

**KAZAKH,
ABAY AND SUFI**

Famous central Asian Sufi Kozha Akhmet Yasawi started spreading Islam religion in Turkic countries (XI-XII centuries.) who presented joint Islam and Sufi branch and it is clearly known that this model was close to Turkic consciousness. Before XXI century, Kazakhs did not know the difference between Islam and Sufi. Now, it is clearly shown that Kazakh ancestries perceived Islam by the interpretation of Sufi Kozha Akhmet Yasawi. By the influence of Yasawi's Sufism branch was adopted as a real traditional religion. It was not considered as a branch of Islam. That is why Kazakhs embraced Islam. Person who kept Islamism, those who followed all rules was called Sufi and it was considered as a special status. For example, Sufi was defined in M. Zhumabayev's story "Sholpanyn kynasy" as following: "He became a Sufi, performed ablutions, performed namaz. Every day woke up at sunrise and performed namaz. Told Rosary and repeated "Subhannalah" [1.296]. Islamism was recognized by Kazakhs as a Sufism. It was defined by Davletshin who visited Mecca to make a report on pilgrim's journey to Mecca by the offer of Russian empire: Какое же действие оказывает хадж на наших мусульман?... Вернувшись домой, они делаются очень набожными софи, если не были таковыми раньше, часто остаток жизни посвящают исключительно молитве и удаляются от мирских забот» [2.1 45].

As a result of this combination of Islamism and Sufism, Kazakhs rejected to keep other maskhabs which are opposite to orthodox Islam and competed with fanaticism but allowed to set Sufism in their ideology and consciousness.

Idea of spiritual Islam came to Kazakh mentality from Yasawi wisdom. Yasawi wisdoms preached the word Allah, idea of Yasawi and idea of the main Islam became one unit, name Yasawi became the main part of our spiritual life and showed the model of a new mage.

Sufi ideology plays the main role on history of development of Kazakh nation.

We cannot leave Sufism in analyzing Kazakh Islamism. Sufism science became a conglomerate of ancient beliefs and became glue that connected Islam with others, increased spiritual development of the country.

In literature which is face and proud of a nation you can meet Sufi signs. Learning Sufi model in literature gives chance to discover

beliefs, ideology and the details of developing of a nation. Scientist M. Mirzahmetuly's statment said: "the difficult thing in our agenda is the problem of recognizing the sign of sufism science and sufi poetry in Kazakh literature history" [3.6]

Here, we should pay attention to the fact that Arab-Persian poetry and turkic poetry have differences. Sufi poetry started in Islam terretories and was found to decribe the love of people to Allah. Sufi poetry in Arab literature was based on amorous poetry which has specific image, motive and term symbols that give amphibology and which is allocated by it's two meanings.

Famous poets among Kazakh territory Yas-sawi and Bakirgany used to write love lyrics and images in sufi motive but it is clear seen that it has more philosophycal than love lyrics. In order to have inspiration they used zikr poetry. That is why all sufi lyrics tended to have religious content. Religious compositions and sufi compositions can be devided only by author who is involved and practicing sufism.

All the conclusions on sufi elements which is highlighted in sufi literature given above cannot be found in poetry of Kazakh's main poet Abay. Statement "Does the religion mean sufism? No, it does not, because there should be requiescence. If you donot have calm in your soul nor in your existence, does it mean sufism? [4.2 т.128] –Abay was underwhelmed to keep the way of sufism. How should we understand Abay's judgement of sufism?

M. Mirzahmetuly in his scientific research which is based on M.Auezov's judgement said: Telling the truth we should define several questions: Was there sufism signs in Abay's compositions and ideology? Does he understand sufism correctly? (3.19).

Scientist G. Esimov said: "Abay said that we are on a way of Allah and his prophet but his judgement about Allah mismatched with the main princips of religion" this can be defined by "it is difficult to show Abay's opinion without sufim" A. Zhaksylykov also said that Abay's religion view is out of conventional Islam dogma: «Духовные аспекты мироощущения Абая гораздо глубже светского интереса к религии» (6.195).

At first Sufism pays attention to amorousness of Allah and people. That shows that people should not affraid of Allah, Creator loves the truth. Despite that fact which is written in Koran that Allah created people with love, Islam notices and teaches us to fear of Allah. Trials like: interrogation under the sod, day of judgement teaches us to live in awe of Allah. Fear leads to estrangene people from Allah. Yassauwi considered real belief as a love, Abay also

considered real belief a as a love, «Ғишықсызлар-ны иманы жоқ, ей йаранлар» (7. 220)

Махаббатпен жаратқан адамзатты,

Сен де сүй ол алланы жаннан тәтті. (4.1 т.304)

If the love comes from both sides it will lead to real belief. According to Abay, the power which connects people is love and the way to connect people with Allah is love. Allah gifted people a chance to love and they should love him back. In some level Allah was described as a son of love. Creator presented sense to get knowledge, choise and all goodness to people because of love. He wrote in his prose: you must love those who loves you. The next problem is to define how to give love back and how to feel that you love?

