



ӘЛ-ФАРАБИ АТЫНДАҒЫ ҚАЗАҚ ҰЛТТЫҚ УНИВЕРСИТЕТІ
КАЗАХСКИЙ НАЦИОНАЛЬНЫЙ УНИВЕРСИТЕТ ИМЕНИ АЛЬ-ФАРАБИ
AL-FARABI KAZAKH NATIONAL UNIVERSITY

ФИЛОСОФИЯ ЖӘНЕ САЯСАТТАНУ ФАКУЛЬТЕТІ
ФАКУЛЬТЕТ ФИЛОСОФИИ И ПОЛИТОЛОГИИ
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заңдылығына сәйкес алға жылжитын болды; бұрын болмаған түндер, түндер, айлар, мезгілдер пайда болды. Жаратушы уақыттың ең жақсы өлшеуішінің(көрсеткішінің) планеталардың қозғалысы екенін жөн деп тапты; отты алып, Күнді, Айды, басқа планеталарға жарық беретін, айналадағы заттар етіп жарасады. Олардың әрбірі үшін, оларды қозғайтын, басқаратын рухын жаратты.

Әл-Фараби өз еңбектерінде ғарышты пен адамды және оның парасатын қамтитын Ғаламның синтетикалық суреттемесін жасады. Әл-Фараби космологиясы өз мәні бойынша идеалистік болғанымен, бірақ оның материалистік сипаттағы сарындары да бар. Онда алдыңғы космологиялық ілімдерде көрініс тапты. Қарама-қайшылық әл-Фарабидің бүкіл дүниетанымына тән болсада, оның философиясының маңызына нұқсан келтірмейді. Поляк фарабитанушысы Ю.Белявскийдің әл-Фарабидің философиялық жүйесіне берген бағасы біз үшін әділетті сияқты: "...аристотелизм, платонизм және неоплатонизм, сондай-ақ исламның негізгі догматтарын біріктіріп және әртүрлі элементтерді жинақтау арқылы әл-Фараби мұсылман философия негіздерінің өзіндік жүйесін жасай алды. Алғашқы себеп, бір құдайдан – тіршіліктің жалғыз негізінен – ол өзінің космологиясының, физика мен психологияның бастауында жатқан он интеллектіге келеді. Әлем осы интеллектілермен басқарылады, олар оны тәртіпке келтіріп, дұрыстайды. Табиғат осы күштерге тәуелді және жаратылыстың барлық өзгерістері туралы шешімді солар қабылдайды.

Оның жүйесінің негізінде исламмен қатар Аристотель мен Плотин философиясы жатыр. Аристотельден әл-Фараби абсолютті абстрактілі құдай ұғымын, ал Плотиннен шексіз және трансцендентті құдай концепциясын қабылдайды. Мұсылман ретінде ол алғашқы мән түсінігінде қабылдай алды. Өйткені, Аллаһ ең кемел және жоғары мән әрі дүниедегінің барлығының жаратушысы ғой. Одан әрі әл-Фараби Аристотельден он интеллект туралы ілімді қабылдайды, бірақ оны Плотиннің эманация теориясымен негіздейді

Ұлы ойшыл Әбу Насыр Әл Фарабидің философиясындағы болмыс мәселесін зерделей келе төмендегідей қорытынды жасауға болады:

- Ойшылдар арасында әр түрлі сипатқа не болып түрлі анықтамаларды тілге тиек еткен онтология ұғымы Фараби философиясында бір тұтас жиынтық ұғымында көрініс табады;
- Болмыс түсінігі Ұлы ойшылдың пайым зердесінде жаратушы Алла тағаланың жаратуымен дүниеге келген материалды әлеммен бірге ұштасып адамның рухани әлемімен байланысқа түскен аса бір күрделі ұғым кейіпінде көрініс тапқан;

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INTERCULTURAL COMMUNICATION OF THE PEOPLES OF THE GREAT SILK ROAD

Cultural Studies, 2 course **Satybaldina A.T.**

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Annotation: The Great Silk Road is the most famous trade route in the history of mankind. Once merchants passed through it from the shores of the Pacific Ocean to the Mediterranean Sea. Along this path, cities and entire civilizations were born, flourished and died. Where caravans passed, cities arose, they became cultural and economic centers that played an important role in the history of civilizations. The trails along which the caravans of merchants moved connected distant countries, cities and peoples. These ways allowed not only trade, but also exchange between different parts of civilization at the cultural level. Its

separate sections merged, the roads went further and further to the west and east, north and south, covering more and more new territories. This is how the Great Silk Road arose, which for centuries provided a trade and cultural dialogue of various cultures and civilizations.

