

INFLUENCE OF ARABIC LANGUAGE AND ARABIC-ISLAMIC PHILOSOPHY ON THE FORMATION OF BASHKIR PHILOSOPHICAL LANGUAGE*

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Abstract: *Everything in the world is reflected in a language, because the language is an invaluable wealth, which determines the spiritual culture and worldview of any nation, its intellectual and moral development. Many linguistic problems are associated with the development and movement of the language system and especially the lexical subsystem, which remains unresolved up to this day. These problems include the little-studied area of Bashkir linguistics – Bashkir philosophical language, an unexplored area on the periphery of linguistics and philosophy. The topicality of the problem of nationality in Bashkir philosophy is due to the fact that the sovereignization of public life requires the development of ethnic and national self-awareness, a theoretical understanding of fundamentals and tendencies of the national worldview. This is an extremely multifaceted subject of study. In addition, the history of the Bashkir national social-philosophical thought itself still has a lot of “white spots” and needs considerable replenishment and renewal. The objective of the article is to study the specifics of the Bashkir philosophical language, which allows to understand Bashkir cultural traditions, ethnic, and national identity, its originality and specificity, as well as the influence of Arabic and Arabic-Islamic philosophy, which have a huge role in the development of Bashkir philosophy, its essence and content. In this article we used the descriptive and comparative methods of study and methods of semantic analysis of linguistic material. It is determined that the Bashkir philosophical language does not have a certain strict canonical form, mainly associated with specifics of the author’s thought, that belong to either scientific, or artistic, or religious discourse. A huge impact on the development of Bashkir philosophical thought and Bashkir philosophical language was made by Arabic-Islamic philosophy, which began to penetrate into the inner world of the Bashkir people along with Islam.*

Keywords: Arabic languages, Bashkir philosophy, literature, spiritual culture, identity.

One of the most important tasks of modern Bashkir philosophy is the study of one’s own language. The absence of such self-reflection creates many philosophical problems, because it forms the worldview by means of language philosophy. The danger of falling into the language trap increases when philosophical language is used in an alien area. The problem of creating a philosophical terminology, a national philosophical

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language in the Bashkir language was raised more than once in the scientific community.¹ It is an actual problem, one of components of the process of language construction unfolding in the Russian Federation and other republics. As philosophers note, “without a native word, of course, a national philosophy is also impossible as well as national literature”². Without development of a nation’s own philosophy, its national mentality will always remain flawed, affected by an inferiority complex³. Philosophy, in its turn, should speak in its own language based on its specific philosophical thought, because each word carries a particle of a national character. In a sense, philosophy transforms the language from the inside creating a special “philosophical grammar”.

The development of philosophical thought, formation of a philosophical language is inextricably linked with the history of a people, therefore a philosophical language is a form of understanding national cultural and historical traditions. The Islam religion had a huge impact onto development of Bashkir philosophical thought, Bashkir philosophical language and birth of its own conceptual system. It was this religion, Islam, that became the fundamental basis for formation and strengthening of Arabic-Islamic philosophy in the 9th century.

In the 10th–13th centuries, Arabic-Islamic philosophy began to penetrate into the emerging Bashkir philosophy through the culture and philosophy of Volga Bulgaria⁴. Bulgarian philosophers mainly spread philosophical ideas of Arabic philosophers and widely used them in their papers. Therefore, the formation of the Bashkir philosophy was first of all accompanied by the development of the Volga-Bulgarian literature and focused on Arabic-Islamic philosophy, with which the Bashkir literature has centuries-old ties. This influence of the Arabic-Islamic philosophical tradition continued until the middle of the XIX century, until Russian philosophical thought began to influence the consciousness and worldview of the Bashkirs, and the Western European culture and philosophy (the philosophy of enlightenment) began to penetrate through it with ideas of Russian and Western European philosophy. However, the focus on Arabic-Islamic philosophy has remained, although it has

¹ L. Abdullina, *The formation of philosophical terminology in the Bashkir language*, BSU Publishing House, Ufa, 2016.

² A. Korobov-Latyntsev, “Russian philosophic language”, in *Topos: Literary and Philosophical Journal*, 2014, Available at: <http://www.topos.ru/article/ontologicheskie-progulki/russkiy-filosofskiy-yazyk>.

