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<https://doi.org/10.48081/SSXW1668>***Zh. A. Suleimenova¹, G. Tokenkyzy²**¹L. N. Gumilyov University,
Republic of Kazakhstan, Nur-Sultan;²Turan-Astana University,
Republic of Kazakhstan, Nur-Sultan**FRUGALITY AND HAPPINESS ARE BASIC FUNDAMENTAL PRINCIPLES OF YASAWI WISDOM**

There is a deep connection between the meaning of life and the relationship of happiness. Because while a certain meaning of life is a prerequisite for happiness, on the other hand, the pursuit of happiness gives a certain meaning to life itself. Life without meaning is unhappiness for a person and, conversely, a person can feel happiness only if he/she can deeply understand his/her life. The concept of happiness is directly connected with the concept of frugality. The more a man understands thrift, the happier he will be. The main aim of the study is to prove that wastage is man's worst enemy and thrift is his best friend. To achieve this purpose, we will examine in detail the concepts of happiness and thrift in Yasawi philosophy and try to prove that these concepts contribute significantly to the development of society in the right direction. In this connection, the historical study of the concept of happiness in our national consciousness requires a theoretical understanding of how this concept has been interpreted to the present day. This gives the concept of happiness a historical and logical basis that helps us apply it in our practical way of life. After all, traditional culture and worldviews are a powerful factor in nurturing, socialising, educating and influencing the individual. Studying happiness in the traditional Turkic-Kazakh worldview, based on the actualization of medieval ethnic values in the minds of people, we can determine not only the concept of understanding the category of happiness, but also the positive orientation of the worldview. In the study of this work, historical-philosophical, comparative-analytical, hermeneutic methods were used.

Keywords: Sufism, happiness, thriftiness, Yasawi teaching, Hikmet, Islam, Turkic philosophy.

Introduction

It is known that in today's globalized world the basic values of existence and the values of human life are in deep crisis. Today's self-realization is often characterized by a harmonious combination of its spiritual- moral features and traditional, fundamental foundations of existence. The need to form the comfort of spiritual being, to try to reconcile man's inner aspirations with external contradictions requires axiological aspects of life, a philosophical theory aimed at forming a new worldview. The relevance of simple and complex truths, such as love, faith, hope, wisdom, beauty and happiness, generates interest in them. Especially today, the concept of happiness and thrift have important theoretical and practical significance as a necessary component of the human worldview. The notion of happiness as an inner being, as a state of a certain spiritual state of mind portrays it as the core of the entire spiritual world of man. Happiness is a concept of moral consciousness, which refers to the human state corresponding to the realization of his human destiny, the fullness and dignity of his life, the inner satisfaction of his being. Happiness is also a form of emotional ideal, such as a dream, but in comparison with a dream, it indicates the realization of these aspirations, but not the aspirations of a person. Happiness is a type of fulfilled desire giving maximum moral or material satisfaction, the universally acknowledged ultimate subjective goal of human activity. According to Fourier, true happiness consists in the enjoyment of great wealth and infinitely varied pleasures [1].

Some people associate happiness with material prosperity, others connect it with an improvement in one's spirituality. A few say that people can achieve happiness through their activities, while others argue that they can achieve happiness through external circumstances (e.g. luck, fate). The improvement of human life is usually linked to the development of moral qualities, and this becomes one of the main issues in ethics. «Happiness» refers to one of the basic ethical categories and is one of the main problems of human life. That is, since the concept of happiness is connected with life, the meaning of life, we consider it as the main existential problem. This question has been of interest since a very long time, as everyone strives to be happy and tries to find their happiness in life. The concept of happiness is not only a stable and changeable apparatus of moral consciousness, but also determines the direction of everyday life. Therefore, we can say that the solution to the problem of happiness has existed throughout human history. On this subject Bijanova writes in her monograph that happiness is the ability to spend every moment beautifully, accepting the world with inspiration

and admiration. The way to happiness is through inner peace of mind, joy and happiness, contentment and sincerity, and the ability to treasure every happy moment [2].