Key words: The Great Silk Road, intercultural communication, nomadic and sedentary cultures, trading

The Silk Road is the beginning of a great culture, prosperity and abundance. Along this path, caravans traveled from country to country during the four seasons of the year, communicated with the people, spread the culture, literature, philosophy, song and tune of the Peoples. Historical science testifies that the Great Silk Road was the success of world civilization. Without exaggeration, the Silk Road can be called one of the most striking and significant achievements of mankind in world history. In the late periods of antiquity and during the Middle Ages, it was a structure that embraced nomadic and sedentary peoples and tribes. Consequently, more than two thousand years ago, the ancient multifunctional tract had global significance, and its main feature was the connection of ancient, powerful civilizations of the East and West. It served as an important link in the exchange of goods and the dissemination of the achievements of civilizations from the Mediterranean Sea to the Chinese Wall. Being a kind of catalyst for communication between numerous peoples, the Silk Road contributed to the socio-economic development of the territories through which it passed. Through the Silk Road, the cultures and civilizations of the West and the East have gained the opportunity for self-realization and the development of self-awareness in the process of close interaction and mutual enrichment. He made cultural contacts frequent and brought them to a regular platform, expanding people's ideas about the world. From the first steps of their state history, the Turks controlled important sections of the Great Silk Road. The main export commodity from China to Western countries was silk, which became an international currency. In addition to silk and other goods, religious ideas, art and music spread along the Great Silk Road. The Turks were characterized not only by the prosperity of their state, but also by the development by their own people of the values of foreign cultures, communication between peoples. The Silk Road united various ideological systems, demonstrated religious tolerance, and the desire for an active exchange of innovations. The Turks made a colossal cultural breakthrough, formed a new type of open culture with its unique runic script.

A special role in the formation of the Great Silk Road was played by the diplomatic relations of the Great Steppe Desht-i-Kipchak with its neighbours both in the East and in the West, which developed over the centuries. These are relations with the Han Empire (China), the Mughal Empire (India), Persia (Iran), and other states and countries. Historically, for thousands of years, Kazakhstan has been the zone of the oldest and largest nomadism in Eurasia in terms of territorial coverage – the nomadic lifestyle of the local population. For about three millennia, nomadism has been the leading mode of production and the prevailing way of life of the population of Kazakhstan. Nomadism was the basis of the system of life support and environmental management, material and spiritual culture, mentality and psychology of the local population, relations with neighbouring peoples, social organization, socio-economic relations and socio-political system. Throughout these millennia, the entire history and culture of Kazakhstan were directly connected exclusively with nomadism. Nomadic peoples have had a huge impact on the development of civilizational processes throughout Eurasia. By their movements and migrations, nomads glued together disparate and segmented spaces, continents, worlds and civilizations, making them part of a single world civilization space. They have made a huge contribution to the innovative dissemination of cultural and technological achievements, contributed to the development and dissemination of cultural stereotypes, institutional relations and the development of trade. Cities appeared on the borders of the nomadic and settled worlds as centers of their interaction and mutually beneficial exchange. The contribution of nomads to the development of state institutions was significant. Commodity routes through the territory of the nomads influenced the development of world civilization like a living water flow. Thanks to nomads, the world has become unified, and civilizational systems are interconnected. "The Silk Road is a truly great road, which in ancient times served as a link between the country and the country, land and land. At that time, its value was no less than the later discoveries of Columbus and Magellan." - A. Kekilbayev wrote. He proves his thoughts by the fact, that the Great Silk Road was a great avenue that linked Asia and Europe not for one, but for several centuries, was the path of not only trade, but also Diplomacy and cultural exchanges, and made its own contribution to modern civilization and to the process of globalization [1].

The exchange of cultural products along the Great Silk Road took place not only among sedentary civilizations, but also in a nomadic society. Nomads invented many products that are used in the daily life of mankind, without depriving people of their livelihood. Many different goods were transported between

the countries along the Silk Road. For example, jasmine water, musky nuts, carpets and fabrics, dye and mineral raw materials, gems, ivory, animal skin, bow and arrows, camels, elephants, horses, different types of birds and etc. But, the main trade item and the international currency fund remained silk.