³ S. Mazhitayeva, Z. Kadina, B. Aitbaeva, M. Zhunusova, B. Sateeva, “Appearance of semiotics in Kazakh mentality”, in *Man in India*, 2016, vol. 96, no. 12, p. 5575-5584.

⁴ R. Bariiev, *Volga Bulgars. history and culture*, Agat, Saint-Petersburg, 2005.

decreased. After penetration of Islam to the Bashkirs, words of Arabic, including Persian origin, began to dominate the Bashkir vocabulary more and more. [ʔʊʊ] – اَوَّل – a start, a principium; *akyl* [ʔakʊl] – عَقْل – intelligence, intellect, prudence; *amal* [ʔamal] – عَمَل – paper, practice, practical; *asyl* [ʔasl] – اَصْل – basis, start; *akhyr* [ʔahir] – اَخْر – end, consequence; *wudjut* [ʔwʊdʒʊt] – وُجُود – existence, genesis; *gaia* [ʔgaia] (*gaiat* [ʔgaiat]) – غَايَة – final target, target reason, ultimate target; *danyer* [ʔdavr] – دَوْر – a period, a circle; *jesem* [ʔdʒism] – جِسْم – a body; *zaman* [zaʔman] – زَمَان – time, a period of time; *zət* [ʔzat] – ذَات – essence, creature; *ziben* [ʔzihn] – ذَهْن – sense, intelligence; *gilem* [ʔilm] – عِلْم – knowledge, science; *ilham* [ilʔham] – اِلْهَام – admonition, revelation; *isem* [ʔism] – اِسْم – name, title; *kamil* [kaʔma:l] – كَمَال – perfection, completeness; *keʔule* [kʔʊl] – قَوْل – speech, opinion, conclusion; *kewet* [ʔkʔuwa] (kʔuwat [ʔkʔuwat]) – قُوَّة – potential of the human soul; *laʔzət* [laʔzza] – لَذَّة – pleasure, enjoyment; *madde* [madə] – مَادَّة – matter; *nafs* [nafs] – نَفْس – a soul; *sabab* [sabab] – سَبَب – a reason; *surat* [ʔsurə] – صُورَة – an image, a form; *tabigat* [tabʔja] – تَبِيْعَة – nature; *figel* [fi:l] – فِعْل – action, behavior; *bayal* – [haiʔal] خِيَال – imagination, fantasy; *bakikkat* [həʔki:ka] – حَقِّقْ، حَقِيْقَة – truth, authenticity, verity; *hiss* [ʔhiss] – حَسْ – sensing, sensual perception; *holok*, [ʔhulk], *ahlak* [ʔahlak] – خُلُق، اَخْلَاق – character, ethic condition, mood, moral, etc.

When writing this article, we relied on papers of such well-known philosophers-orientalists in the field of Arabic-Islamic philosophical thought as Smirnov⁵, Iqbal⁶, Nasyrov⁷, Corbin⁸, Frolova⁹, Shadmanov¹⁰, Nasr¹¹, and others.

In Bashkir linguistics, words borrowed from the Arabic language are to a certain extent studied and scientifically analyzed by such scholars as

⁵ A. Smirnov, “Dictionary of medieval Arabic philosophical vocabulary”, in E. Frolova (Ed), *Medieval Arabic Philosophy: Problems and Solutions*, Vostochnaya literature, Moscow, 1998; A. Smirnov, *History of Arab-Muslim Philosophy*, Akademicheskij projekt, Moscow, 2013.

⁶ M. Iqbal, *Reconstruction of religious thought in Islam*, Vostochnaya literature, Moscow, 2002.

⁷ I. Nasyrov, *Foundations of Islamic mysticism: genesis and evolution*, LRC Publishing House, Moscow, 2009.

⁸ H. Corbin, *History of Islamic Philosophy*, Progress-Tradition, Moscow, 2010.

⁹ E. Frolova, *Arabian Philosophy: Proshloe and Efforts*, Yazyki slavyanskikh kultur, Moscow, 2010.

¹⁰ K. Shadmanov, *English spirituality and language: the interdependence of the linguophilosophical dialogue West-East*, Fan, Tashkent, 2010.

¹¹ S. Nasr, *Filosofy islama. Avicenna (Ibn Sina), as-Subrawardi, Ibn Arabi*, languages of Slavic culture, Sadra, Moscow, 2014.

Ishberdin¹², Ekba¹³, Kiekbayev¹⁴, Kagarmanov¹⁵, Bakhtiyarova¹⁶, Shamigulova¹⁷, and others.