Although happiness and thrift seem two different notions, they are closely related to each other. A humble person is always happy. Excessive wealth and wastefulness can make a man miserly and even insane. The Prophet Muhammad himself favored frugality. He said that if those who, being able to wear expensive silk clothes during their earthly life, refuse them, on the Day of Resurrection Almighty Allah will invite him to choose any of the garments of faith for himself. (2.119). The Prophet condemned for immodesty not only those who wore clothes dragging on the ground but also those men who let their hair grow too long. If you cry out to Him, He will surely answer. Frugality is the best prosperity, abstinence from the forbidden is the best piety, respect is the highest level of love, and repentance is the best intercessor. If frugality saves a human being from all sorts of sins, he may well be happy. There are many kinds of sin. It is safe to believe that wastefulness is the root of all sins. Abay mentioned that wastefulness is the worst habit, just like lying and gossip [3].

Not only modern poets and writers, but also ancient Turkic scholars, praised about happiness and profligacy in their works. One of them was the great Sufi Ahmed Yasawi. Yasawi urged people for moderation, balance in desires. As an adherent of Islam and a follower of the Sufi tradition, Yasawi always compared good and evil. Through his Hikmets, he wanted to convey to ordinary people that thrift is the key to happiness.

Materials and methods

In the course of the study, the concepts of happiness and thrift were considered from the historical and philosophical point of view, the methods of historical and comparative analysis, structural and functional, hermeneutic, axiological, conceptual analysis were used. The theoretical basis of the work is based on the works and opinions of medieval and modern world thinkers and domestic researchers.

The hermeneutic method is used to consider the combination of the concept of happiness and the concept of thrift. An integrated interpretation of these two concepts, based on the wisdom of Yasawi, would contribute to the cultural development of modern society. Considering the two concepts separately, we try to prove that they are directly related to each other. According to Aldamergenova, the discourse of each concept is common. That is, hermeneutics is a connection between different discourses, which can be seen as the relation of the parts of the problem in a conversation. Hermeneutics as discourse cannot be clearly linked to a concept, its meaning is weakened. Hermeneutics is only needed in the case of dimensionless

discourses and only in those discourses that are for people, not objects. Human life, hunger and love, labour and power, in turn, are realised through listening to each other and communicating with each other. This is so indisputable, for human thoughts and words require hermeneutic comprehension [4].

The text has a significant feature: it transmits to each reader the information that the reader is ready to receive and process by virtue of his/her abilities and perception; besides, the text gives its reader and language in which he/she is able to assimilate new information when reading it again. It is in the text that the meaning, the author's relations with characters and recipient, the specificity of intertextual links are coded, and the author's appeal to the mass circle of readers is presented. Therefore, the text is an authorial phenomenon, a phenomenon of a certain culture and author's worldview. When considering the above two notions, axiological analysis will help to determine the worldview and culture of Yasawi. In this regard, Haritonova's opinion is very relevant, she points out that the axiological method involves identifying the author's values, which determine the integrity of the world and are aimed at implementing the reader's attitude towards a work of fiction, its evaluation in terms of spiritual and moral values. Spirituality and morality are concepts that exist in inseparable harmony. In their absence there is a disintegration of personality and culture. Morality is considered as a set of general principles, laws and norms of human behaviour towards each other in the society. Morality coordinates human feelings, desires and behavior in accordance with moral principles of a certain universe [5].

Whatever literature is, it cannot be fully developed without interaction and communication. Intertwining, relationships, spiritual exchanges in the world of literature form literary bonds. Literary relationship is a historical category, so the literature of each nation is linked to other literatures. As a result of literary relations every nation is recognised. In other words, by looking at the wisdom of Yasawi from a historical-comparative perspective, we link the culture of the Turkic world to the contemporary culture. According to Pichua and A. M. Rousseau, «Comparative literary study is a methodological art consisting in the study of relations, affinities, and influences. It promotes the rapprochement between literary events and texts, close and distant in time and space. It requires that the parties to be compared belong to different languages or cultures and that it is possible to identify and assimilate» [6].

We believe that the methods and results used in this paper may lead writers in the future to reject a phenomenon alien to Turkic culture and to direct new research. We also hope that the data of our study will be interesting to specialists in the field of literature.

Results and discussion

The Turkic world, the origin of the Turks, the history of the past is a deep world, which still needs a lot of research and study. The Turkic concept of all Turkic-speaking fraternal peoples living on earth is a sacred concept, revealing its roots and origins. Our Turkic ancestors cared about inner world and determined its importance in social environment. They were able to draw conclusions from what they were convinced of. They had great moral requirements and instilled great confidence and hope in a man. All virtues and values in the traditions of the Kazakh people begin with the wisdom of the people of the Turkic period.