Religious ideas also spread along the Silk Road, and missionaries spread their faith to overseas countries. According to researchers, the penetration of Buddhism from India to China went through Central Asia and Kazakhstan. This process began in the middle of the I century BC. The Turks have been strongly influenced by Buddhism since the sixth century. Xuan-Jiang writes about the benevolent attitude towards Buddhism of the kagan of the Western Turks. According to researchers, in the first half of the seventh century, some rulers of the Western Turks became Buddhists or patronized Buddhism. This may have been due to their transition to sedentariness and urban life. Among the latest discoveries of archaeologists is an underground monastery discovered near the ruins of the famous medieval city of Isfijab (Sairam).

Along with Buddhism, Christianity spread along the Great Silk Road, which followed from West to East. In the first half of the fifth century, a "heretical" sect of adherents of the priest Nestorius arose in the Eastern Roman Empire. The priest Nestorius taught that the Virgin Mary did not give birth to God, but to man, so that Christ was only the "abode of the deity", the bearer of the holy spirit. It was these innovations that caused confusion among the masses. The teachings of Nestorius were condemned at the Council of Ephesus in 431, and severe persecution of Nestorians began. As a result of the persecution, they were forced to flee to Iran. In the VII—VIII centuries Nestorianism was widespread in the cities of Southern Kazakhstan and Semirechye. There were Christian churches in many cities. At the turn of the IX—X centuries, a special Karluk metropolia was formed, Christian churches operated in Taraz and Merk, Christians also lived in the cities of the Syr Darya. During the excavations of the necropolises of the cities of Jamukata and Nevaket, the graves of Christians with silver and bronze crosses were discovered. It is also known about the accidental discovery of a jade cross in the village of Krasnaya Rechka. The outstanding works of religious art and religious symbols of Central Asian Christians, Turks by nationality, during the period of the birth of Christianity in these parts until the end of the XIV century include kayraks. These are tombstones with Nestorian inscriptions and symbols. The existence of Christian communities in Semirechye is evidenced not only by Syrian inscriptions on tombstones, but also by Sogdian inscriptions on ceramics, on the lids of large wine jugs. Thus, archaeological and epigraphic finds in combination with data from medieval sources show the ways of spreading Christianity.

Among the inhabitants of medieval Kazakh cities were representatives of Zoroastrianism, which arose in the VII—VI centuries BC on the territory of ancient Iran. His ritual practice is characterized by the worship of the four elements of the universe - water, fire, earth, air. The monuments of Zoroastrianism can be traced in Central Asia, in Sogd, in the Syrdarya cities and Semirechye. These are the remains of tower-like structures that can be associated with towers of fire. They have been preserved in the topography of the settlements of Kostobe and Krasnaya Rechka. A special variant of Zoroastrianism, different from the canonical one, spread in Central Asia and Kazakhstan. It was closely intertwined with local pagan cults: with the cult of fire, the kind of ancestors, animals — sheep, horse and camel. Many cults associated with Zoroastrianism continued to exist in the cities of Kazakhstan even after the arrival of Islam. So, in the houses of Otrar of the XII century, archaeologists discovered hearths-altars, embedded in the floor. Richly decorated with carvings, they served to kindle fires.

However, Islam, which spread in Kazakhstan, gradually replaced Christianity, Buddhism, Zoroastrianism and local cults. The new religion was established in many cities on the Great Silk Road. At the beginning of the tenth century, the founder of the Karakhanid dynasty Satuk converted to Islam, and his son Bogra Khan Harun B. Musa declared Islam the state religion in 960. Gradually, a new religion is spreading among the nomads. Ibn Haukal reports about Muslim Turks who roamed between the Arab, Kenjida and Shash. There is also information about the spread of Islam in the XI—XII centuries among the Kipchaks. Archaeological excavations of monuments of the IX—early XIII centuries testify to the formation of urban Muslim culture in the region. In Taraz and Mirka, Christian churches were turned into mosques. As the population professing Islam grew, cathedral mosques were built in cities. In the second half of the IX—X centuries, the funeral rite changed. Burials appear in earthen pits, mud brick crypts, the buried were oriented to the northwest, facing south. In the XI—XII centuries, monumental memorial structures — mausoleums appeared on necropolises. For example, Aisha-Bibi Mausoleum, near Zhambyl. Ceramics have also been found using the decorative possibilities of the Arabic script. Some inscriptions are purely decorative, but some contain various kinds of benevolence, edification.