Theoretical aspects of philosophical categories were considered in papers of Abdullina¹⁸, Levy¹⁹, Yarmolitskaya²⁰, Maldonado and Lewis²¹, and others.

Materials and methods

The materials of the study were published in Bashkir, Russian, and Arabic languages:

- 1) bilingual, explanatory as well as special dictionaries and encyclopedias;
- 2) various kinds of textbooks and teaching aids;
- 3) scientific papers on philosophy, monographs and dissertations.

¹² E. Ishberdin, *Historical development of vocabulary of the Bashkir language*, Nauka, Moscow, 1986.

¹³ Z. Ekba, *Arabic and Persian borrowings in the Bashkir language*, RAS Publishing House, Moscow, 1997.

¹⁴ J. Kiekbayev, *Vocabulary and phraseology of the modern Bashkir language*, Kitap, Ufa, 2002.

¹⁵ G. Kagarmanov, *Vocabulary and terminology of the Bashkir language*, SSPI, Stelitamak, 2002.

¹⁶ A. Bakhtiyarova, *Arab borrowings in the Bashkir language*, BSU Publishing House, Ufa, 2009.

¹⁷ A. Shamigulova, M. Karabaev, G. Abdullina, Z. Ishkildina, “Vocabulary of clothes and jewelry in studies of Turkic languages (from the history of the study of the issue)”, in *Mediterranean Journal of Social Sciences*, 2015, vol. 6, no. 5, p. 194–200. <http://doi.org/10.5901/mjss.2015.v6n5s3p194>.

¹⁸ L. Abdullina, *The formation of philosophical terminology in the Bashkir language*, BSU Publishing House, Ufa, 2016; L. Abdullina, G. Abdullina, N. Gadzhiakhmedov, R. Sanyarova, E. Rakhimova “To the problem of transfer of terms and “right” introduction of them in language turnover (based on the philosophical terminology of the Bashkir language)”, in *The Turkish Online Journal of Design, Art and Communication – TOJDAC*, 2018, Special Edition, p.1892-1899.

¹⁹ R. Levy, “Fitra in the philosophical work of Maimonides”, in *Revue des Études Juives*, 2000, vol. 159, no. 3-4, p. 405–424. <http://doi.org/10.2143/REJ.159.3.167>.

²⁰ N. Yarmolitskaya, Historical and philosophical analysis of the concepts of “freedom”, “cynicism”, “creativity” and their meaning for the innovative processes of modern society”, in *Bulletin of Taras Shevchenko National University of Kyiv. Philosophy. Politology*, 2012, no.109, p. 46–50.

²¹ A. Maldonado, D. Lewis, “Self-tuning ongoing terminology extraction retrained on terminology validation decisions: Term Bases and Linguistic Linked Open Data – TKE 2016”, *International Conference on Terminology and Knowledge Engineering*, 2016, no. 15, p. 123-127.

In accordance with the purpose and objectives of this paper, descriptive and comparative methods of study and methods of semantic analysis of linguistic material were used.

The analysis method allows us to determine that philosophical concepts represent the highest form of cogitative abstraction. The concept of philosophy – a category – is a necessary component of the study of laws of development of human thinking and knowledge, an integral part of the theory of knowledge of any philosophical system. No field of knowledge can exist without concepts through which it expresses itself. “However, philosophical categories have a special status, different from concepts of other sciences and knowledge systems – they reflect most common and essential properties, laws of nature, society and thinking, universal ways of human relation to the world²². Only a meticulously arranged, repeatedly rethought and constantly refined system of philosophical categories allows one to get closer to an adequate understanding and verbally accurate description of the whole complexity of genesis”²³.

Formation of a system of categories of Bashkir philosophy is the result of a process of centuries-old historical development of Bashkir society, its culture and language. An important scientific task of our research is disclosure of objective prerequisites and trends of this process. Today, one can estimate philosophical abilities of the Bashkir language as low compared to other national languages because of its insufficient wealth in “real concepts”. Because philosophical papers written in the Bashkir language are literally only a handful, here one can only indicate a number of papers by Galimov²⁴, Rakhmatullina²⁵, Khusainov²⁶. It should also be noted that certain aspects of philosophical and ideological understanding of the Bashkir people were considered in literary papers as long as philosophy is fed by juices of literature. Here it is necessary to emphasize that the fundamental property of the Bashkir cogitative tradition is the fusion of Bashkir philosophy and literature. This testifies

²² S.S. Isakova, Z.A. Kusaiynova, S.K. Kenzhemuratova, A.B. Zhuminova, O.Z. Utegulov, A.R. Mukhtarullina, “Worldview within the terms of concepts, sphere of concepts and conceptualization”, in *Analele Universitatii din Craiova – Seria Stiinte Filologice, Lingvistica*, 2018, vol. 40, no. 1-2, p. 298-317.

