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Universidad del Zulia
Facultad Experimental de Ciencias
Departamento de Ciencias Humanas
Maracaibo - Venezuela

The problems of existentialism in the works of Muhammad Khaidar Dulati

Zhambul Myrzabekov

Al-Farabi Kazakh National University, 71 Al-Farabi Ave, Almaty, 050040,
Kazakhstan
jambui_78@mail.ru

Gulzhikhan Nurysheva

Al-Farabi Kazakh National University, 71 Al-Farabi Ave, Almaty, 050040,
Kazakhstan
gulzhikhan-nurysheva@yandex.ru

Zhamyliya Amirkulova

Al-Farabi Kazakh National University, 71 Al-Farabi Ave, Almaty, 050040,
Kazakhstan
zhamyliya@mail.ru

Mehmet Ali Dombayci

Gazi University, Ankara, Turkey
malidombayci@gmail.com

Meirhan Spanov

M.Kh. Dulaty Taraz State University, 7 Suleymenov street, Taraz, 080012,
Kazakhstan
meir_filosof27@mail.ru

Abstract

This article will show the system of cultural and historical value belonging to the deeply rooted Turkic civilization and its special place in world civilization via comparative qualitative research methods. As a result, Dulati was considered to be an expert with encyclopedic knowledge, especially of oral literature, and it was clearly demonstrated through the poem 'Jahannam'. We came to the conclusion that Dulati's ideas about life merge with religion.

Keywords: Turkic civilization, Existentialism, Islamic theology.

Los problemas del existencialismo en las obras de Muhammad Khaidar Dulati

Resumen

Este artículo mostrará el sistema de valor cultural e histórico que pertenece a la civilización turca profundamente arraigada y su lugar

especial en la civilización mundial a través de métodos comparativos de investigación cualitativa. Como resultado, se consideró que Dulati era un experto con conocimiento enciclopédico, especialmente de literatura oral, y se demostró claramente a través del poema 'Jahannam'. Llegamos a la conclusión de que las ideas de Dulati sobre la vida se fusionan con la religión.

Palabras clave: civilización turca, existencialismo, teología islámica.

1. INTRODUCTION

For many years Turkic period and civilisation was evaluated from Eurocentric perspectives. The Turkic period covers the long time. Their culture, especially, the development of spiritual culture such as science and knowledge only in the recent times began to be evaluated positively. Villalobos and Bello (2014) point out:

Logically, if we follow the speech from of the argumentation of the ethics of care, the responsibility has to be understood finally in the sense of the human species dimension, because the responsibility or care towards the entire planetary system contemplates all the moral elements necessary to perpetuate life: science, technique and absence of ideology.

The morality among Turkic peoples continued to develop with every period of its historical existence. The level of morality was always openly exposed in Turkic world starting with Anacharsis, from Antic Saka period who was famous in Greece, later it was taken up with the group of Turkic philosophers from Islamic renaissance period between 9-12th centuries, then followed with the group of philosophers from Golden Horde and its collapsing period, as well as with the philosophers from periods even when Turkic peoples started to

establish different kingdoms and separate states. But some of these ideas were ascribed to Persian and Arabic peoples.

Nowadays when the moral levels of Turkic peoples are truly appreciated, it is one of the relevant issues to justify their ideas and discoveries objectively from scientific and theoretical perspectives. The president of the Republic of Kazakhstan, Nursultan Nazarbayev after our people got independence, turned to revive the national morality and national code, so he offered the strategy of development in accordance with the needs of moral and spiritual revival of Kazakh people. In fact, Turkic worldview represents very complex cultural and historical space; today it is popular to research Turco-Kazakh philosophers extensively in order to reveal them from every aspect. The works of individuals common to Turkic peoples has become the research focus of modern Turkic scholars. Such researches, which aimed at introducing Turkic scholars to the world, constitute a moral and cultural obligation demanded with the time. If we take into account the fact that every single nation has its own culture and civilisation, we can assume that through deeply researching Kazakh civilization we will be able to understand more the general context of Turkic civilisation.

2. METHODOLOGY

In the history of the Turkic world, there were several moral and spiritual revolutions. Turkic civilisation contributed substantially to the thousand years' development of human history. They exposed to the

world their own achievements in material and immaterial culture, including their own philosophy. Local scholars state:

It is known fact that the idea of human and world unity, human and nature unity is prevalent among Turkic nomads together with the principle of philosophy of harmony with nature and extensive development (MUFTIEV, ATASH & MOSHANOV, 2014: 14)

But philosophers such as Thomas Hobbes suggests the principle of conventionalism, saying that initially humans live in a natural way and are in the state of the war of all against all, later when these conflicts reach their climax, they all pretend to agree with the idea of living together (HOBBS, 1972), whereas in the mentality of Turkic peoples, ethics and the problems of existentialism come to the first place.

