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METHODOLOGY OF AL-FARABI’S KNOWLEDGE IN THE CONTEXT OF MEDIEVAL GNOSEOLOGY.

Аңдатпа. Бұл мақалада автор әл – Фарабидің білім методологиясын зерттейді. Исламның дәлелденбеген қағидасын ашып көрсетеді.

Кілт сөздер: метафизика, ғылым классификациясы, айқынсыздық, болмыс мәні, объективті шынайылықтың көрініс беруі, киелі мәтіндер, ақиқатты сыни тану.

The science methodology is defined as a whole by level and character of the informative relation of the person to the world which with the greatest completeness expressed in philosophy. The science acts as the developed form of adequate reflexion of the objective reality and arises in the true sense when the knowledge transforms to a subject of specialized activity. Knowledge’s fixing in a science, and also its allocation always assumes a certain kind of work with it, its forms, regulated by special norms and rules. The last ones do not arise in themselves, in only inside actually knowledge, but more likely and, first of all, are developed within the limits of the complete informative relation of the person to the world and essentially defined by the world outlook maintenance of an epoch.

The informative relation arises and is formed within the complete world outlook basis, which in arabo-Muslim culture is the religious outlook; the life of this culture is defined by the origin and being of life religious which is exclusive. Occurrence of philosophy as rationalistic direction in culture of the Muslim world has been in many respects connected with discussions concerning questions devoted to creation of the world and a free will, predetermination and responsibility of the person, etc., caused to a life by the theological and legal disputes demanding the reference to some abstract, equalizing principle and criterion — to reason. Philosophically and essentially any form of scientific character in arabo-Muslim medieval culture was defined by religion, it is its own specific line. The philosophy of al-Farabi, in which the informative logic toolkit was formed, by this sense is not an exception.

Already at early stages of formation of Islamic dogma the two positions differentiating by the way of a substantiation of the person, by the place and its value in the world and according to ability of the person to learn the world and by those means using which he can do it. One position, it is possible to name it traditionally -fideistical, demanded to start with literal interpretation and reading of Koran and Sunny, refused to reflecting mind to give explanation of contradictions and the divergences containing in sacred texts. The belief had been the major and last criterion of moral behavior because it has been dictated by service to God, and revelation was not only necessary, but also, perhaps, the unique sufficient basis of activity of the person in all spheres of a life.

Other position formed on the base of all caliphate's extending space, both territorially-ethnic, and cultural-intellectual, leant or, at least, considered those changes which occurred within the limits of varying caliphate, that with necessity caused the certain "creative" relation to the Scriptus. Differences and confessional religious diversity of ascending empire caused necessity of comparing various positions, spiritual traditions, the customs, occurring near and in parallel with each other. As even in the religious relation structure of caliphate were included the states and regions in which religious views officially varied: from Christianity to Islam, from a Judaism to Islam, etc., the different religious faiths creating conditions and soil for toleration and some kind of free-thinking co-existed. The position formed by such basic base synthesized in itself the gains of a previous ancient philosophy and a science and the Persian thought more developed for that historical period, and also actually Arabian, having created a unique alloy of ideas and the creative positions which have allowed it to promote far forward in a direction of scientific thought.

In a historical retrospective showed in arabo-Muslim culture the position of traditionalism with its guarding motives has prevailed, however it is impossible to deny and that within the limits of this prevailing tendency in the subsequent attempts of transformation, the modernization and Islam reforming have been repeatedly undertaken. The position of Islamic traditionalism assumes conformity of concepts, principles and the methodology, necessary for the organization and development of system of knowledge, for the spirit of Islam and sense of the Koran. According to Islamic scientists, necessity of development of informative activity of the person is fixed and follows from the essence of Islam according to which scientific knowledge never came to the contradiction with Muslim dogma. In official installation of traditionalism, prevails the "scientific methodology of Islam which is considered as principle distribution of "tauhid" (unities) on all areas of knowledge: 1) "unity of traditionalism, objective and critical knowledge of truth"; 2) "unity of a life", defining communication of all sciences; 3) "the unity of history" which is based on a recognition of the public nature of all kinds of activity of the person, but at the same time urged to serve to a disclosing of a role which "umma" has played in world historical process [1].