The functioning of the Great Silk Road required the creation of a developed system of international division of labor in the production of goods for export and in the provision of transport communications infrastructure. The organization of trade over long distances required the creation of special conditions for

caravan trade - transshipment points, specialized markets, stable cash settlements and protection of property rights of foreign merchants. All this market infrastructure has been maintained along the Eurasian routes for more than one and a half thousand years. The cities located along the Great Silk Road played an important role in the process of transition to the settlement of the Turkic-speaking tribes that are part of the Kazakh people. Trade relations and economic ties contributed to the fact that peoples and tribes adopted from each other the experience of farming. So, if the Turkic-speaking tribes adopted settlement, agriculture, and trade from the Sogdians, then the Sogdians learned cattle breeding from them. The Sogdians also adopted the Turkic language, Turkic customs and traditions. During the trade, the countries that were on the path of the Great Silk Road not only traded among themselves, exchanged goods. They also entered into cultural ties with each other. So, during the archaeological excavations in Taraz, silver jugs of amazing beauty, made by Byzantine craftsmen, were found. During excavations at the settlements of Talgar, Ispidzhab, Otrar oasis and other medieval cities of Kazakhstan, unique samples of Chinese porcelain dishes were discovered. Local artisans tried to comprehend the secrets of pottery, imitate other masters, compete with them, contribute something of their own. And this is a clear example of the exchange of cultures. These ties were useful not only in the field of culture, they influenced peaceful, good relations between the countries. In the settlements of Taraz, Balasagun, Ispidzhab, the remains of dwellings and monasteries were discovered during excavations, which were a meeting place for people of different religious denominations. And although they professed different religions, but in the field of culture they mastered the values of other cultures, and developed them together. They competed with each other in the skill of making cultural objects, works of art. And thus contributed to the development of world culture. Thus, all trade caravan routes between the West and the East passed through Kazakh cities. To stop on the way meant to come into contact with local merchants, to establish relations, and this had a positive impact on the development of relations between peoples. That is why the Great Silk Road still continued to function until the end of the Middle Ages and contributed to the socio-economic development of cities such as Taraz, Sairam, Talgar, Otrar, Turkestan, etc. Thus, the significance of the Great Silk Road lies in the fact that it played its enduring historical role in the process of uniting all aspects of human civilization and was not only an instrument of economic and intellectual integration of East and West, but also contributed to the interaction and mutual enrichment of the material and spiritual culture of the nomadic and settled peoples of Eurasia.

Ethnic and religious diversity led to an exchange of styles in art, and many works of art were created in an eclectic manner. G. Rubruk describes it as follows: "at the entrance to the Khan's Palace, Wilhelm made a large wooden model out of silver, the roots of the tree were executed in the image of a lion, from which it seems that milk flows, the silver tree was enveloped by a snake, and on the highest side of the tree was placed a statue of an angel..." [2]. The exchange of cultural products along the Great Silk Road took place not only between sedentary civilizations. It is a mistake to think that there is no cultural breakthrough in a nomadic society. Nomads in general, especially Turks, Hindus, Arabs, invented many products that are now used in the daily life of all mankind as something that is not deprived of human life. This is often repeated not only by their descendants, but also by Western and Russian scientists. For example, L. Gumilyov highly appreciates the achievements of the Turks and Mongols in material culture: "... The stirrup first appeared in Central Asia between 200 and 400 years. The first wooden wheelbarrow was replaced by a large wheelbarrow, and then it was replaced by a yurt, which creates conditions for nomads to overcome the Forest-Grove mountain slopes without difficulty. Indeed, in those days, the yurt was considered the most mature type..." [3]. The Great Silk Road also had a great influence on the exchange of styles and content in folklore. These epic phenomena were also reflected in other types of art. Cultural artifacts created on the basis of the Turkic epics that conquered most of Eurasia are still found in various places today.