Scholars researching Turkic history and culture gave evidence that antic unions of Turanian tribes, Saka, Huns, and Turks had ruled China, India, European peoples for thousand years, they found out that Turkic style forms typical to the lake Baykal are also spread along the rivers Don and Danube (OKLADNIKOV, 1979), they state that the beginning of Bronze age started with the copper industry in Kargaly district (CHERNYCH, 2000), they claimed that Huns contributed extensively to the creation of feudalism, new socioeconomic formation in the human history (BERNSHTAM, 1951).

The genesis of globalisation in Turkic period and Kazakh people's historical development which was affected with historical and social factors, was grouped by Zh. Sarsenbayeva in the following way:

- Arianism – antic period
- Turks – inception (beginning from BC 1000 years until AD 13th century)
- Chengizism – adaptation (13th – 15th centuries)
- Islamisation – spread of spiritualism (8-19th centuries)
- Russification – degradation – progressivism (18-20th centuries)
- Re-Kazakhification – restoration – re-ethnicisation (beginning from 1991)
- Globalisation – neo-constructivism (beginning with 21st century) (GAFFARIFARD, 2004).

We also include into the list above the periods of Golden Horde and its collapse when Muhammad Khaidar Dulati lived, together with the establishment of Kazakh Khanate. According to this, researching Turkic culture and philosophy is conditioned with the urgent need to reveal the true nature of Turkic peoples' history and spiritual world. If we consider that great individuals are the creators of the history, we will be able to understand the chronicles of the past only through the deep analysis of influential philosophers' works and their ideas. These philosophers' works are directly related to the national history, since their works are abundant with thoughts of philosophy, beauty, patriotism, and aesthetics. Today when Kazakh society is moving towards moral recreation, it is necessary to interpret their works in new ways, thus all of them should be narrated as valuable sources of the past.

Initially there was attempt to research Turkic philosophy only in the frame of certain periods, later the ideas and thoughts of individuals

were analysed. One of the philosophers who contributed substantially to the development of Turkic culture, is Muhammad Khaidar Dulati who was a great philosopher from 16th century, poet, historian, ethnographer, and social activist. His work *Tarikh-I-Rashidi* and poem *Jahan-name* are common to all Turkic peoples, and has historical, philosophical and literary value. However, the theme we are discussing is one of the problems which have not been yet tackled at the level of serious research work.

There are many research works which were written from historical, political and literary perspectives. For instance, it is possibly seen from Elliot's writing who summarised *Tarikh-I-Rashidi* in his work *The history of India from Authors*. Another book called *Moocroft's Travels from the year 1822* which had been passed to us through Horace Hayman Wilson, also used Mirza Khaidar's work as a source (GAFFARIFARD, 2004). Russian scholar V.V. Velyaminov-Zernov used too M. Khaidar as one of the main sources in his research about Kazakhs (DERBISALI, 1995).

Kazakh scholar Chokan Valikhanov in the 19th century used extensively M. Khaidar Dulati in his ethnographic works (VALIKHANOV,1973). Kazakhstani scholars such as S. Ibragimov, V.P. Yudin, M. Mingulov, T. Sultanov, K. A. Pischulina reviewed Dulati's work "*Tarikh-I-Rashidi*" (ZHOLDASBAYULY,2000). When Uzbekistan got independence their scholars such as A. Urunbayev, R. P. Jalilov, L. M. Elifanov translated "*Tarikh-I-Rashidi*" from Persian into Russian (KHAYRULLAEV, 1999). In 1999 Kazakh National University named after Al-Farabi hosted the conference "*Muhammad Khaidar Dulati: philosopher, historian and military commander*" and several articles were

published (DULATI, 1999). After that M. Kozhabekuly published his book *Muhammad Khaidar Dulati* (KOZHABEKULY, 2000). Additionally, some parts of “Tarihi Rashidi” were translated into Kazakh (ZHEMENEY, 2001). Such scholars as T. Omarbekov and Sh. Omarbekov wrote short reviews using the information from the work mentioned above (OMARBKOV, 2004). The philosopher A. Kassabek states:

M.Kh. Dulati researched historical events of the past objectively and evaluates them in empirical systematic way. Therefore he is considered as the initiator of Kazakh historical philosophy. The interconnection of events, the logic of inner development, the description and use of facts, their evaluation typical to the works of Dulati, which in fact are the concepts demanded in the modern historical philosophy too. Definitely, his works were not ideal, however they should be evaluated in the context of his own time, as well as in relation to historical, social, and scientific development levels. Nevertheless Dulati contributed substantially to the development of historical, philosophical, social thoughts, to the expansion of national (local) philosophical knowledge. He contributed much to the renovation, enrichment of philosophical traditions while keeping in mind historical measurements (KASSABEK, 2002).

