

07.00.00 Historical sciences and archaeology

07.00.00 Исторические науки и археология

UDC 93/94

Islam and its Influence on the Kazakh Culture and language

Galina T. Yedgina

Karaganda State University of the name of academician E.A.Buketov, Kazakhstan

Voinov-Internatsionalistov street, 24-16, Karaganda city, 100000

Master of Philology

E-mail: vastfak1999@mail.ru

Abstract. After The Republic of Kazakhstan has got its independence we can observe intensive revival of the national culture and traditional religion as well as increasing of religiousness level of the population. So, studying of the Islamic development in our country is necessary nowadays, because it may help to comprehend specific character of social, political, historical and cultural features. The Koran is unique, it is the first written literary monument of the rise of Islam period and a code of moral, religious, civil, political and legal regulations.

At the beginning of 8-th century Islam became the prevailing religion in our region due to its monotheism ideas. Since that time we can notice the development and prosperity of the Moslem Arabic culture which has influenced the social, economic, political and cultural life in Central Asia and Southern Kazakhstan. After Islam had been declared a new state religion, the Arabic language, script and literature became an integral part of the culture, and it is no doubt that the culture of local population was enriched greatly after the Arabic invasion [1].

Keywords: Islam; culture; loanwords; religion; language; Kazakh; Arabic.

Introduction. It is obvious that the chosen theme of the research is inexhaustible. A great number of scientists may spend a lot of their time and efforts, studying the sacral Koranic texts and their influence on the world cultures.

The Koran influences different parts of Moslems' everyday life, its sacral texts show us the specific features and originality of the Moslem culture, its moral, ethic and aesthetic values are of great importance for the world culture.

The Koran is the world culture monument and is of great value of art. It gives consideration to different matters of our life, such as morals, good and evil aspect, person and his meaning of life, social relations. Under these reasons studying of the Koranic texts and their influence on our culture is urgent nowadays and is of great importance.

Materials and methods. In previous scientific works an emphasis was made on the main ideas, content, significance and importance of the Koran in the historic and cultural process.

Theological and doctrinal works try to show us the content and meaning of the sacred texts. They are very important and give a big amount of valuable information. In theological and doctrinal works the Koran is regarded as the revealed truth of God. Moslem theological concept of God, world and person is reflected in the classical works of Moslem theologians. Ibn al-Arabi's research works are of great interest for our scientific investigation. In his works Ibn al-Arabi tries to grasp the meaning of the Koran and investigates on God and person relations.

Discussion. The sacral Koranic texts were also studied in atheistic ways. Such irreligious criticism is applied to it only as to religious texts, the fact that the Koran is an invaluable monument of world culture is indisputable. In his work L.Klimovich noticed that in the Koran "nothing is said about a person as a summit of creation, gradual life development on the Earth, its biosphere and all the more its noosphere" [2].

M.B.Piotrovskiy investigates the sacred texts with the help of scientific and historical methods using archaeological, historical and philological information, he analyses the Koranic stories. Scientists' attitude to the Koran is as to the monument of antiquity which shows the concrete stage of historical and cultural development. I.Goltsier was the first who had made an attempt to

compare and analyse social morality and psychology in the pre-Islamic poetry and Koranic texts. In his works M.B.Piotrovskiy investigates the place of the Koranic stories in the Koranic precepts and their connections with the Arabian culture. The scientist analyses the origin of the Koranic stories and legends and concentrates his attention on the special features of their composition and ideas. His attempt to reconstruct the cultural and spiritual background of the Islamic origin period is of great importance [3].

In E.A.Rezvan research works we can see the historical stages of the Koranic studies in Europe as well as investigations and comprehension of the sacred texts. We can use two ways in studying the Koran: Islamic and non-Islamic. In the early Latin translations of the Book we can find only retelling of the text in order to show the Moslem unfoundedness to have a sacred script.

The Koran was translated into Greek, German, French and other European languages.

In Russia the first attempt to translate the Book was made under the order of Peter the Great, and in 1716 the first translation of the Koran from French into Russian was made by unknown translator. The earliest translation into Russian is a collection of different Koranic fragments intended for Moslems swearing in [4].

During subsequent centuries the Koran was translated from Arabic. The first attempt of such translation was made by D.N.Boguslavskiy, the auditor of St.Petersburg state university. His translation is notable for its accuracy and outstanding literary quality. But D.N.Boguslavskiy refused to publish his translation. In 1878 the translation of the Koran by G.S.Sablukov was printed [5].

