

## THE TOLERANCE PRINCIPLES IN WORKS OF KAZAKH POETS AND STORYTELLERS

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**Abstract:** It is obvious that there is a set of values that have had a significant influence on the mentality, worldview and way of life of every nation. So, such qualities as humaneness, conscience, hospitality, generosity, morality, beneficence, tolerance, respect, kindness, justice, and charity have become the main factors causing the cultural development, which is confirmed by studies conducted by social scientists today. The representatives of the humanistic school and the transpersonal school of psychology founded in the middle of the twentieth century – Carl Rogers (1902-1987), Viktor Frankl (1905-1997), Abraham Maslow (1908-1970) - in their works dedicated to the above-mentioned values indicate that they take their origin from the ancient traditions, incidentally affecting the social prosperity. These scientists also report that the demand for these concepts nowadays is increasing in the same way, because it is not possible to use other means to prevent the variety of crime, immorality, and dishonesty which is growing day after day.

**Keywords:** Tolerance, poet and storyteller, poetry, hospitality, history of the prophets.

### INTRODUCTION

More attention is paid today to the implementation of the traditions and heritage for the upbringing of the new generation. Especially the principle of tolerance has become one of the basic principles of the state. This proves the fact that tolerance, toleration, hospitality, and beneficence are considered to be a guiding star of our history and worldview. All of these virtues are described in detail in the following works which had formed the Turkic civilization: Ahmed Yugnaki “The Gift of the Truths” (“Hibat-ul-Hakoyik”), Yusuf Balasaguni “Kutadgu Bilig”, Mahmud Kashgari “The Turkish Language Dictionary” (“Divan Lughat it-Turk”), Al-Farabi “Principles of the Opinions of the Citizens of the Virtuous City”, Khoja Ahmed Yasawi “Book of Wisdom” (“Divan-i hikmet”), “The Mirror of the Soul” (“Mirat-ul Kulub”) and “Story about the Saints” (“Qissa-sul-Anbiya”) by Nasreddin Rabguzi. For thousands of years, the works of great thinkers have been widely used in teaching. This tendency has recently not been exhausted, but turned into spirit of the works of many Kazakh wiseacres, scholars, poets and storytellers, narrators and singers.

### THE TOLERANCE PRINCIPLE OF ANCIENT HERITAGE

One of the most important principles the current article is based on is toleration, mutual understanding and respect for other cultures and harmony. There is no any

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other nation or people like the Turks in the world who could develop these values, and this phenomenon combined similar attributes of the people of the East in one direction. Especially the study of the works of the Kazakh poets and storytellers defines that the commitment to tolerance in their poems and thoughts is recognized as one of the highest ideals. The purpose of the article is to consider the principles of tolerance in works of the Kazakh poets and storytellers.

The principle of tolerance of Turkic peoples in the spiritual and cultural area is engraved by sword in indigenous heritage, stone columns. It is possible to recognize the prints of such feelings as sociability, kindness, generosity, compassion from the Orkhon-Yenisey inscriptions, the “Kul Tigin” memorial. For instance, it is said in the “Kul Tigin” epos:

“When the Blue Sky in the high  
And the Black Earth below were born,  
A child of human was born between them” (Kelymbetov, 1998, 14).

Here, the belief that “all the people were created by Tengri (God)” is shown. Subsequently, this Turkish comprehension and Islamic point of view integrated into the real humanist, tolerant lifestyle. There is no doubt that there is a deep tolerance value in such Islamic deifications as “Humans are brothers to each other”, “All people are in the same conditions”, “People are separated by nationality, religion and language in order to recognize each other”, “All people are a sprig of one religion”. This had a wide penetration in Turkic traditions. At the same time, Al-Farabi, Ahmed Yugnaki, Yusuf Balasaguni, Khoja Ahmed Yasawi praised the principle of tolerance in their works, and urged the nation to moral and noble ideals through their wisdom and dastans (Dastan is an epic work in folklore or literature).

Al-Farabi described the ideal state, disclosed its values, and proved that the people there lived together in friendship and respect of each other, in justice and order; it is still actual for modern society and does not lose its importance because of disagreement and military conflicts that exist till today. The pursuit of the culture of secure life, peace, mutual understanding and cooperation is an integral part of the philosophy of Al-Farabi (Al-Farabi, 1973, 365).

The ideas of humaneness, justice and true happiness characterize the social and ethical heritage of Al-Farabi. The idea of an “intellectual nation” is likely to be marked as the peak of his philosophical ideas.

Such keywords as beneficence, humaneness, seeing the other person as a brother regardless of race, religion and the values, within the scope of the association of the tolerance and patience concepts, are frequently met in “Kutadgu Bilig” (Balasaguni, 2007, 475). One notable thing there is that the king Aitoldy asked his wise adviser Elik about the beneficence virtue while asking about the qualities of perfection. So, Elik answered to him: “*We can see this goodness of a man when he works unexhaustively hard taking care of the people, for the benefit of the country, when*

*he sacrifices himself for the their sake*". *"Such people never care for their own good and do not wait the compensation. They always respond to evil with good"* – he said. *"There is even a chance that they could be offended if you offer a reward for their help and assistance"* – he said (Yugineki, 1985, 34).