M. Dulati’s personality and philosophical thoughts are multi-sided. He is revised differently by each scholar and given new meanings. M.Kh.Dulati highly appreciated moral values as faith, kindness, generosity, graciousness, honour. M.Kh.Dulati with the demand of his time of living in 16th century did not only focus on inner and external conflicts of his country, but also suggested their possible solutions. None of the issues of civilisation are excluded from the work *Tarikh-I-Rashidi*. It is a narration of the social development, spiritual level of humans, cultural and religious situation etc. situated in the historical context. This was underlined by Dulati studies scholar B. Kalybekova:

Muhammad Khaidar Dulati researched the different phenomena of his context objectively, he developed the system of political, cultural and finally philosophical ways of thinking of Turkic nations, particularly of Kazakhs (KALIBEKOVA, 2006).

Thus in existentialism researches prevalently discussed ideas are life and death, the value of life, the temporality of life, the meaning of life, the loneliness and isolation, etc. But existentialist motives of Turkic Kazakh philosophy have specificities. Its difference is given in the table below.

Table 1. The differences between Western and Turco-Kazakh existentialism

Western existentialism	The ideas of Turkic Kazakhs about life and existence
There is a special term called existentialism	There is no such term.
There is an apparatus for categorization of existentialism	Although there are concepts, there is no special categoric and logical apparatus
There is classification in the analysis of existentialist concepts	There is integrity in the analysis of existentialist concepts
There are pessimistic motives in the ideas about life (abandonment, absurdity, etc.)	There are longing and cordiality (zhalgan dünyie (fake, false world), the temporality of life)
The atheism is dominant in the ideas about life	Islamic theological aspects are dominant in the ideas about life
Life is the system of problems which can be solved only through real truth and pure rationality	Though life is temporal, since human needs inspiration and motivation, its beauty must be admired.

The existential motives in M. Kh. Dulati's works are constructed according to the second column in the table. To be more clearly we can state that he based his writings on the meaning of life in Islamic theology, the meaning of human evolution in historical philosophy, real-life, meaningful aesthetics, ethics, and humanism focused on life, etc.

About Islamic theological aspects in his ideas of life was underlined by Kazakh scholar, Islam Zhemenei in the following way: "From Mirza Haidar's work *Tarikh-I-Rashidi* it is clear that Islam had great impact not only on the historical and political situation of that time but also on the literature and culture of many Turkic peoples" (ZHEMENEY, 2007). However, the influence of Islam on the spiritual culture of the people developed not only in the scholastic way, but also merged with issues of life importance such as life and death oppositions. Religious directions also influenced Islamic civilisation and it had been related to the actual life: there were dominant principles as not only the human is for religion, but also the religion is for humans.

That is why M. Kh. Dulati's philosophy of existence developed not in atheistic existentialist direction, but in religious framework. Since the religion was important, its history was evaluated as a history of the society. If we turn to the theories of religion, there were individual philosophical ideas about God and religion, but in wide sense religion is a large scale part of philosophy where such methodological bases as naturalism, materialism, existentialism, phenomenology, pragmatism, positivism, linguistic philosophy, psychoanalysis etc. are used (OMARBKOV, 2004). The existentialism called as religious in fact does not mean dichotomised relation of religion and existentialism, instead it

suggests holistic paradigms which allow to see the religion in the meaning of life.

Here it is clearly seen the tendency of relating Allah's power to combat, wars and nature. He chooses to express his philosophical thoughts not in the western way of concepts and categories; instead he chooses to communicate them with metaphoric methods and in implicit manner. In this case he talks about the meaning of life from the perspective of *iman*, humanism and morality, while delivering it in complex style: for example, "The bright sunshine depends on the purity of our morals, consequently our existence depends on the mercy of sunshine" (DULATI, 2003).