An excellent example of mutual cultural exchange along the Great Silk Road is the altar found during excavations near Almaty. Here it is necessary to recognize the days of spiritual purification from the "animal style" of the Turks and celebration of the existence of the world. In Saka, we can see not only paintings related to the "animal style", but also animals that do not belong to the steppe. For example, pictures of a winged leopard are attached to its corners, along the edges of its paws there are pictures of seven tigers, and in the center there are pictures of two camels. Along with the distribution of samples and standards of artistic art, crafts, architecture, wall paintings in the East and West, music and dance arts, as well as spectacular games were distributed from time to time. Outstanding performances, performances of musicians and dancers, as well as animal trainers, acrobats and masters of gestures, "magicians" spread especially quickly. During the excavations of various monuments on the Great Silk Road, many evidences were found that they enriched each other with the development of music and theater. This includes a category of masked actors, dancing boys and girls, built to fit between the double humps of a clay camel

image from the Tang era. The faces of many of these artists indicate that they are representatives of the peoples of Central Asia.

In the IX-X centuries, coins issued by the Samani dynasties were in circulation in the cities of Kazakhstan. It can be seen that gold and silver coins began to serve as commodity alternatives in those eras.

In fact, money arises from the high degree of exchange of one product of labor for another in society. As a result of production and Exchange, one good is separated from the world of goods, and other goods are exchanged for this good. Such a role, for example, was played by fur in early Scandinavia, Rus, tea in China, etc. Later, the development of commodity production and exchange shifted the role of an alternative commodity to the monetary metal of money. "Because metal coins (silver, gold), due to their natural properties (divisibility, strength, ease of carrying with them), were quite worthy to play the role of money" [4]. The circulation of money, caused by the development of production and exchange in the society, was further developed in the era of Turgesh, Karluk, Karakhan. It proves that the need and demand for money increased.

In conclusion, The Great Silk Road is a source of cultural ties between nomadic Turkic peoples. The history of the Great Silk Road, which in ancient times connected East and West through trade, economic, political and diplomatic contacts, dates back several thousand years. At different stages of its functioning, there were changes in the content and meaning, directions and scale of these contacts, but what remained unchanged was that the Silk Road retained the role of an intercivilizational bridge. The researchers who traveled along it made a huge contribution to the study of the cultural characteristics of the countries located along its entire length. Thanks to this, the world got acquainted with the ideas and works of great philosophers, scientists and statesmen. The Great Silk Road also occupies a special place in the history of the development of international relations. It was not only a world trade artery, but also a channel of diplomatic relations, providing an intercultural communicative dialogue between different countries. The Great Silk Road, which emerged as a trade and diplomatic route at the end of the II century BC, was known and of great importance as a way of cultural communication. Along with the spread of goods, cultural patterns and standards in applied art, architecture, wall painting, music and dance art, spectacular performances have spread across the countries of the East and West. There was an intensive mutual enrichment of cultures: peoples exchanged knowledge, spiritual and philosophical concepts and views. The Great Silk Road made outstanding epic works the heritage of mankind. Various creeds were spread through him: Buddhism, Judaism, Islam and Christianity and etc. At the same time, he played a huge role in establishing and maintaining diplomatic relations between the centers of power of the Ancient World, the largest states of the West and the East. Numerous written sources serve as proof of the importance of the functioning of the Great Silk Road in this aspect. The process of intercivilizational communication took place intensively throughout the entire period of the functioning of the ancient Silk Road. The history of the Great Silk Road is the history of broad cultural interaction and interchange between the peoples of the East and the West. This proves that only close cooperation and mutual enrichment of cultures are the basis of peace and progress for all mankind.

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БАСТАУЫШ МЕКТЕП ЖАСЫНДАҒЫ БАЛАЛАРДЫҢ ӘЛЕУМЕТТІК ЖЕЛІЛЕРГЕ ҚЫЗЫҒУШЫЛЫҒЫ

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Аңдатпа: Мақалада бастауыш мектеп жасындағы балалардың психологиялық ерекшеліктері және олардың мәдени әлеуметтену процесі қарастырылады. Бастауыш сынып оқушыларының әлеуметтік желілерге қатысуына талдау жүргізілді. Балалардың әлеуметтік желілерге тәуелділігінің қауіп факторлары анықталды.

Кілт сөздер: әлеуметтену, әлеуметтік медиа, бастауыш мектеп жасы, тәуелділік.

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