According to T.A.Shumovskiy (Doctor of History) there are a lot of inaccuracies and even mistakes in Boguslavskiy work. Essentially he tried to show how the Koran was comprehended within the later Moslem circles especially Turkish. Sablukov's translation of the Koran was republished many times. It was regarded as the main and best translation up to 1961. Nowadays it is considered to be outdated.

In the 60-s of the 20-th century a new translation appeared. It was made by I.U.Krachkovskiy, famous Russian academician. This work had been planned to be published but later was rejected owing to the ideology of that time. In spite of this Krachkovskiy's work was published in 1963, in 35 years after his death. A.A.Dolinina in her book, devoted to the life of Krachkovskiy, describes his work thus: "Krachkovskiy took his work most seriously, he learned his European predecessors' works very attentively making a lot of notes, he tried to avoid their typical mistakes. The translation of the Koran made by I.U.Krachkovskiy is one of the most significant Russian Islamic studies achievements.

According to Shumovskiy, there are many mistakes in the translation made by Krachkovskiy but it is not his fault because this published work was only a draft notes made in the course of his preparation to lessons and lectures.

In the 90-s of the 20-th century M.-N. Osmanov presented his translation based on the Moslem tradition. A little later poetic translation by T.A. Shumovskiy appeared. In this work the author tried to show and explain every idea of the Koran thoroughly, distinctly and in details.

At the end of 90-s "literal and notional translation" of the Book was published. It was made by Valeriya Porohova. She had finished her work by 1991, and after that during 6 years this translation had been thoroughly analysing in Research Islamic Academy al-Azhar (Cairo, Egypt), and only in 1997 it was decided to approve the translation.

Scientific study of the Koran continues and the main object of the Koranic studies is to prepare exact and accurate Academy translation of the Book with comprehensive commentary and reference material.

Methodological basis of the work is determined by the objects. During studying and analyzing the material we used historical and cultural method in order to explore the specific character of the sacred texts as aspect of cultural world outlook. In order to show characteristic features of the Islamic culture formation and development we used diachronic method and hermeneutical one to show notional values of the sacral texts.

This work is based on different kinds of material, namely the Koran itself, pre-Islamic and early Islamic poetry, works of medieval and contemporary Moslem writers, historical records, manuscripts of Oriental and European writers as well as a great number of research works. In most cases these materials were collected in St.Petersburg's libraries.

According to the ethnic origin, the Arabic tribes in pre-Islamic Arabia were divided into South Arabian (or Yemeni, kahtan and kahlan group) and North Arabian (mudar and rabi'a group); these

tribes in turn were divided into sub-tribes and clans; many South Arabian tribes migrated to the north areas. At the beginning of the 7-th century the majority of the North Arabian tribes remained nomads, they were breeding camels (camels were of great importance in caravan transport and camel cavalry), goats and sheep; horses were very expensive and therefore in a small number. Agriculture in North Arabia was of oasis type; barley, date palms, grapes and fruit trees were cultivated. Pastures were in community (clan) possession, while cattle, slaves and plots were in individual possession. There was property inequality within tribe and clan divisions.

Religious beliefs of pre-Islamic Arabs can be called as henotheism. Each tribe had its own cult, deity in the form of stone or wooden idol. These patron deities as well as the Arabian tribes competed and were at war with each other. Such beliefs were sound and strong in the minds of the Arabs. Probably the origin of such beliefs goes back to the ancient totemic views. Totem ancestor of a tribe, in the shape of an animal, turned into patron deity. This supposition may be argued thus: first of all, some ancient Arabian deities are represented in the shape of animals and birds; secondly, the name of a tribe could be connected with its totem. In any case, polytheism was the main ideological hindrance from tribes consolidation into single Arabic nationality [6].

At the beginning of the 7-th century Islam was born and its followers were forced to defend their new religion.

The necessity of the Koran formation appeared after the death of Muhammad. Under caliph's order such a canonical text was composed, however, several centuries had past before it turned into the only existing official version.

In the course of the Arabic conquests the number of Moslems had been increasing greatly due to the large quantity of conquered countries population. At that time the new religion of Islam became an inseparable part of the European culture and history. At the same time we can see the Christian authors' lively interest to the Book as to the main source of information about the new religion. Thus, the Koran was translated into several European languages [7].