There are also many lines dedicated to the quality of tolerance in a later work of Khoja Ahmed Yasawi "A Song of Custom Ethics" ("Risala Dar Adabi Tariqat"). For instance, it is said there that if a stranger comes to your house, you have to offer him a meal, no matter who he is (Kenjetay, 2008, 312). This requirement applies to customs and traditions. "The first turn is to meet guests with a pleasant kind disposition, the second turn is to invite guests to eat, the third turn is to happily talk with the guest in your house, the fourth turn is to see guests off with warmth, the fifth turn is to satisfy the request of the guest, if possible, and the last sixth turn is to help the believing servant" (Yassawi, 2012, 18). These and other his thoughts combined with the later storytellers' vision of world and songs of folklore singers left a trace in the formation of the Kazakh national mentality.

Abai Kunanbayev managed deeply the values and knowledge of Islamic religion, and he narrates about three types of love in his "Mankind Created with Love" poem: (1) The love to God; (2) The love to mankind; (3) The love to justice for the way of truth. The thinker tells that these three categories form the "imanigul". "Imanigul" is a perfect, beautiful faith. A person who reached this level of belief never divides people into good and bad persons, he regards everyone equally, honestly, he accepts all the people as his brothers and sisters. Because the whole mankind was created by God with love, that is why this is impossible for us to disrespect each other, says the author. The attitude towards this issue of Shakarim, the spiritual student and brother of Abai, is seen in his words: "Religion is making all the people brothers and sisters", "those who break this rule and take weapons in their arms are not religious", which are still not losing their importance today.

### **THE IDEA OF TOLERANCE IN THE WORKS OF THE KAZAKH POETS AND STORYTELLERS**

In regard of common stages of maturity of the big amount of the Kazakh poets and storytellers, it can be noticed that at a young age they received Muslim education in religious schools and were trained by village mullahs. All the poets and storytellers who learned in such religious schools as "Qarnaq" in Turkistan, "Appaq ishan" in Shayan, "Kokiltas" and "Mir-arab" in Bukhara city, worked on the distribution of the accumulated knowledge to people. As the saying goes, "Being an example by storytelling is worship to God as well" in their songs, their main mission is teaching the people diverse and deep understanding of the ways of religious principles, Sharia and path. Especially the canons of the plots of stories in prophets sagas, the meaning of world creation, the idea of equal view to all the people, hospitality and showing respect to everybody took place in the works of epic song writers (Sijuwade, 2011).

The review of the original source of these values makes sure that they take their origin from the book “Qissa sul-Anbiya”, which has been read for thousands of years in the Kazakh deserts, has varied as the centuries go by, has become more beautiful and plentiful in regard of the subject and compositional and conceptual point of view. The book “Qissa sul-Anbiya” is one of the most important spiritual heritage; in former times it took place in “twelve disciplines” taught in religious schools. Students of “Qarnaq”, “Appaq Ishan” and “Taqtakul” religious schools in the southern region of Kazakhstan got acquainted with the book of Rabguzi “Qissa sul-Anbiya”. This tendency has continued for thousands of years. Such representatives of Syr, Western and Arka regional epic poem and song writers as Shorayak Omar, Mashkhur Zhusup Kopeyev, Turmagambet Iztileuov, Shegebay Bektasuly, Kashagan Kurzhimanuly, Nurym Shyrshygululy, Sattigul Zhangabyluly and Sugir Begendikuly produced the Koran legends in the form of song-poems and distributed them to people (Kerymbay *et. al.*, 2013, 216). Taking into account the fact that the concept of tolerance underlies the basis of any religion, a lot of attention is paid in the legends to the issue of respect between religions. In this regard, there is a lot of propaganda in wise song samples of the Kazakh people dedicated to the point of view that the human origins are spread of Adam and Eve, and that all have the same root. For instance, Kaban zhyrau, born and grown up in Zhetysu, says (Gold Support, 1993, 92):

First came and opened the path,  
Our father Adam.  
And Eve is our mother,  
If the death takes us all,

We will go to Akhirah (Islamic term referring to the afterlife). Mangistau storyteller Nurym Shyrshygululy says (Poetry of Ancient Centuries, 2006, 60):

We came to this world  
The children of Adam and Eve  
Dozens of branches of one tree  
Scattered like seeds.

Mailykozha Sultankozhauly, responding in this direction, says:

People were created  
And spread all over the world,  
Ones are Muslims and the others are disbelievers,  
Everyone has got his religion.

Or:

Our father and prophet Adam  
Was created from soil,

Muslims and disbelievers

Distributed from him.