Since ancient times, the Kazakh people have paid special attention to the upbringing of children. Our ancestors prepared the child for life from an early age, especially from the time a boy was born until he was thirteen, teaching him the secrets of life, adversity, and peculiarities of life through the seasons. By the age of thirteen, a child who has properly mastered this universe has realised that he can manage his life and has the intelligence to defend his country. According to the Turks, the world is a teacher and a source of knowledge for man. The most important issue in the traditional Turkic world view is the problem of man. The main principle in folk pedagogy is to hold to the view that there is no value dearer and more sacred than man, and to understand that there is no value in the world that can replace man, his life. Proverbs such as «Having been born a man, you must die a man», «Don't be a son of the father, be a son of man» prove the value of man.

In Turkic society, notions of happiness and thrift were closely linked to a person's living conditions. They understood that happy people were those who had only good thoughts. Studies show that it is important to be happy, happy people live longer, do not succumb to illness and have good relationships with people. Happiness is the key to success for people everywhere. Being a truly happy person is not about wealth or career, it is an innate quality formed by a person's desire and upbringing. A good life, great wealth, high position is the way to happiness, but it is not real happiness. Although wealth and power may lead to happiness, it is also a force to be reckoned with. Otherwise wealth and power can fly away at any time. Therefore, one must touch his insatiable desires and utter repentance. Psychologically, happiness is perceived as being satisfied with life. When one strives for the good, the good also strives for the person, and one should only accept the good of the world through one's thoughts. Thriftiness is the key to happiness. This has been known since ancient times. . No wonder Kazakh people say that «a thrifty woman is the happiness of the family». A man, who understands that wastefulness is the greatest tragedy of society, tries to follow the principle of happiness. Understandably, everyone wants to be happy. And to be happy, one must first be human. The Turks are traditional conservatives. They did not want

their nomadic culture combined with Arab-Persian culture. They tried to reject many of the traditions of Persian culture. The scholars who lived in the Turkic steppes at the time wanted to convey through their writings to ordinary people that the most important issue in their worldview was happiness. And they promoted keeping away from the culture alien to the Turkic people. Ahmet Yasawi was one such scholar. According to Memmedova-Kekeç, Ahmed Yasawi was one of the scholars of the Turkic world, a poet who left a mark in the history of literature with his poems. Researchers have assessed his work «Diwan-i Khkmet» from a literary-historical point of view and concluded that it is a noble heritage of the Turkic peoples[7]. Following the Sufi tradition, he tried to spread the principles of Islam in the right direction. His philosophical work Diwani-Hikmet, which undoubtedly belongs to the Sufi tradition, is full of Turkic elements. The work of Yasawi is the common spiritual treasure of all Turkic peoples. “The Hikmet became an ideological basis for the unity not only of the community he created, but also of all Turkic peoples on the basis of synthesis of traditional religious cults and Islam [8]. First of all, it concerns the concept of the moral nature of man and the idea of the transience of human existence. There is a discernible Turkic philosophical basis in the conceptual apparatus of the Diwani-Hikmet. Concepts such as: «kanagat» (satisfaction, measure); «tagdyr» (fate); «yrzyk, kut» (happiness, welfare, prosperity); «hak» (truth); «amanat» (precept, heritage); «ruh» (spirit); «aruak» (spirit of ancestors); «akyl» (mind); «kok» (sky) and many others occur very frequently throughout the text of the Book of Wisdom. On the one hand, they are of undoubted Turkic origin, on the other hand, their peculiarities of the use, their interpretation by Yasawi then influenced the formation of the pan-Turkic philosophical vocabulary [9]. According to the Sufiworldview, «wisdom» is the cognition of divine secrets and truths, the discovery of the essence of the purpose of the creation of beings and the understanding of the mystery of the «divine will» in the knowledge of the connections between them. The wisdom of our ancestor Hoja Ahmed Yasawi is the doctrine of man’s attainment of perfection and spiritual freedom. Man’s achievement of humanity depends on his control over the dark forces of «lust». This ability is acquired with the help of God. The concepts of love, spirit, happiness, thrift, life and death, freedom and responsibility, fear and terror are the foundations of Yassawi’s teachings [2].