We recognize love as a way to care each other, save, respect or combination of such actions when we are ready to do someting. Abay in his lyrics wrote that love to Allah strated from love to people. People love Allah as a creature, people love people as a creation of Creature but how to love the way of Allah? It is special relations between people and Allah, people and people. Through out this abilities people take spiritual development, in other words collect power and wealth for the next life. In agreement "Al-Misak" written that the wealth of people are truth and compassionateness. The real faith can be found in clear hearts but not by visable actions like ruza, namaz, zeket, hadj:

Имамдар ғибадаттан сөз қозғаған,

Хұснизэн мин иманды білді ойлаған.

Иманның тазалығын жақсы ұқтырмай

Сыртын қанша жуса да, іші оңбаған (4.1 т.304).

Despite that in period of prophet Muhhamed, installed relations of brotherhood but there was no instructions on how to form lovely relatins between people in Islam. Creature crated people and breathed life, it means that we have part of Allah in our hearts, that is why Allah accept people as a owner of Allahi soul, spirit. If Allah is a source of love, his part that breathed life should love too. Created by one Allah breath people are brothers to each other. «Адамзат-тың бәрін сүй бауырым деп».

According to sufism ideology, spiritual part which is derived from Absolute breath and which gives life is pawn and this should be reterned back to the Real owner. Main aim of appereance of people in this world is to develop his own life with spiritual part and look for the posseibilities to join to Absolut breath. In order to get this possibilities people must keep the way of Allah. Way of Creature is truth, but the truth can only be appraised by humanity. Abay

wrote "love is Creature's way and try to get humane attitude because this is the only way to get to Allah" in Sufism style.

Conventional Islam is also preaches humanity and shows that only being benevolence can get you to heaven. But this qualities under control of Sharia law and fikh. By the next proverb we can show that religious duty moved humane attitude to the second or even third place. «Молданың айтқанын істе, істегенін істеме» "Do what mullah said, not what he do" Connection of Allah and people the main role plays pious hope. That is why sufis devided belief into two: zikhr (external) – namaz, sawm and batin (internal) - humanity. We can see that Abay agrees with this sufi statement: «Сыртқа қасиет бітпейді, алла тағала қарайтұғын қалыбына, боямасыз ықласына қасиет бітеді. Бұл айнаға табынғандардың ақылы қаншалықты өсер дейсің? Ақыл өссе, ол түпсіз терең жақсылық сүйемтік бірлән өсер»(8.99). «Сыртқа қасиет бітпейді, алла тағала қарайтұғын қалыбына, боямасыз ықласына қасиет бітеді. Бұл айнаға табынғандардың ақылы қаншалықты өсер дейсің? Ақыл өссе, ол түпсіз терең жақсылық сүйемтік бірлән өсер»(8.99). The essence of this statement is spiritual development depends on peacefulness. People can be recognized as people only if they keep peace inside, Abay wanted to describe peacefulness as a spiritual clearness and kindness: "The way of Allah is nichayat - endless". No one can reach this nichayat. But who decided to follow this road is real muslims and full men. If your aim is to have own interest you are out of nichayat, it is not the way of Allah.

Ғаламнан жиылсын, маған құйылсын, отырған орныма ағып келе берсін деген ол не деген ынсап? Не түрлі болса да, я дүниеннен, я ақылыңнан, я малыңнан ғадаләт, шапағат секілді біреулерге жақсылық тигізбек мақсатың болса, ол жол – құданың жолы. Ол – ниһаятсыз жол, сол ниһаятсыз жолға аяғыңды берік бастың ниһаятсыз құдаға тақырып хасил болып хас езгу құлдарынан болмақ үміті бар, өзге жолда не үміт бар?» (8.98).

Abay said, the way of Allah and the way of perfection are endless. One thing that can makes you lose from way of Allah is chasing excess profits. Abay thought that the main purpose of people in this world is to give charities, to make good things. By making such things you can wipe out all your sin and be closer to Allah. Only way to be more closer to Allah is to be good and rise your spiritual life. Ideology of heaven and hell Abay describes as being close to Allah or being seperate, which is mean

join to Allah, combine with Allah and having the special aim of life. That differs from official Islam's ideology on heaven and hell. As well as Sufis, Abay recognises muslim and puts requirements on the first place and only then humanity.

