meaning of life or strong qualities. All poets express heart as a person’s feelings, emotions, mood and describe its depth or hectic time.

A word is a complicated phenomenon. It has its own patterns and systems, it is many sided and meaningful. Let’s discuss some of its peculiarities.

Widely used words in Magzhan’s poetry are “soul”, “wind”, “gold”, “black”, and so on. The author frequently used these polisemantic words which serve different meaningful functions. They enrich and specify Magzhan’s writing style.

The poet applied the consisely necessary word in describing a thing or a phenomenon and connected the truth of life with the fine art. Let’s analyze Magzhan’s poetical word “soul” and its meaningful colouring. A frequent use of the word “soul”, its content peculiarity discloses the author’s significance, his exceptional possibilities of his writing style.

The word “Soul” includes all things and phenomena which describes the poet. “Soul” in the sense of human:

Wind does not touch, clean your eyes

Good words for your soul

Remains your watch, line traces of the prophet (“Deceived Beauty”).

In Kazakh dictionaries the word “Soul” has several meanings:

1. “Soul” gives life to creatures. This concept tells us that the *soul* is material and dying thing. It’s opposite to spiritual thing.
2. “Soul” in explanatory dictionaries and thesauruses used as the lives of all beings, the poet in his works feels the soul of the world.

If you take the *soul* in the sense of a person, then it should be considered in the context of semantic characters. The “Soul” is the real person, who is synonymous with the word man. In this sense, the “soul” is used to express the spirit of people’s power.

High Altay - golden mother who is not in memory,

Forgotten heroes and Khans (The Kazakh language).

Here “Soul” shows the image of all people, it’s spirit. As well as the “Soul” is not in the obvious sense is used to show the general characteristics of human.

Wounded “Soul” lies on the road.

If one leg curve without light and

Without luster eyes, watch the poor soul

Is right to left (“The wounded soul”).

3. “Soul” is also seen in the religious sense. It will exist as philosophical term meaning that person is alive, but his sensual power is dead. So “my notion, my happiness and sorrow has nothing to do with this life”. If we support this philosophical idea, it reveals the truth in the world and some other similar things.

“I am dying soul”

Which angels bury

Looked at me again and left (For Gulsim).

In this word “Soul” the poet relies on his psychological vision and on three above mentioned philosophical opinion, here “Soul” is used mostly in philosophical concept rather in religious.

4. The “Soul” is a blood which circulate in the body, heart tide.
5. In thesauruses the word “Soul” is explained as follows: Psychological state, mind, people’s spiritual state, the other meaning is power, energy which are used to expand opportunities of different human emotions.

Yesterday evening I saw the dawn

I saw the beauty of Soul

Of this pretty (“For Gulsim”).

Besides, this word is used to describe the human soul in a state of joy and sorrow.

Soul shrinks from pain

Young heart feels with poison (“Shawl”).

When the human soul come to excitement, joy and sorrow used together herein in opposing senses:
Stirs the soul looking for a song

Prisoner fancy – I am a poet. (“For Gulsim”).

6. The “Soul” in the concept of body:

Soul was dead and now it entered into the soul

Dried roots, and now hot blood ran. (“Revived”).

7. The word “Soul” is used in many meanings, such as respect, to express pleasure, anguish, anxiety, to show your feelings, that human is an important creature. For that we use expressions (“The best friend”, “My couple”, “My dear”, “Dear brother” etc).

I was so far away from here.

I don't remember nothing else,

I just had a fun

These days I think a lot.

or:

But I didn't lose my hope,

My friend left me anyway

8. Here friends are not mentioned, only the word “Soul” is explained.

Close person, if he is close

Pray it for God

If you encounter such soul in long way

Dear get me fast (“to J”).

9. The “Soul” means love.

Our morning is in different place,

Sit in, don't love your soul?

Soul brought us near, darling,

Our hot blood did nothing (“to R”).

If we say love comes from inside feeling, this scene is complex of

Soul, feelings, thoughts, being close, all taken as love. The poet is not going to deliver his opinion totally, but saying “Soul brought us near, darling,” he meant: love.

10. The “Soul” is used as ray, warmth:

No soul in face,

No blood in eyes

Looking at human eyes you can understand many things, so by saying “No soul in eyes”, the poet describes boring people.

This word is used with other epithets, to depict different human features, say “smart person”, “lazy person”.

Have to bear many things

Still offended to God

Why have you given sensitive

Heart to human being? (“to Stars”).

Here the poet uses various epithets to express his true feelings.

The word “Soul” as was mentioned above is used in different alternatives. The word “Rebellious” mostly used to describe animal character. It can be seen in works of Abay, Ilyas, Saken. Abay associated this word with nature, but in Ilyas and Saken’s works it is given as metaphoric expression.

When the poet wanted to describe favorite phenomena or hated thing, he related it to the word “soul”.

The poet takes the word as human patron. He often used this word in lyrics to trust and help the person in need.

My soul is grieving,

Where are these days (“The shawl”).

Magzhan uses the word to describe different things, and this in its turn shows the strength of poetic language. In this language the word acquires the new image and it is seen in the word “wind”.

1. “Wind” in the literal sense is used as a natural phenomena.

Beautiful silky evening breeze,

Colorful smelling flowers (“You are beautiful”).

2. “Wind” is used to mean a young man.

Wind is a spoiled child

Soul loves spacious steppe,

Runs without stop. (“The wind”).