²³ K. Shadmanov, *English spirituality and language: the interdependence of the linguophilosophical dialogue West-East*, Fan, Tashkent, 2010.

²⁴ B. Galimov, A. Bagautdinov, G. Ibragimov, *Brief explanatory philosophical dictionary*, BSU Publishing House, Ufa, 2010.

²⁵ Z. Rakhmatullina, *Personality, culture, education*, Bashkir University Publishing House, Ufa, 1997.

²⁶ G. Khusainov, *Don'ja: Pary*, Kitap, Ufa, 2000.

to the fact that artistic knowledge of reality proceeds in parallel with its scientific knowledge.

Results and discussion

In recent years, among Bashkir writers and poets, frequent appeals to genres such as *rubai*, *two-line miniatures*, *Parsa*, *aphorisms* oriented to philosophy and aphoristic thought have become noticeable²⁷. In essence, *Parsa* and *aphorisms* are apt and wise, based on deep philosophy and allegory, forms of the genre that unite philosophy and literature in content. They reflect eternal philosophical questions that concern humanity. In aphoristic and philosophical books, deep thoughts of world-famous sages as Plato, Aristotle, al-Farabi, Ibn Sina (Avicenna), al-Ghazali, Omar Khayyam, and others being extant. There are also quite a few masters of this genre in the Bashkir literature, for example, Khusainov, and others. Arabic-Islamic philosophical categories are widely used in the Bashkir philosophical language system. To illustrate the use of these concepts, we present excerpts from papers of Bashkir philosophers and writers, where such things that are deeply irrational are described in a philosophical language with great skill, refinement of expression. The Cyrillic alphabet was involved to many nations' languages. If the Bashkir language is characterized by the use of Cyrillic alphabet only, for other languages, for example, Tajik, it is possible to use parallel Latin and Arabic-Persian alphabets²⁸. As for phonetic development of philosophical categories of Arabic language, there is a reduction in lexical and grammatical units, their mutual displacement, loss of unproductive formal differences, emergence of analogy, replacement of the system of inflectional declension with pretexts and official words and other processes as a result of coinage to vocabulary of the Bashkir language.

Arabic and Bashkir languages are known to have completely different sound systems. The languages selected for analysis differ from each other in belonging to one of morphological types: Bashkir language (representative of the Kipchak group of the Turkic family of languages) refers to agglutinative languages, Arabic (representative of the Semitic

²⁷ N. Orazbayeva, K. Nurgali, "Russian writers with bimental thinking and the formation of readers' multicultural competence", in *Pertanika Journal of Social Sciences and Humanities*, 2017, vol. 25, no. 2, p. 823-836.

²⁸ A. Dolzhikova, V. Kurilenko, Yu. Biryukova, N. Rumyantseva, E. Kulikova, E. Tumakova, "Linguodidactic profiling in teaching Russian as a foreign language to labour migrants", in *Journal of International Migration and Integration*, 2018, vol. 19, no. 1, 181-194, <https://doi.org/10.1007/s12134-017-0531-3>.

branch of the Afro-Asiatic language family) refers to the inflectionally-agglutinative type. They have significant differences that are revealed both in the sound composition, and in the lexical system, and in word formation and in grammatical structure. At the same time, they can find typological similarities and common elements. For example, a significant part of Arabic coinages is reduced to norms of Bashkir grammar. Many coinages, due to prescription and frequency of use, were permanently entrenched in the Bashkir vocabulary. To understand differences between the two languages, let us dwell on their phonetic structure.