As long as they reaches spiritual level some sufis tended to drop namaz and fast refering it as external factor. In some cases they were expeled. In this case we can see that Abay has the same view: Енді ниет еттіңіз таһарат алмаққа, намаз оқымаққа, руза тұтмаққа, бұл тағаттарыңыз ниетіңіз заһирынан қалып сыр, ғибадатқа жетпегендігі кемшілік емес пе? Сіздің батиныңсыз таза болмағы ол иман болып, бұл заһир ғибадатыңыз иманды болған соң ғана, парыз болған, сіздің заһирыңыздағы ғибадат – батиныңыздағы иманның көлеңкесі, һәм сол иманның нұрланып тұрмағына көрік үшін бұйырылған. Оның үшін ғұламалар иман екеу емес біреу, бір-ақ езгу тағат бірлән нұрланады, тағат жоқ болса күңгірттенеді, бәлки сөну қаупі де бар. Егер надандар ол ғибадаттың ішкі сырын ескермей қалса, соны қылып жүріп, иманы сөнер.

Менің қаупім бар, олар хас осы ғибадат екен, құданың бізге бұйырғаны, біз осыны қылсақ, мұсылмандық кәміл болады деп ойлайды. Ол ғибадат күзетшісі еді. Жә, күзетші күзеткен нәрсеңнің амандығын ойламай, бір ғана ояту тұрмағын, қасл қылса, ол не күзет? Күзеткен нәрсесі қайда кетеді? Мақсат күзетілген нәрсеңнің амандығы, тазалығы емес пе?» (8.101).

Acording to Abay if people limit themselves performing only namaz and fast which belong to external (zahir) factors, internal (batin) factors lead to impiety. This muslim rules allowed not to keep for only security service staff, but the inward of man respond to saving trust in God.

Trust in God is in the spiritual inward of people, spirit can be acounted by humane attitude. Greate poet said that the model of God trust is in the names of Allah: «...алла тағалада болған құдірет – ғылым һәм рақымет. Ол рақымет сипаты, сегіз сипаттың ішінде жазылмаса да алла тағаланың Раһман (Жарылқаушы), Раһим (Мейірімді), Ғафур (Кешіруші), Уадуд (Сүюші), Хафиз (Қорғаушы), Сәттар (Айыпты жабушы), Разақ (Ризық беруші), Нафиг (Пайда келтіруші), Уәкил (Сенім тапсырушы), Латиф (Жақсы) деген есімдеріне бинаһи бір ұлығ сипатынан хисаплауға жарайды» (4.2 т.192). That is why people must know their Creature, take a leaf out of God's book: «Алла тағалаға ұқсай алам ба деп, надандық бірлән ол сөзден жиіркенбе, ұқсамақ – дәл бірдейлік дағуасы бірлән емес, соның соңында

болмақ» (4.2 т.188). The distance between Allah and people is going further: there is a statement which says Allah is mighty and no one can reach or correspond to Allah. That means they rejected to be close to Allah. In this case we should not forget about Mansur Halladge words ‘‘I’m Allah’’ which is humbled religious authorities. Yassawi wrote that they misunderstand Mansur Halladge words and there was no need to scuffle. According to Abay, he also gave the definition to this problem donot afraid of bearing a likeness, that doesnot mean being equal to Allah, that means to follow him. In some cases Abay made Sufi conception more simpler in order to explain to working people.

Philosophical meditations and world view of Abay cannot discover without Sufism. Here we should notice that despite that he tried to move away from Sufism but it was soaked into the mentality of Kazakhs and Sufism scince took a solid place in his compositions. Of course, he could not accept it at ones, he discovered it and made it more common to our mentality.

There is a tedency started by M.Auezov comparing Abay philosophical compositions with East compositions and Sufi literature which was strated from hikmets of Kazha Ahmet Yassawi. M.Auezov said, Abay when he was young used to write in Sufi motive just like East poets. M. Mirzahmetuly wrote in his book that ‘‘the model of East poet’s compositions are different by Sufism coloration’’ (3. 20). M. Auezov defined the appearance of special aspects of poetic dictions of Abay, that his religoin is based on the critic and is aimed for humane attitude (9. 392). Although there is no names of Sufism in this difinition, it is not difficult to see that it is coveres all aspects. In 1895 after the death of his son Abdirahman,