From the content of the poem “wind” described as a guy.

3. “Wind” describes different anxious situation of people, in describing the mood it has great skill, so it became a figurative word. The poet uses poetic language to direct the word “wind” to affect external than internal reasons.

I listen to soul is burning mind,

My heart is burning and I cry

Don’t let to be soulless black iron,

Free steppes of Sary-Arka, hi!

(“The wind”).

4. “Wind” describes the warm and gracious living conditions.

The moon in the form of silver,

Stars – diamonds, silk wind whispers beautiful birch.

5. Here wind means joy, hope, desire, “longing” - in the form of sadness and sorrow that the poet expresses with a beautiful language.

6. “Wind” is described as a patron and man of good character.

I notice the wind on a long road to be sad,
Flood of sadness languish Sary Arka.

7. The word wind is combined with different epithets and deepens the means of language.
8. The word wind is used in a figurative meaning reflecting the narrator being and expresses narrator's feeling, fantasy in different senses.
9. The word wind copies everything people do (in Kazakh language there are such expressions like "the wind cries", "it laughs", "it whispers", etc); all these expressions are used in figurative, transferred and allegorical meaning.

Taking into consideration the fact that the word "wind" is used very often in his poems, we can admit the importance of the means of the language.

If the word "gold" expands the concept of dream, leads to grace and beauty, the word "dark" describes hard and sad periods of life. Being used with different features, the word "dark" reveals the poet's new capacities in developing the usages of the words.

1. "Dark" is an adjective which describes the thing's colour and quality. It is used to show the beauty in the poems. And it is uncontroversial that it expresses the cruelty. By such a meaning this word is often used in poet's writings. It can be described in various cast:
2. In the meaning of illness and trouble.
3. In the meaning of sorrow.
4. Shows people who are cold-hearted.
5. "Dark" expresses something grief happening to people.
6. It can show the intention of the people.
7. It is also used to express the reality of event.
8. "Dark" identifies troubles of the war.
9. It describes contrary sides of the life.
10. It expresses the degradation.
11. Black eyed: is used instead of the person.
12. "Covered with black": expresses the death.
13. Expresses the love of life

This word was also used by Abay in its different meanings. In his poems the word is used as a synonym of sadness. Magzhan influenced his contemporaries using this word in his poems.

In the part given above we described his poetic language.

The figurative meaning of the word is derived by logical capacities of the poet. It shows the talent and genius of the poet in sense of life and poetic world. The more polysemic the word is, the deeper and impressing the words are.

In Magzhan's poetic use there were the words like "soul" which means a man, "wind" which means the phenomenon of nature, "gold" is used in figurative meaning and "black" or "dark" which describes the colour of the thing. Secondly, we examined in the idioms. Thirdly, despite the fact that there is no logical connection, the words were used in figurative meaning varying the functions of the conception.

The language of literature should be clear for people. Magzhan was the poet who could understand it, and this fact makes him special among others.

The poems of such a talented person like Magzhan was the one could influence not only the Kazakhs' consciousness, but also he could affect the whole Turkic world. He became the peculiar phenomenon of the world. The principles and thoughts described in his poems have saved their philosophical and aesthetic importance through the centuries. They are becoming more popular among national and ethnical belles- letters with philosophical and social thoughts.

5. CONCLUSION

In conclusion we can say that Zhumabaev's poems – trembling of his soul, unseen, through suffering – a clot of his moods, thoughts and feelings. Considering Magzhan Zhumabaev from the point of view characters, determining the motives and sentiments of his lyrics, it can be noted that it is dominated by images of the steppe, the images of emotions and thoughts, images, characters, images of the natural world, timeless images, images of destiny and internal state. And through artistic images, in which contains the truth of life, refracted and experienced through the ideological and aesthetic positions of an author, you can learn about the world of the person, to grasp the specifics of imagery as the basis of literature

Magzhan Zhumabaev with all his works tried to express the most complex aspects of the spiritual life; linking them with the concepts of the soul, love etc. From his point of view existence of the soul, spirituality performs the regulatory function of man's relationship with the world, with other people. It should be noted that in the teaching of Magzhan Zhumabaev the concept of the soul, love develops ethical sense, makes sense of the central philosophical category. Concept of the soul appears as a special essential category that is as the highest being acquires the "other" category of Truth, Goodness and Beauty through the unity. This concept in teaching of the thinker makes sense rod in the whole human person.

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AUTHOR'S BIOGRAPHY



Dina Alkebaeva

Place of work: Al-Farabi Kazakh National University. Almaty. Kazakhstan

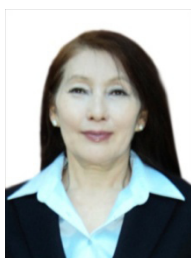
Academic degree: Doctor of Philological Sciences

Academic status: Professor

Job title: Professor. Chair of Kazakh Philology. Faculty of Philology, Literary Studies and World Languages

Areas of scientific interest: Stylistics, Speech Culture, Pragmastylistics, Speech Ecology

Postgraduate specialty: 10.02.02–Languages of CIS (Common wealth of Independent States).



Saniya Edelbay

Place of work: Al-Farabi Kazakh National University. Almaty. Kazakhstan

Academic degree: Doctor of Philosophie Sciences

Academic status: Professor

Job title: Professor. Department of Philosophy

Areas of scientific interest: Philosophy, Religion, Culture, Education

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