



RELIGION AS A BASIS OF SPIRITUAL UNITY OF PEOPLE

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In Kazakhstan after independence gaining, along with household, everyday level of Islam and Christianity, their official status gets stronger. The number of mosques and churches, and also their influence on a public life of our young independent state grows. For example, the Supreme mufti of Kazakhstan Absattar Hadzhi Derbisali marks the following fact: “Today in Kazakhstan registered as branches of SMKM 2225 mosques, and in 2000 year only 284 mosques were submitted to us”. The others existed in itself. They solved, what religious direction to adhere, appointed imams. In general there was a cock-a-hoop in religious affairs.

It is necessary to notice that studying of the nature of religious consciousness, religion as culture phenomenon quite philosophical problem. It is important, that within the limits of this relation to the world dialogue, instead of a monologue took place. Installation on dialogue with representatives of other faiths, search of universal values without which construction of the civilized state is impossible is important.

Development and formation of national consciousness of the person occurs in conditions of a various competition (interethnic, inter-religion, inter-strata etc.). For this reason infringement of principles of democratism, deficiency of humanity and morals generate protective guarding mechanisms - aggression, increase in a social distance, estrangement etc. At personal level these problems are staticized depending on intensity of an ethnic field of the person, an orientation of valuable orientations.

For the profound analysis of the specified problems of social sphere and various lines of national consciousness it is necessary to expand an arsenal of qualitative-quantitative methods of gathering of the primary information. For example, along with sociological interrogation, questioning, expediently widely to use in practice of research works deep interviews. The interviewer by direct contact to the respondent reveals its motives, installations, feelings concerning an object of research. Cognitive possibilities of deep interviews allow to fix real features of display of political, ethno-cultural mentality in all their variety (of course, these researches demand certain financial investments). Thereby researchers have an opportunity more authentic understanding of specificity of modern Kazakhstan ethno-political mentality, political culture and religion philosophy.

Ethnic experience of philosophizing in the history of mankind has the features and the right to existence. Each ethnic world, ethnic culture put other understanding,

here are mentioned not only rational level, but also emotional, irrational forms of an explanation, interpretation, judgment of the world. To comprehend the world it is possible through any world-view structures. The understanding of the world by Sufis testifies it, in the deepening of comprehension of the world by the great representatives we have no doubt. It is necessary to mention that during centuries Sufism and its religious system of values rendered appreciable influence on Turkic outlook and on the Kazakh philosophical thought as a whole. Sufi thinkers tried to find the latent sense of life of the person. Defining the person as the most universal being, Sufis gave the basic attention to self-analysis, to introspection, intuitive comprehension of true.

In other construction of the Turkic interpretation of the world – Tengry, in opened world-view, pre-Islamic religious belief ethical cosmology, based on a unification of the individual with the Nature, with Space, with Harmony in socio-cultural space took place. It is necessary to mention that the Kazakh philosophical thought has the Turkic roots which being continues to be revealed and nowadays.

Ethical and world outlook values of nomads opened the world as a unit the centre of which was marked by the special sign symbol, presented in images of the World Tree, World Mountain and the World River.

In traditional ethics of nomads it was forbidden to break trees, to cut off branches, to break leaves at sacral objects. It is possible to name such relation to the nature ecological culture of nomads. Islam supports such relation to the world of a man and society. The fact of a historical meeting in the XVIII-th century of representatives of three Kazakh Zhuses on Ordabasy Mountain in the South Kazakhstan area for acceptance of joint efforts in struggle against Junghar armies is well-known. The choice of a similar raised place for gathering was dictated not only by the reasons of military-tactical character, but also by the motives of a sacral order: the mountain top personified the top world - a dwelling of gods, in particular, god Tengri to whom addressed for the help during a time of the war times.

In the history of Kazakh philosophical thought of an epic genre remained the most important way of existence of philosophical thought in the Kazakh traditional society. Tolgau meditations are usually edifications, aphorisms (catchwords). The philosopher-zhyrau mentions the important public problems of the epoch and aspire to offer an explanation to the changes occurring in world around and in the person, and also expresses the position concerning morals and interaction of various subjects of historical process. Conceptualization of the interhuman relations is not the testimony of the short-mindedness of the steppe people, but the basis of practical moral philosophy according to which the main thing in this life is human relations, dialogue with God, with the Universe which everyone should master.

As we have noted, the main feature of the Kazakh philosophy is its ethnic coloring, statement of ethical problems as the corner-stone. In the Kazakh philosophy, as well as in the east philosophy as a whole, the contradiction between traditionalism and the present, the East and the West takes place. The judgment of this opposition leads to

understanding of contradictions between a heritage and updating, soul and reason, religion and free-thinking. For thinkers of the East the great value gets wisdom as the special phenomenon which is representing itself as defining parameter of spiritual development of the world. Wisdom is comprehended not only in conceptual structures, but also in figurative representations of the subject of knowledge. Probably, the main difference of the Kazakh outlook from the western rationalistic forms of philosophizing also consists in it. In the conclusion it is possible to formulate the basic conclusions on problems of modern value reference points and ethno-religious views of the Kazakhstan society:

First, making systems of values, installations, stereotypes modern Kazakhstan man on the key parameters are very close and also they function irrespective of ethnic, strata, regional, and age and professional characteristics. This fact testifies the spiritual unity of the people of Kazakhstan, the sociopolitical stability of our society.

But in a way of life, value orientations of the population of Kazakhstan during the last years there were big changes and many real values of the past now are radically reinterpreted. Let's admit, if earlier the collective decision for many societies was priority then the tendency of an individualization of the estimated approach accrues recently, style of behavior that is there are processes of "copying" of the western nihilistic way of life. It is necessary to note, as they in certain degree contradict traditional national mentality of Kazakhstan people (not only ethnic Kazakhs) as a whole.

Secondly, in different regions of the country, ethno-social societies, social strata in the natural image various representations about values, about priorities, about significances take place, but this objective variety at all does not exclude, and assumes possible presence in them of universal orientations, elements of uniform outlook. The shape of various political installations (unlike moral installations) can vary in time rather promptly depending on a course of political processes, features of a social and economic situation and other circumstances of a life of a society. This fact tells about high predispositions to a conflictness in behavior and consciousness of people and as a whole about low political competence of the population even during a globalization epoch.

Thirdly, if in conditions of the period of our history of Soviet ideology the individual political choice was based on those or other ideological categories (basically dominating in a political mode) in today's realities of people, basically, choose that political orientation which is represented to them as the most corresponding to their political requirements and interests, that is, a political choice gradually became pragmatic and individualized. This phenomenon is characteristic for the modern civilized developed countries. Thus, the analysis of political, ethnic, strata to mentality of the Kazakhstan society through definitions of value-standard installations, various ethnic stereotypes can promote in practical sphere to substantial degree to the perfection of levers of democratization of a society, increase of level of political culture of the population of the Republic of Kazakhstan.

Fourthly, creation of the good conditions for development of all ethnic groups of Kazakhstan, strengthening consolidation tendencies in this process, preservation and development of cultural originality, progressive values and traditions of inhabitants of all regions will provide fuller and various familiarizing of the population of republic with spiritual treasures of national and world culture. Here it is possible to note timeliness and the importance for deep studying of problems of history and philosophy of the East and the West, realization of the program “Cultural heritage” in ethno-cultural space of our country [3]. In the given cycle of works there are some volumes are devoted to the bases of Islamic philosophy of mankind.

Literature

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