In modern Bashkir language there are 9 vowel sounds. In Arabic, there are only 6 vowels, 3 of them are short ones – [a], [i], [y], and 3 are long ones – [a:], [i:], [y:] (and their palatalized versions). Vowel sounds in the Bashkir language are divided into vowels of the forward zone – [ɛ], [i], [ø], [e], [ʏ] (palatalized pronunciation) and vowels of the back – [y], [a], [u], [o] (hard pronunciation). In the original Bashkir words, only front vowels or back vowels can be used as in all Turkic words. This is called the vowel harmony. In Arabic, there is no vowel harmony. Therefore, there can be both back vowels and front-row vowels in the same word, for example: تاريخ [tə`rihun] – history, date; ايمان [i:`ma:nun] – belief, faith; سحر [si:hrun] – bewitch, magic etc.

It should be noted that if the vowel sound affects the hardness of pronunciation in the Bashkir language, in Arabic the hardness of pronunciation of vowels depends on hardness of consonants, for example: *топмоя* (*tormosh*) – life (Bashkir word, hardness depends on the vowel [o]), *Алла* (*Allah*) – God (hardness depends on the firm consonant [l]). In the Bashkir language, the longitude or brevity of pronunciation of vowels does not change the meaning of the word, in Arabic, the meaning of the word varies depending on the longitude of the vowel. As mentioned above, Arabic long vowels play a distinguishing role, for example: *عمل* [‘aməɫun] – work, practice; *عامل* [‘amilun] – a worker. In Arabic language long and short vowels are different phonemes. In most of coined words in the Bashkir language, the vowel length was lost, for example: *донья* (*donya*) – دنیا [dunja] – the world; *выждан* (*vyzhdan*) – وجدان [udʒdanun] – conscience. There are cases when a short vowel *i* in monosyllabic words when coinage goes into *ɛ*, for example: *сер* (*ser*) – سر [sirun] – the secret.

Another feature of phonetic development of Arabic coinages in the Bashkir language in the field of vowels is the use of full pleophony in concourse of final consonants, for example: *عقل* [‘akɫun] – *акыл* (*ak’yl*) – intelligence; *бахем* (*bahet*) – *بخت* [bahtun] – happiness, etc. Bashkir language is characterized by certain phonetic laws that are not

characteristic of the Arabic sound composition. In the Bashkir language, there is a tendency to loss of the phonological differences of individual Arabic consonants and desire for their unification. Arabic phoneme ج [dʒ], which is absent in Bashkir language, is being transferred here either through j, or through vowels [e], [ya]. At the beginning of the word, a phoneme ج [dʒ] transits into a mediopalatal fricative [j]: Arab. [jannun] and Bashk. *йән (jen)* – soul; Arab. [dzhum`atun] and Bashk. *йәма (yoma)* – Friday, and so on. In the middle and in the end of the word, the [j] phoneme turns into [j], for example: Arab. [ouijdanun] and Bashk. *выждан (wuzhdan)* – conscience; Arab. [ʔijadun] and Bashk. *ижад (ijad)* – creativity, etc. Arabic faucal glottal ح [ha] and fricative glottal خ [ha], which appear mostly at the beginning of the word, coincide with Bashkyrian velar [h], for example: Arab. [khabarun] – Bashk. *хәбәр (heber)* – message, news; Arab. [halun] – Bashk. *хәл (hel)* – position, state, circumstance, etc. The same situation is observed in Arabic consonants ت [ta] and ط [ta]. In Bashkir language, they are transmitted through [t], for example: Arab. [tarihun] – Bashk. *тарих (tarikh)* – history, Arab. [tabi`atun] – Bashk. *тәбиғәт (tebiget)* – nature; Arab. [tə`limatun] – Bashk. *тәғлимәт (teglimet)* – teaching, etc.

Arabic glottals ع [ʕ] и Ğ [g] in Bashkir coincide in one spirant sonant consonant sound – [gʷ]: Arab. [ʕilmun] – Bashk. *ҫилем (gʕilem)* – science; Arab. [ʕalimun] – Bashk. *ҫалим (galim)* – scientist; Arab. [ʕumrun] – Bashk. *ҫүмрә (gʕumer)* – life, etc. In some cases, a phoneme [gʷ] in coined words falls out at the beginning of the word: Arab. [ʕadabun] – Bashk. *аҙап (azap)* – torment, suffering, etc. Arabic interdental ز [z], ذ [z] and emphotic ض [d] and ظ [z] in the Bashkir language coincided in one sound [s], examples: Arab. [zamanun] – Bashk. *заман (zaman)* – time, epoch, period; Arab. [zihnun] – Bashk. *зуһән (zihen)* – mind, intelligence, etc. Arabic language phonemes س [s], emphotic ص [s] and interdental ث [s] in the Bashkir language coincided in the phoneme [s]: Arab. [saffun] – Bashk. *саф (saf)* – clean, fresh; Arab. [sikhrun] – Bashk. *сикһр (sikhyr)* – magic, witchcraft; Arab. [sababun] – Bashk. *сәбәп (sebep)* – reason, etc. In some cases, Arabic phonemes ث [s], س [s] give a Bashkir language phoneme [sʷ], for example: Arab. [namusun] – Bashk. *намыс (namys)* – conscience; Arab. [nakisun] – Bashk. *накыс (nakys)* – insufficient, scarce.” The Arabic lip-dental phoneme ف [f] in the Bashkir literary language remains unchanged in all positions. *Examples:* Arab. [fikrun] and Bashk. *фекр (feker)* – thought; Arab. [fakirun] and Bashk. *фәкүр (fekyr)* – poor, poor one, etc.