The Koran is the word of Allah. It contains the final revelation, and is "uncreatable". A Koranic quotation is always introduced with "saith Allah". In its phonetic and graphic reproduction and in its linguistic form the Koran is identical and coeternal with a heavenly archetype. Of all miracles it is the greatest: all men and jinn in collaboration could not produce its like.

In its angelology Islam gives the foremost place to Gabriel, the bearer of revelation, who is also "the spirit of holiness" and "the faithful spirit". As a messenger of the supreme deity he corresponds to the Hermes of Greek mythology.

Sin can be either moral or ceremonial. The worst and only unpardonable sin is shirk, joining or associating other gods with the one true God. Ascribing plurality to the Deity seemed most detestable to Muhammad, and in the Medinese surahs the polytheists are continually threatened with the last judgment. In Muhammad's mind "the people of the book", the Scripturaries, i.e. the Christians and Jews, were probably not included among the polytheists, though some commentators would hold a different view.

The most impressive parts of the Koran deal with the future life. The reality of future life is emphasized by the recurrent references to "the day of judgment", "the day of resurrection", "the day", "the hour" and "the inevitable". Future life as depicted in the Koran, with its bodily pains and physical pleasures, implies the resurrection of the body.

The acts of worship or religious duties of the Moslem centre on the so-called five pillars of Islam.

Islamic values actualization gives hope to many people and attracts them to its ideas. Nowadays Moslem population of this region is provided with religious freedom and political independence after a centenarian life under materialistic and atheistic ideology.

In Kazakhstan the traditional Islamic religion is widely spread, and the number of its followers continues to increase. Islamic values help us to choose the right direction in social development and help in individual and spiritual formation. During a short period of time, due to the help of the State and foreign sponsors many mosques and medreses were built in our country. This fact shows us the increasing influence of Islam on our life. More and more Moslems go to Mecca every year to make hajj. Our relations with Moslems all over the world strengthen year after year, international conferences are held and many social programs are carried out [8].

Taking into consideration aforesaid, we may mention that a new Islamic world is in the process of formation not only in Kazakhstan but in many parts of the world.

During the last decade the social life of our population has changed greatly. A new way of life has appeared in social consciousness, our great traditions were restored. Kazakhstan became an independent and sovereign state, since that time the Islamic culture is very important in social life of our population. This fact shows us the development of a new way of life.

Under the conditions of globalization the Islamic culture plays significant and indispensable role in the solution to the present-day actual problem which is: to establish harmonious relations between different nations and religious confessions; to preserve the unity of our population; to resist effusive foreign influence; to restore and preserve our national and moral, spiritual values.

Nowadays the Islamic culture and religion penetrate every sphere of our social life and take very important part in nations' approaching to each other. It is worth mentioning that, first of all, the moral values of Islam are of great importance for the whole mankind, they help to preserve our national merits and special features, give an opportunity to form a civil society as well as to determine constructive role of our nation. Secondly, the Islamic culture helps to strengthen the relations with other social and cultural aspects, it guides in a right way. Thirdly, the population of Kazakhstan accepted the Islamic values, clear and moral human relations, spiritual heritage and try to accept them entirely. Therefore, the Islamic religion and culture contain humanitarian principles and values. Under the new spiritual, psychological and geopolitical conditions of globalization Kazakhstan found itself in the very centre of these phenomena. The Islamic religion help us to resist any negative influence, to take difficulties and to overcome them proudly and constantly; all these make the Islamic culture more important for us [9].

Intellectual faculty level of believers is more than that of non-believers, they feel more comfortable in spiritual and psychological aspects, their activity level increases, spiritual world of believers is more intellectually developed and enriched. Religion and religious culture contain spiritual values, give the mankind an opportunity of intellectual development and form favourable conditions to feel healthy in social and psychological aspects. The Islamic religion and its culture help to resist any difficulty and strengthen the will. The Islamic culture form favourable conditions for further development of human ideals, customs and traditions, national spiritual merits, patriotism sense formation, as well as love to the Motherland and nation.

The main thing in Moslem's life is to believe in God and to preserve the Islamic culture. So, the special feature of Islam and its cultural values consists in regarding intellect, morality and spirituality as different parts of one thing. Due to the Islamic culture a person is provided an opportunity to know him- or herself, to be on friendly terms with the others, to feel happy and live in harmony, to play an important role as a cultural and moral system.

Islamic influence on person's spiritual development, upbringing and education was studied in context of spiritual and religious culture with the use of spiritual and moral experience.