Yasawi believes that fear is a supernatural force that deprives one of consciousness and enslaves the nafs. Memmedova-Kekeç mentioned in her article that in Sufism, the main obstacle that man faces on his path is delusion, nafs and the temptation of the devil. A person’s path lies through himself, and his greatest enemy is his soul [7]. This situation, for the most part, manifests itself in the space of disbelief. Fear is the main source of immorality. But the strongest fear is

being afraid of God, which is based on knowledge and love. A person who fears God will get rid of other fears. For this human can turn to faith, thus to equality and freedom. Piety is the only way to perfection and peace through the light of faith. Through his teachings, Yasawi has established a special tradition that leads people from fear to faith. This tradition is reflected in the concept of the «perfect man» in the teachings of Yasawi. «In the wisdom of Yasawi, a perfect man is a person who has attained perfection in shariah, tariqat, magrifat (enlightenment) and haqiqat (truth). That is, a perfected person is a person of sound words, sound deeds, sound morals and full of knowledge. One who perceives these four things in his spiritual world can be considered a perfect man» [10]. The fear of God begins with the acquisition of frugality instead of wastefulness. From time immemorial, the Turkic people understood the harm of waste and tried to explain its harm to society. Wastefulness was considered an incurable disease of the community. A wise man never allowed prodigality, he tried to use every present from God in the right direction. However, just as in modern society, there were also foolish people at that time. They used the Gifts from God as they pleased and did not want to realise that they would have to answer for it at some time. The lines from «Diwanee Hikmet» bear witness to this:

«Know that this world is transient for all,
Do not take comfort in the fact that there are many cattle, it will not be either,
Consider where your father and mother have gone (having left this world),
your sisters...

Neither thy people nor thy kinsmen shall be thy friends (forever),
Thou shalt go into oblivion: life shall pass away like the wind...» [11].

This problem continues today. Although people know that Islam calls for frugality and austerity, they tend to be wasteful. Shariah teaches everyone to be rational and explains that there is a measure for everything. There is no place for greed in Islam, but a rational and careful approach to economic and natural resources is of paramount importance. People know that natural resources are limited, but continue to abuse the opportunities. As a result of misuse of resources, humanity lacks economic instruments. Due to excessive costs, inefficient economic management and a number of other reasons, countries receive huge loans, leading to an economic crisis.

Today, Kazakhs seem to have forgotten that frugality is the key to happiness. We all see and know about the chaos at weddings. It is a pity that there is a lot of hubris, competition and wastefulness. Of course, no one wants a wedding to be poor. But there is no doubt that everything has to have its measure. The costs of our weddings have a special place. For example, not to mention the cost of the wedding, over three hundred thousand tenge is expected to be spent on the young

people's «outing». Also, calculate the cost of fireworks during the wedding. At weddings and parties, we often see leftover food thrown in the bin. In the end, all this means a waste of money. Allah Almighty has said on this subject: «Eat and drink, but do not waste. Allah Most High does not love those who waste» (Surah Al-A'raf, 31). What does this mean? People need to learn how to use their wealth properly without squandering it. They need to understand that even the air provided by God is the most wonderful gift given to us. Thriftiness is a sign of thankfulness. A thrifty person appreciates and respects God's blessings, feels that God has mercy on him, and does not waste them. Being content with what the Creator gives us and spending wisely saves us from distress.

The essence of happiness in our national outlook has its origins in medieval Turkic philosophy and a deep spiritual connection between them. Succession in society, whether people feel it or not, serves to inherit the results of previous actions to the next generation. «In contrast to inheritance and acceptance, succession is a historical link between people that is observed in the transition from one level of social development to another» [12]. Traditional Kazakh culture has historically and spiritually inherited the Turkic culture. Considering the concept of happiness, the concept of happiness as a pure value outside the cultural system in which this value lives, means the elimination of the theoretical structure of the foundation. The traditional source of the phenomenon of happiness in medieval Turkic philosophy is traditional Turkic culture. There are several reasons for this: first, traditional culture is one of the most important sources of national identity. It is on the basis of the traditional culture, thanks to its elements, that an individual identifies himself with the ethnos. Therefore, when defining happiness in terms of traditional culture, it is this national trait of value that comes to mind. Second, traditional culture is a totality of mythological, religious, ethical, worldview techniques integrated in people's consciousness and having the status of intuitive origins, which can be defined by the notion of «folk wisdom». «Folk wisdom» has always meant knowledge of how to act in life, how to interact with the environment, how to distinguish good from evil. Therefore, both the concept of happiness and the ways to achieve it can be found in this «folk wisdom», in the knowledge of traditional culture. The field of worldview in the teachings of medieval Turkic thinkers on happiness derives from knowledge of this traditional culture.