3. CONCLUSION

Dulati's work *Tarikhi-I-Rashid* from cover to cover contains ideas based on social, moral and humanistic principles. In the book he does analysis of good and bad deeds of famous people within the context of historical times and evaluates them from humanistic perspective. Sometimes this was done with his own words, and other times with Koranic verses. Thus all of them has deep philosophical meaning. After careful comparison we can state that these thoughts and conclusions are supported not only through individual verses from Koran, but also through the whole processes of social life. It is also related to the whole Islamic worldview system. Here it should be noted that Dulati received Islamic education, was brought up on the bases of spiritual, moral and humanistic values of Islam, he grew up as an informed Muslim person. That is why he accepted and approved basic ideas and principles of Islamic worldview.

And used them to explain and analyse historical events and social relations of that period.

One of the Dulati's main principles is justice. The truth is the main guarantee of steady development of society and is described as the main Islamic social principle. Heroism and unity, patriotism and love, purity of soul and true friendship all of these are part of Muhammad Khaidar Dulati's works. This is a great source for upbringing and instilling good qualities of our future generations. Apart from universal human qualities as goodness, justice, love, Dulati talks about Islamic values as iman (morality), sevap (god's reward), tövbe (repent), kindness etc (MOLDABEKOV, 2000). .

According to Babur Dulati was considered to be an expert with encyclopaedic knowledge, especially of oral literature, and it was clearly demonstrated through the poem *Jahanname*. Many studies had been done about literary style of this poem and its contribution to the development of national literature. Thus we can conclude that Dulati's philosophical thoughts collide with Kazakh poets' works. His thoughts were spiritual bases for the establishment of our own philosophy.

Mirza Muhammed Khaidar contributed essentially to Turkic civilization, he contributed to the development of economics, trade and culture of Central Asia, later of Kashmir Valley. In his writings he discussed the problems of animal farming and agriculture, nomadism and sedentarism, steppe and city, problems of arts, the social groups were classified and categorised. Especially, the nature of Kazakh Khakans, he deeply analysed personal characteristics of humans.

He promoted the ideas of being tolerant, patient, thinking before acting, solving problems with patience etc.: for example, if you solve someone's dispute with wisdom, trying to find the key and method, you will be able to avoid war. People, who do not stop arguing even while hearing such proverbs, do not receive support from society. Only isolation politics and authoritarian regime becomes a way of habit. This time is the time of people who rely on only their physical power, who take advantages of disputes or conflicts of others, who love evilness very much. They made suffer a lot of people through their hostility, they turned to badness and selfishness, do not hesitate to torture and kill people dared to raise their heads. All of these issues destroy the people's unity and make you feel angry. Even in such unstable and hard times Dughlat, being worthy of his name Khaidar was able to complete such deep work as Tarikh-I-Rashidi. He was not attracted to wealth, he cared about his honour. He fought together with common soldiers in the interests of his motherland and people; he knew personally the problems of common people.

Today any area of science is aspiring to contribute to the equipping of the young generation with spiritual and moral tools in the globalization period. Especially, in comprehensive schools' experience it is important to bring up the children through explaining the worldview of individuals. The development of young students as individual persons is becoming one of the relevant problems. Therefore, it is important to introduce M.Kh. Dulati as a person who had special characteristics defined his place and role in social environment; he was a role model through his informed actions.

M. Kh. Dulati lived in difficult period; it is clearly seen through his worldview. The essence of his worldview is based on the human place in the world, his environment, the system of self-attitudes, his basic life principles, beliefs, aims and objectives, functions and the system of

human values. The key of M. Kh. Dulati's worldview is truth and human life. Through analysis of the philosopher's work we notice that he was very emotional and had specific power. Through narrating historical events of own period of time he could reveal their extensive meanings from his own perspectives.

M. Kh. Dulati reviewed a two-hundred-year history of states and peoples of Central Asia between 15th and 16th centuries, he evaluated social life, historical events and actions of historical persons from moral and humanistic perspectives, he drew deep social and philosophical conclusions. Therefore, it is possible to say that M.Kh. Dulati initiated the philosophy of history in the frame of the intellectual system and national philosophy of Turks and Kazakhs.

The philosopher's warm feelings and ideas towards his people and homeland were written in the work *Tarikh-I-Rashidi* and passed through generations. Also there is clear intention and wish to instil the braveness to the youth. The great personality of DULATI (2003) proves the warrior nature of Kazakh people and their heroic traditions, clearly demonstrating the unique feature of our national classical heritage. M.Kh. Dulati's legacy has unique influence not only on the development of the world civilization but also on the development of such areas as national culture and arts, philosophy, education of the youth.

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