All the following quotes were taken from the research of Bashkir philosopher Khusainov, where the author skillfully used philosophical categories of Arabic-Islamic origin. Ideas of the great scientist admire not only the depth of thought, but also the brilliant literary form. He can be deservedly called “a prominent Bashkir philosopher of the twentieth century”. The scientist himself says so: “Thoughts about the mysteriousness and wisdom of the world lead a person to philosophizing... Secret sides of life, numerous incomprehensible tasks of the universe imperceptibly make man a philosopher himself... Life makes a man a philosopher...”²⁹.

Алла (Allah) – ٱللَّهُ [Arab.] = Khozai [Pers.] – God. This word, being borrowed from Arabic and Persian languages, means a divine creation from a religious point of view that created the universe and controls it, it is also endowed with amazing abilities and power. During the period of paganism, the ancient Bashkirs called the highest deity *Күк тәңреһе, Тәңре* (Heavenly Tengre, Tengre), after adoption of Islam, this lexeme was replaced by a word from the Arab world, which recognized only monotheism, *Allah*, and then the Persian language lexeme – *Хозай* (Khozay).

(1) *Алла – ул Ғаләми Рух, Ғали илаһиәт.*

‘Allah (the God) is the universal (cosmic) Spirit, the Highest deity.’

(2) *Алла, Рух кәүек, тойомлан һәм аңлатып булмаҫтай мәңге, серле вә Ғәжәйет мөҒжизәле илаһилыҡ.*

‘Allah, as well as the Spirit, is an eternal, amazing and marvelous divinity that you can neither feel (sense), nor explain.’

Вақыт (Wakyt) – وَاقْتٌ [Arab.] – time. The overall objective form of matter activity reflected in the movement (action), duration and sequence. The form of birth, formation, flow and destruction in this world.

The category of *Wakyt*, is interpreted by Khusainov, from the philosophic point of view:

(3) *Донъяла вақыттан да оҙон нәмә юк, ни өсөн тигәндә ул мәңге... Вақыттан да ҡыҫка нәмә юк, сөнки ул кешенең был фани Ғүмерендә бары бер мәл ул. Кеше Ғүмере өсөн вақыт сикле икән, Ғаләм өсөн ул икһез-сикһез. Көткәнгә – көтөүҙән дә оҙағы, рәхәтләнгәнгә рәхәттән дә азы юк. Зарыктырған да вақыт, үкендергән дә вақыт. Хәтерҙә юк-барын опоттороп, ҡәҙерләләрен һаҡлаған да шул вақыт...*

²⁹ G. Khusainov, *Don'ja: Paryu*, Kitap, Ufa, 2000.

‘There is nothing longer in the world than time, because it is forever... There is nothing shorter than time, because it is only a moment in man’s earthly life. If time is limited for human life, then it is limitless for the Universe. To the one who waits, there is nothing longer than the wait, but joy is fleeting to the one who is in joy. Time tires (exhausts) and makes regret. It also erases all unnecessary things from memory and leaves the dearest therein...’

Бәхет (Bahet) – بَخْت [Arab.] – happiness. A prosperous state of life, sound in all respects, bringing real satisfaction and joy.

(4) *Бәхет – ул бары байлык та, коро рәхәтлек тә, барына канәғәтлек тә түгел, шуларҙан юғары рух байлығы, йән рәхәте, йәшәү йәме ул.*

‘Happiness is not only wealth, not only joy and not only contentment with everything, above all of this it is a rich spiritual world, peace of mind, beauty of life.’