It is necessary to agree with considering of E.A.Frolova which decided essentially differentiating understanding of a role and value of the person taken as the subject of knowledge judgment, generated in Islamic culture, as the basis for allocation of two ways of formation of methodology of knowledge and scientific thinking[2]. The first direction, according to the author, is presented by the philosophical determinism which is starting with a recognition of general cause and effect conditionality of communications and laws of the natural world and possibility of their knowledge to which we can attribute philosophy al-Farabi. The second, presented by religious concepts of fatalism, started with a recognition of

God as final, creating reason of all real, necessarily defining all things in the world and society, including acts of the person. But also in this position within the limits of Islamic culture, the deep doctrine about a free will was formed, which allowed to find a way of the coordination of a position of rigid creationism, providentialism and freedom of a human choice.

If the first direction aims the person on cognition and demands from him aspiration, boldness in disclosing of secrets of life the second reconciles with weakness of the person, but demands from him, unlike the first, not knowledge, but an act according to his morals and belief. In the methodological plan it means that if the person cannot or is not capable to learn a way of God it should arrive according to the choice and belief, whatever it had been strong or weak.

If the first installation starts with adequacy of relationships of cause and effect of a material world to its comprehension in informative activity, the second one make distinction between a general determinism of a life and its intellectual expression[3]. The will does not resist to life's determinism, it submits to life. It resists to a determinism of knowledge, reason, because they express its general communications and relations. Will oriented to individual communications of a concrete life, not to general. Therefore at collision of the person with rigid determination, it comes to the contradiction with reason.

The vital fact filled with unique events and pathetically experienced, specifies and expresses only that the science cannot guarantee coming from the given concrete reasons only one certain consequence. There can be something which is not stacked in strict frameworks of a logic substantiation and an argument, that it is accepted to name "miracle", "inspiration", "suddenness". The reason in this sense cannot merge with the reality, it is not identical to it and is not adequate. That why the will come to contradiction with it, and by that it becomes an impulse of new searches and decisions, some kind of a nerve ganglion of informative activity.

And though we can demonstrate that the given sort of rationalism, being outlined in the essential contours within the limits of a belief position, expanded sphere of human activity, nevertheless it was limited and as a whole has not developed to a position named active conception of the person, in the gnoseological plan allowing to speak about the person as the creative subject of knowledge. Therefore this rationalism of belief remained presented only as the tendency, and left out of a channel of scientific knowledge. The basic direction of development of methodology of knowledge was within the limits of philosophical rationalism. Formation of the person as the subject of informative activity in arabo-Muslim culture, unlike new European (if to make historical parallels), has not developed to a level of an amateur performance principle, and remains within limits of pantheism.

If supporters of orthodox directions of Islam lead up opposition of God and its creation to the logic end, asserting that the truth about a universe, person, sense of life has been given by Mohammed and consequently is not subject to revision; and by that fact relied exclusively on authority of the Scriptus, in this case the rationalism al-Farabi finds other ways of decision of a problem. Though, it is necessary to note, even he himself, despite other resolution of problems, remains in borders of religious outlook of an epoch. He displaces accents, first, to independence and force of the person, its reason, secondly, the nature knowledge becomes a predominant direction of researches, because it is admitted that God can be learnt through its creations.

Islam within the formation of philosophers-rationalists used the Greek methodology with a goal of substantiation of religious true. The philosophers actively entered

to theological discourse, and it quite often led to blasting of authority of dogmatic divinity. Within ideas of al-Farabi, Ibn Siny, Ibn Rushda and other thinkers who were not only known philosophers, but also were well-known scientists, the idea of eternity of God and a material world, and the logics taken as main tool of knowledge of the person's cognition the world, and through it God etc. have received enough expression.