Yasawi devotes particular attention to the denunciation of the vice of ignorance. The fifteenth hikmet in «Diwani-hikmet is devoted entirely to ignorance, its perniciousness, the consequences to which it leads, and the causes of it, and the definition of types of ignorance. The author himself explicitly urges the readers of his work, the disciples, to follow his advice. The author explicitly urges the readers of his work to follow his advice, to overcome ignorance and find the

path to truth. The other intension that became a distinguishing feature of Yassawi Sufism and was borrowed by the author from the Turkic tradition of thought the idea of the futility of human existence:

Do not push me away, wretched man, illuminate me,
Tirelessly shedding tears I pray to Thee.
I lie in bed at night, I do not sleep a wink,
I cry, I don't know peace, I pray to You.
In hope I come to Thee,
«I have come to Thee in hope, overcome by bitter sorrow and anguish,
I weep, I repent for what I have done, My breast is overflowing with sorrow.
I am filled with bitter tears, I devote my prayers to Thee.
I have not understood that life is happiness.
Now I know the price of everything.
I leave all earthly things behind, I turn to Allah.
I will weep and pray to You.
On this path I do not think of food,
Here can't go the cunning, the mean, the self-pitying.
Allah Himself will feed His subjects.
Grieving, I weep, I dedicate my prayers to You.
Hoja Ahmed ran away from earthly goods,
He devoted his best years to praying to Allah,
He always longed for Thee,
I'll be a slave, dedicating my prayers to You [13].

Yasawi explains that the cause of unhappiness is ignorance. On this occasion, He said: «If you do not study seventy sciences and pass seventy walls, you will be nothing more than an idol» [13].

Humanity has long struggled with nescience. All the terrible things that are happening on earth today are because of this greenness. Because of ignorance, man has become wasteful, avaricious and selfish. Man is upsetting the balance created by God. This imbalance has created inequality among people. Excessive wealth can drive a person mad. An ignorant person, who understands that material prosperity is the guarantee of happiness, is ready to do anything for the sake of money. It has been known for a long time that wealth can lead a person down a bad path and not a good one. The sudden disappearance of the cursed people of Loot from the face of the earth is proof of this. Yasawi always urged his people to get rid of ignorance. He went underground because he was tired of this blindness, and wanted to be with God. He fled from people who did not understand that to see the world with their own eyes was happiness. N. J. Baitenova says of this: 'Sultan settled in an underground cell in Yassy near the mosque and spent the rest of his life in the dungeon. A narrow,

human-sized corridor leads to it. The room itself could barely hold one person. There was nothing else in the cell, apart from a namaz mat and a smokestack. From dawn to dusk, the ascetic was in a special state of profound silence. Late at night, the Sufi would go out for an hour to perform ablutions and to stretch his numb body. During that time, he took a meagre meal. During the hour his disciples hastened to hear from him instructions on practice». [14].

The philosophical meaning and significance of the term ‘happiness’, which is widely used in everyday conversation, is very broad, deep and complex. Through this study, we have tried to show that it is directly related not only to thrift, but also to other concepts such as death, fear, greed, and wastefulness, which have troubled humanity since ancient times.

Conclusion

Modern civilization raises the question of human spirituality before the scientific community. The need to create a comfortable state of mind, to learn to reconcile inner aspirations with the contradictions of the external world determines the priority of the study of the value components of life, leading philosophical theories aimed at the formation of a new worldview. The relevance of simple and complex spiritual values, such as faith and hope, love and kindness, wisdom and knowledge, beauty, happiness and joy, prompts their study. Nowadays, in our opinion, it is of great theoretical and practical importance to study views on happiness, the most important component of man’s world outlook. Feeling happiness, understanding its inner meaning, understanding it as a state of inner peace creates a feeling of happiness as a vital necessity, embracing the whole spiritual world of a person. Happiness is a special state of spiritual and bodily harmony and perfection, the attainment of which is an absolute value constituting the essence of human life. Happiness is possible only when one is a member of a certain society, when one lives in a society where there is spiritual communication and mutual assistance, division of labour. Manifestations of social and ethical consciousness in the pursuit of a happy society are common in the wisdom of Yasawi. The results of the study can contribute to the strengthening of scientific prerequisites for the formation of spiritual sustainability in terms of socio-cultural change in the process of renewal and globalization of Kazakh society. The scientific turnover of the views of medieval thinkers on happiness contributes to the formation of stability in life.