he was in deep ruefulness and wrote two poems on religious problems and secrets of people nature. The first was «Лай суға май бітпес» and the second described people nature called «Өлсе өлер» (9.394). Professor M. Mirzahmetuly continuing the view of M. Auezov said: If your son started to write poems it is the signs of Sufism, even his last poem «Алланың өзі де рас, сөзі де рас»(1902 у.) changed his views, where he involed problems of trust (3.20). Scientist A. Zhaksylykov also compared Abay’s works with Sufism: «Суфийские мотивы в поэзии и прозе Абая вполне закономерны, он был воспитан на стихах великих суфийских мастеров, Саади и Хафиза, чью поэзию боготворил» [6. 196]. Professor O. Kumisbayev noted that East famous poets influenced on Abay’s works: ‘‘It is true that East poets waked up poetic senses of young Abay when he was studing at madrassa (10.100). G. Esimov in his exploration ‘‘Hakim Abay’’ said that East poets influenced on Abay’s world view and compositions of Ahmet Yassauwi took the main role in this process (5.39) We have mentioned that Abay’s relation with Sufism is solid, this should be considered as the influence of Yassauwi’s work on Abay. To prove that you should start our explorations from Ahmet Yassauwi (5.40).

Abay’s works cover peculiarites of Kazakh nation and described this peculiarities as much as he could. His philosophical compositions cover problems of Sufism that were transformed and facilitated into local mentality, world view and thoughts which is highlighted in local literature. That is why we can not find any element of Sufism literature. We think that Sufism ideology, motiv and models were given in Kazakh standpoint that had passed from his own perscrutation.

Әдебиеттер

1. Жұмабаев М. Шығармалары: Өлеңдер, поэмалар, кара сөздер. (Құраст. Абдуллин Х., Дәрімбетов Б., Жұмабаева З.). – Алматы: Жазушы, 1989
2. Отчет Штабс-капитана Давлетшина о командировке в Хиджаз. С. – П.: Военная типография, 1899.
3. Мырзахметұлы М. Түркістанда туған ойлар. – Алматы: «Санат», 1998.
4. Абай (Ибраһим) Құнанбаев. Шығармаларының екі томдық толық жинағы. 1, 2 том. – Алматы: Қазақ ССР-нің «Ғылым» баспасы, 1977.
5. Есімов Ғ. Хакім Абай: (даналық дүниетанымы) – Алматы: Атамұра, 1994.
6. Жақсылықов А.Ж. Образы, мотивы и идеи с религиозной содержательностью в произведениях казахской литературы. А.: «казақ университеті», 1999
7. Ахмет Йасауи. Диван-и хикметтен сежмелер. Хазирлайан проф.Кемал Ераслан. Анкара, 1991.
8. Абай. Қара сөз. Поэмалар. Книга слов. Поэмы. – Алматы, 1993.
9. Әуезов М. Уақыт және әдебиет. – Алматы: Қазмемкөркемәдеббас, 1962. – 426 б.
10. Күмісбаев Ө. Абай және Шығыс. – Алматы: ҚазМУ, 1995. – 344 б.

Referenses

1. Zhumabaev M. Shygarmalary: Olender, poemalar, kara sozder. (Kurast. Abdullin H., Darimbetov B., Zhumabaeva Z.) – Almaty: Zhazushy, 1989.
2. Otchet Shtabs-kapitana Davletshina o komandirovke v Hidzhaz. S. – P.: Voennaja tipografija, 1899.
3. Myrzahmetuly M. Turkistanda tugan ojlar. – Almaty: «Sanat», 1998.
4. Abaj (Ibrahim) Kunanbaev. Shygarmalarynyn eki tomdyk tolyk zhinagy. 1, 2 tom. – Almaty: Kazak SSR-nin «Fylym» bas-pasy, 1977.
5. Esimov G. Hakim Abaj: (danalyk dunietyny). – Almaty: Atamura, 1994.
6. Zhaksylykov A. Zh. Obrazy, motivy i idej s religioznoj sodержatel'nost'ju v proizvedenijah kazahskoj literatury. – Almaty: «Kazak universiteti», 1999
7. Ahmet Jasai. Divan-i hikmetten sezhmeler. Hazirlajan prof. Kemal Eraslan. – Ankara, 1991.
8. Abaj. Kara soz. Pojemalar. Kniga slov. Pojemy. – Almaty, 1993
9. Auezov M. Uakyt zhane adebiet. – Almaty: Kazmemkorkemadepbas, 1962. – 426 b.
10. Kumisbaev O. Abaj zhane Shygys. – Almaty: KazMU, 1995. – 344 b.