Strong and healthy society strengthens family and wedlock institution, try to form and preserve national and spiritual values of its people.

The Islamic culture is an integral part of human spiritual maturity development. In the work we mention the great importance of its morality, the Islamic culture is regarded as a single system determining the main direction of social changes in personality formation.

Therefore, the Islamic culture enriches person's inner world, forms its development and ensures person's social, moral and psychological health. Islam possesses universal moral values which help to solve fundamental problems under the conditions of globalization.

The connection between the nation history and its language, as the most important means of human communication is obvious and indisputable. Different nations may have connections and relations with each other due to the language. As a result of such connection and relation, words and elements of one language penetrate into the other. This phenomenon is not a negative and defective feature, on the contrary, it is one of the ways of vocabulary enrichment and development.

In modern Kazakh words of Arabic origin take special part in quantity and vocabulary significance aspects. Arabic influence on Kazakh began with the Arabic conquests. At that time Arabic words began to penetrate into Kazakh. Arabic words entered into Kazakh lexical structure and vocabulary, so today it is difficult to determine words origin [10].

Arabic loanwords were studied partially, however there is no special research work on this phenomenon.

Arabic influence on Kazakh is of great interest in the light of linguistic connections and relations studies. Basically, such influence is reflected on vocabulary. Kazakh lexical amount is the result of long and complex cultural and historical process. The Kazakh language contains a lot of vernacular words as well as a great number of lexical units of Arabic origin.

In this work we tried to combine the following themes: analysis of the main Islamic principles; exposure of moral and ethical principles of the Koran which help to elevate human spirituality; investigation of aesthetic values of the Koran; analysis of the main methods of studying the Koran; investigation of specific features of Islam development in Kazakhstan; studying of the Koranic texts and their influence on the Kazakh language and culture. We hope that this method will help us to see and understand above-listed tasks as well as the literal monument itself and it is impossible to overestimate its enormously important influence on the world civilization.

Research materials can be useful for working out the educational guidance, special courses and methodical recommendations as support to teachers and students of educational institutions in the field of history and philology. They can be also used at the staff training for the foreign policy organizations and foreign establishments of Kazakhstan.

References:

1. Петрушевский И.П. Ислам в Иране в VII–XV вв. Л., 1966. 400 с.
2. Климович Л.И. Книга о Коране. М., 1986. 172 с.
3. Резван Е.А. Коран и его мир. СПб.: Петербургское Востоковедение, 2001. 608 с.
4. Еремеев Д.Е. Ислам: образ жизни и стиль мышления. М.: Политиздат, 1990. 288 с.
5. Массэ А. Ислам: Очерк истории / Перевод с французского. Издание 3-е. М.: Наука, 1982. 191 с.
6. Мец Адам. Мусульманский Ренессанс. М.:Издательство «ВиМ», 1996.-544с.
7. Philip K. Hitti. The Arabs. London, 1960. 211 p.
8. Нургалиева А.М. Очерки по истории ислама в Казахстане. Алматы: Дайк-Пресс, 2005. 224 с.
9. Султангалиева А.К. Ислам в Казахстане: история, этничность и общество. Алматы: Казахстанский институт стратегических исследований при Президенте РК, 1998. 188 с.
10. Орынбеков М.С. Предфилософия протоказахов. Алматы: Изд-во «Олке», 1994. 207 с.

УДК 93/94

Влияние ислама на казахскую культуру и язык

Галина Тлеубековна Едгина

Карагандинский государственный университет им. академика Е.А.Букетова, Казахстан
100000, г.Караганда, ул.Воинов-Интернационалистов, 24, кв. 16

Магистр, преподаватель

E-mail: vastfak1999@mail.ru

Аннотация. За последнее десятилетие в общественной жизни Казахстана произошли большие изменения, в общественном сознании возникло новое течение жизни, возродились великие традиции, отражающие в себе особый духовный мир. С тех пор, как Казахстан стал суверенным государством, исламская культура занимает очень важное место в общественной жизни. В условиях глобализации установление гармоничных взаимоотношений между различными нациями, этносами и религиозными конфессиями, сохранение единства и противостояние экспансивным внешним влияниям, проблемы бережного отношения к национальным, этническим и человеческим духовным ценностям являются актуальной проблемой, и в ее решении исламская культура играет незаменимую роль.

Ключевые слова: ислам; культура; заимствования; религия; язык; казахский; арабский.