Thus, he notes that the division of mankind into Muslims, disbelievers or separate states is conditional, because all people are the descendants of one Adam (Osmanly, 2005, 256). In this regard, the famous scientist in Islamic religion, scholar of Koran studying Imam Abu Mansur al-Maturidi in his work called "Tawilat" says that "people obtain varying degrees of consciousness and mentality. One group relying to their intelligence is aware of the wisdom of creation. The second group can see the skills of Allah only through wise arguments, that is, the books and records, with the help of continuous trainings. And the third group confronts the two above-mentioned approaches. They are enemies that can not recognize Allah". Consequently, Maturidi tells that people split from one another to Muslims and out of religion categories according to their mind, to the degree of consciousness. Otherwise, Imam Maturidi also shared his opinion that human origins have one basis, that all people come from the same provenance.

Even the poet of mournful times era Shortanbay Kanayuly, who criticized the invasion of Russian culture, said:

First of all our father prophet Adam  
Was born from the ground as a soul.  
Divided to Russians and Kazakhs,  
People derived from the father.  
Muslims reserved  
Halal for their souls.

Thus, he emphasizes (Kanaiuly, 2002, 58) that despite the fact that people are separated as Russians and Kazakhs, all of them come from the father Adam. And the Shortanbay's contemporary Murat Monkeuly says:

In these false times  
Created from soil  
That very man.  
Nursed and raised carefully  
The only Lord  
Eighteen thousands of universe (Monkeuly, 2002, 8).

One of the representatives of the Alash party S. Donentayev says in his poem named "Zamandastar" ("Contemporaries") published in 1913 in "Ayqap" magazine, release number 22:

...Serve to your nation,  
Make a good name of yourself.

Do not divide Kazakhs and Uzbeks  
 ...When the nationality is needed (S. Donentayev).

Thus, he tells that there is no reason of separation for the nation, for the state. Many poems and songs in such a meaning exist. It contributes to the formation of tolerance and brotherhood principles in human understanding. Shakarim Kudayberdiuly inhabited in Chengiztau in the end of his life and found the truth there. He also says:

If you think it over all the people are brothers,  
 They do not stop biting each other... (Kudaiberdiuly, 2000, 314).

American religion scholar Karen Armstrong in her work called “Twelve Steps to a Comassionate Life” shows the visit of the Prophet to Allah as the most prominent example of tolerance in Islamic works of adventure. Before going to Allah, the prophet was in Al-Aqsa mosque in Jerusalem. He met and talked to all the previous prophets there. Finally they worshiped all together. This phenomenon, that the Prophet accompanies other prophets of different faith (Judaism, Christianity) or that these prophets lined to the plot of Muslim story, proves the fact that different prophets are not far away from each other, but very close.

During the expedition to Kazakh land conducted by the Russian travelers, the Kazakhs were considered as “partly religious” Muslims. Expedition reports and letters describe that “the main external sign of Islam – the mosque” is absent at Kazakhs, and that they do not follow their religious duty because of the nomadic way of life (Armstrong, 2010, 61). And only few scholars like Radlov and Vernadskiy noticed that “in order to be aware of the Islamic way of the Kazakh people, first of all one should speak to them”, because the Kazakhs saved Islam in their mentality. In addition, N. Nurtazina stands against the mistaken opinion of Russian travelers, she says: “Nomadic lifestyle never served as an obstacle for the Kazakhs to recite a prayer before death, to perform a prayer and fasting. The yurt took the functions of mobile school of religion and the mosque as well. They used to make a special yurt in order to teach the children of rich and aristocratic people or to worship”. Thus, she criticized the statement that “The Kazakhs are not Muslims”. Philosopher Yergaliyev says the following: “The religiosity of the Kazakh people took its place inside in their hearts, not in the mosques built outside. The secret of it can be found in the works of K.A. Yasawi and Zh. Balasaguni, Ahmed Yugnaki and Mahmud Kashqari, and many other thinkers like them”.

Especially, Major-General Anichkin and Radlov were surprised by the fact that the Kazakh people had perfect knowledge of the ancient myths about prophets and companions. Anichkin tells in his memoirs about a Kazakh man who argued with him that Jesus was his prophet. Obviously, the prophet sent to humanity by Allah is common for everybody. However, that Kazakh did not separate Jesus as a Christian and Moses as a Jewish, but saw them as relatives. This reflected

the Kazakh tolerance properties of that period of time (Philosophy as a Religious Practice, 2003, 177).

## CONCLUSION

In conclusion, it is necessary today to search for the real examples of tolerance not from the West or in research based on the materialistic approach, but from the Kazakh people's centuries-old historical outlook, in the works of thinkers and genius canons, and thereby to enhance the good upbringing of the next generation. The tolerance issue is a very required property for the modern society; it is proved by the events happening every day in the area of religion, culture and politics. And in order to establish this concept into consciousness, it is necessary to study our own Kazakh mentality via the works of poets, storytellers and thinkers. It is clear that initiation of the promotion of inherent to the Kazakh people tolerance models on a regular basis will cause the living in unity in the Kazakh state showing the example of tolerance culture to entire world.

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