At the same time the negative side of religious medieval outlook was reflected in this position, which includes God, and the nature acted in relation to the person as external realities which the person concerned with the deepest honoring. Realizing that the true is coincidence with divine nature, and the aspiration of the person should contain existence with God and a finding God in the heart, the Middle Ages has been directed to cognizing God. As the world has been created according to a divine craft so far for the methodologically main thing of person preservation was present order of the things, the established moral-valuable norms and relations, and from it - preservation of traditional behavior. Therefore for the all Muslim world, throughout all medieval history remained an orientation defining a position to life understanding caducity and finiteness of the existence, depriving the person of active creation of own life.

Thus, the double understanding of the person as the subject of knowledge was defined by the general character and various methodological approaches in medieval arabo-Muslim culture, among which the basic methodological approach formed within the limits of orthodox Islam, the basic methodological approach generated within rationalism, closed with a science, and, at last, in Suffism.

As it was already marked, within the position which have prevailed in the world outlook plan of traditionalism, the leading line was the belief and following to the Koran letter, which developed such methods of its explanation, as paradise, "idzma, istislah" (istih-dignity). The Widely adopted practice of tafsir, Muslim egzegetion, demanded profound work with a word, penetration into the senses which were contained in the Sacred Book, definition and a substantiation of its concepts. The basic schools of the Muslim right supported by Koran and Sunnu developed at this time, also were based on almost everyone school developed ways of a substantiation, the proof and the statement of correctness of legal rules and norms.

According to the affirmed position of belief which by the support of the adherents of interpretation of the Koran and Sunny relied, besides belief, mainly upon speculation methods, where the purpose of a human life was the recognition of greatness of divine force and submission to it. Its comprehension was in many respects caused by internal "sight", frequently mysterious, difficultly expressed ways, intuitively. Nature research was not a knowledge priority because the nature admitted only result of creation of force, above it, and the purpose of the person was tendency to this prime target. Therefore results of creation, great in itself, underlined grandeur and magnificence of the Creator even more, forcing consciousness to address more and more to it and to believe in its force and power.

Unlike an orthodox position, for arabo-muslim philosophers on the foreground were put forward as an object of research: carriers of the First Essence, mainly natural world and the person. Because the natural world and the person represented itself as symbols of essence of higher order that why there were attempts to understand it through results of its activity — through creations which were undertaken as a whole". As to the purpose to which aspire, studying philosophy many persons, — wrote al-Fa-rabi, — that is knowledge of the supreme Creator, uniform and invariable, driving all things. It because he is an organizer of this world in the magnificence, the wisdom and justice.

Activity of the philosopher should be similar by all processes of human forces the activity of the Creator "[4]. Ibn Rushd, in turn, specified that "if philosophy business... is unique and only consists of research and consideration real in that measure in what it acts as / set / of creations..., it is clear that designated by this name from the point of view of religion it is obligatory, or is laudable "[5].

Therefore, remaining as a whole within religious outlook, they displaced accents, making the world physical object of steadfast studying and research. So, for example, al-Farabi asserted that "wishing to study philosophy should follow by aspiration to action and achievement of purpose. The aspiration to action is realized by means of knowledge, because for knowledge the end is action. Achievement of the purpose in studying is impossible without nature knowledge, because it is closer to our understanding"[6]. That why, it is marked practically in all researches of arabo-Muslim philosophy of the Middle Ages. Intention of philosophers of the medieval Muslim world was methodology of natural-science knowledge, division of physics and metaphysics, definition of their specificity. Therefore in researches the practical aspects and an empirical orientation of their scientific interests are underlined, therefore is underlined that though arabo-Muslim philosophers and representatives of calam equally addressed to logic, nevertheless, interest of philosophers has been caused by other purposes — not a substantiation of Quran's knowledge, but a substantiation of the new knowledge received by a scientifically-practical way.