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ҮНЕМДІЛІК ПЕН БАҚЫТ – ЯСАУИ ХИКМЕТТЕРІНІҢ НЕГІЗГІ ФУНДАМЕНТАЛДЫ ҚАФИДАЛАРЫ

Өмірдің мәні мен бақытты болудың арасында терең байланыс бар. Өйткені, өмірдің белгілі бір мәні -бақытқа жетудің алғышарты болса, екінші жағынан, бақытқа ұмтылу – өмірдің өзіне белгілі бір мағына беру болып табылады.. Мағынасыз өмір – адам үшін бақытсыздық, сондықтан адам өз өмірін терең түсіне білгенде ғана бақытты сезіне алады. Бақыт ұғымы үнемділік ұғымымен тікелей байланысты. Адам үнемиілдіктің не екенін түсінген сайын бақытты болуға тырысады. Зерттеудің негізгі мақсаты – ысырапшылық – адамның қас жауы, үнемиілдік – ең жақын досы екенін дәлелдеу. Осы мақсатқа жету үшін, біз Ясауи философиясындағы бақыт пен үнемділік ұғымдарын жан-жақты қарастырып, сол ұғымдардың қоғамның дұрыс бағытта дамуына зор үлес қосатынын дәлелдеуге тырысып көреміз. Ұлттық санамыздағы бақыт пен үнемиілдік

ұғымдарын тарихи тұрғыдан зерттей отырып, сол ұғымдардың бүгінгі күнге дейін қалай түсіндіріліп келгенін теориялық тұрғыдан талдап көреміз. Бұл «бақыт» ұғымының тарихи-логикалық негізін және оның өмір салтымызда практикалық қолданылуын қамтамасыз етеді. Өйткені, дәстүрлі мәдениет пен дүниетаным – тәрбиенің, әлеуметтенудің, қоғамға әсер етудің қуатты факторы. Дәстүрлі түркі-қазақ дүниетанымындағы бақытты салыстыра отырып, адамдар санасында ортағасырлық этникалық құндылықтарды өзекті ету негізінде біз бақыт категориясы концепциясын ғана емес, сонымен қатар, дүниетанымның оң бағытын да анықтап көреміз. Бұл жұмысты зерттеуде тарихи-философиялық, салыстырмалы-аналитикалық, герменевтикалық әдістер қолданылды.

Кілтті сөздер: сопылық, бақыт, үнемділік, Ясауи ілімі, Хикмет, Ислам, түркі философиясы.

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БЕРЕЖЛИВОСТЬ И СЧАСТЬЕ – ОСНОВНЫЕ ФУНДАМЕНТАЛЬНЫЕ ПРИНЦИПЫ МУДРОСТИ ЯСАВИ

Существует глубокая связь между смыслом жизни и отношением к счастью. Ведь если определенный смысл жизни является предпосылкой для счастья, то, с другой стороны, стремление к счастью придает определенный смысл самой жизни. Жизнь без смысла – это несчастье для человека, и, наоборот, человек может ощутить счастье, только если он может глубоко понять свою жизнь. Понятие счастья напрямую связано с понятием бережливости. Чем больше человек понимает, что такое бережливость, тем счастливее он будет. Основная цель исследования – доказать, что расточительность – злейший враг человека, а бережливость – его лучший друг. Для достижения этой цели мы подробно рассмотрим понятия счастья и бережливости в философии Ясави и попытаемся доказать, что эти понятия вносят значительный вклад в развитие общества в правильном направлении. В связи с этим историческое изучение концепции счастья в нашем

национальном сознании требует теоретического осмысления того, как эта концепция интерпретировалась до сегодняшнего дня. Это дает концепции счастья историческую и логическую основу, которая помогает нам применять ее в нашем практическом образе жизни. Ведь традиционная культура и мировоззрение являются мощным фактором воспитания, социализации, образования и влияния на личность. Изучая счастье в традиционном тюрко-казахском мировоззрении, основанном на актуализации средневековых этнических ценностей в сознании людей, мы можем определить не только концепцию понимания категории счастья, но и позитивную направленность мировоззрения. При исследовании данной работы были использованы историко-философский, сравнительно-аналитический, герменевтический методы.

Ключевые слова: суфизм, счастье, бережливость, учение Ясави, Хикмет, ислам, тюркская философия.

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