In the centre of attention of philosophers there were questions of a scientific method of research, a problem of reliability of knowledge, its validity. They in many respects solved with a speculation position. In spite of, as it was already marked, on underlined "practicalness" of philosophers, including al-Farabi, practice, nevertheless, did not become the basis which allowed culturally and historically tractate the knowledge nature. Speculative character of consideration has been in many respects caused by understanding of truth as conformity of various judgements each other, and generally not contradicting each other, as the way of movement explained from the Aristotelean law's idea of the contradiction, about what al-Farabi wrote: "the Judgement and belief only then are true, when they correspond to another existing / to judgement or belief/..."[7].

Such understanding of true has caused the wide reference to sights of various philosophers, including predecessors, putting thereby bases of methodology of the historico-philosophical approach and historico-philosophical conceptual approach, which sources in arabo-Muslim culture became al-Farabi. In many treatises al-Farabi we meet those or other questions and statements of the point of view of predecessors in an anticipating part of consideration. "After all it is authentically known, — wrote al-Farabi, — that there are no more weighty, useful and strong arguments, than certificates of various knowledge about the same thing and association of many opinions in one..."[8]. And its follower Ibn Rushd, perceiving the methodological approach al-Farabi, noticed: "As ancient thinkers, everything that is required at studying of the questions connected with rational consideration, have subjected to the fullest studying we should... to study that they spoke in the given subject and if it will appear true, to adopt it and if there will be something incorrect, to show it"[9]. The Profound knowledge of previous antique sources, wide operating them, tractated frequently in the modern literature as "apologetics", "compilation", in practice were expression of the historico-philosophical methodology consistently applied by al-Farabi. Such point of view is defended by the Kazakhstan school of Farabistudy. Commenting admits as such kind of the

philosophical thinking as subject of which can be the some philosophical system, school or tradition.

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**АҚСАҚ ТЕМІРДІҢ АНАДОЛЫҒА ЖАСАҒАН СОҒЫС ЖОРЫҚТАРЫНЫҢ
САЛДАРЫ**

Андатпа. Еуразияның әр бұрышында өзінің жойқын жорықтарымен үрей шашқан Ақсақ Темір, дәстүрлі дала мәдениетінен шыққан соңғы жихангир болатын. Өлімінің өзі жорық үстінде болған Ақсақ Темір, 1382-ші жылдан 1405-ші жылға дейінгі жалғасын тапқан үздіксіз жорықтарының нәтижесінде Делиден Мәскеуге, Орта Азияның Тәңірі тауларынан Анадолының Торос сілемдеріне дейінгі аймақты жермен жексен етті. Бұл жағдай жаңа бір тарихи кезеңдердің туындауына себепші болмаса да, сол заманның тарихи келбетін өзгертіп Ұлы державаларды күйретті, салдарынан жаңа саяси күштердің қалыптасуына түркі болды немесе кешеуілдетті. Яғни, Алтын Орда қайта оңалмастай күйреді, біртұтас Орыс мемлекетінің қалыптасуына мүмкіндік туындады, ал Осман династиясының христиан әлеміне үстемдік етуі 50 жылға кешеуілдетілді. Ақсақ Темірдің 1402 жылы Анадолыға жасаған жорықтары тек қана Осман династиясын күйретумен шектелмеді, ол тығырыққа тірелген христиан әлемінің билеушілерінің көкейінде жаңа бір үміт ұялатты.

Кілт сөздер: *Анадолы, Әмір Темір, Баязид, Кіші Азия, Анкара*

Үндістанға жасаған жорығынан жақсы нәтижемен оралған Әмір Темір Осман династиясының билеушісі Баязидке қарсы соғыс жоспарына кірісті. Үлкен армия құру үшін Самарқанда қолынан келген барлық мүмкіндіктерін жасап бақты. Дұшпандарының күші мен әлеуметтік ахуалын шамалаған ол – соғыстың ұзаққа созылуын, өзіне қарсы тек қана османлылар ғана емес, бәлкім кейбір түрікмен және өзбек тайпалары және де дұшпандық жолына өткен Гүржістан, Армения, Сирия, Мысыр елдері де соғысқа араласатынын жақсы түсінді.