(5) *Зур бәхеткә кеше өс юл менән ирешә: хезмәте, иштиһады һәм мөхәббәте менән.*

‘A person achieves great happiness in three ways: via work, via diligence and love.’

Выждан (Vyzhdan) – وَجْدَان [Arab.] – conscience. Sense of responsibility coming from the goodness of a soul; honor. A sense of moral responsibility to others and society.

(6) *Выждан – ул кешенең үзен кеше итеп тойоуының бер үләме, кешенең кешелеген һаклаусы, уны зурлаусы ҡалқан. Выждан – ул иң элек күңел хөкөмө.*

‘Conscience is a measure by which a person measures his humanity, it is a shield that protects humanity of a person, exalts it. Conscience is, above all, the judgment of the heart (soul).’

Донъя, ғаләм (Donya, galem) – دُنْيَا, عَالَم [Arab.] – world, universe, cosmos. Nature, environment is all that is above the surface of the globe. It reflects everything that constitutes human life in this world: everything that exists, the genesis of man, the life of society.

(7) *Донъя хикмәттәрен күп күрҙем, хикмәтле һүзҙәрен күп айттем, әммә донъяның хикмәтенә төшөп етә алманым барыбер”, – тигән бер аҡыл эйәһе.*

‘One sage said: “I have known a lot of secrets in the world, I said a lot of wise words, but I still did not comprehend the mystery of the universe”.’

Ғүмер (Humer) — عُمر [Arab.] – life. The physiological state of man, animal and a plant, from birth to death, the period of his life, genesis. This is what makes organisms (plants, animals, people) different from the rest of reality; fate.

(8) *Ғүмерҙең озонлоғон йәшәгән йылдар һаны Ғына түгел, эшләгән эштәреңдең ғайҙаһы һәм Ғүмерлеге лә оҙайтышалыр ул.*

‘Probably, life expectancy is measured not only by years lived, but also by the use and long life of committed actions.’

Намыҫ (Namys) – ناموس / ناموس [Pers./ Arab.] is one of defining ethical categories in philosophy conditionally translated into English as “conscience”, “honor”. Firstly, it is a state of a person, which is estimated on the basis of what moral and ethical standards he adheres to, how he holds and behaves, how he works; dignity. Secondly, a sense of responsibility that comes from a pure heart, a sense of shame, conscience.

(9) *Намыҫ бит ул кешенең иң яҡшы, иң юғары сифаты. Намыҫ менән Ғорурлыҡ – икәһе бер туған.*

‘Honor is the best, highest quality in man. Honor and pride are brothers of blood.’

Философия (Philosophy) – فِلْسَافَة [Greek < Arab.] – philosophy. The science of development of the general laws of nature, society and thoughts. Philosophy, being a system, is usually divided into the theory of knowledge, metaphysics, logic, ethics, aesthetics, etc.

(10) *Философия – төрлө йүнәлештәр, идеялар, Ҡарааштар көрәше майҙаны ул. Донъя философияһын һәм философияның үзен иңләп бөтөү мөмкин түгел. Кешенең рухы ни тиклем киң булған кеүек, философия ла ғайәт киң һәм төпһөз. Кешенең үз рухын һәм аңын аҙағынаса аңлап һәм белеп бөтөү мөмкин булмаған шикелле, донъя философияһының да төбөнәсә төшөп етеү һәм төшөнөп бөтөү мөмкин түгел. Философия – төрлө йүнәлештәр идеялар, Ҡарааштар көрәше майҙаны ул.*

‘Philosophy is a field of struggle for various trends, ideas, and views. The world philosophy and the philosophy itself cannot be embraced. How wide the human spirit is, so much the philosophy is endlessly wide and deep. As well as a person is not able to fully understand and recognize his spirit, it is also impossible to comprehend the depth of world philosophy.’

Әжәл (Ezhel) – أَجَل [Arab.] – death, demise: moment of passing away; demise The natural end of living organisms.

(11) *Әжәл һиндәй кешеләрҙе йығмай, йәшәй ни хәтле, Әммә хөрмәтләмәс һис тә, тиен, оло, көҙрәтле.*

No matter how many people death mows down, how long it lives, it respects no one, it is great and powerful.’

Ἠθλακ (Ehlak) – أخلاق [Arab.] – morality, virtue, which is reflected in behavior and character of a person, shows his upbringing. Principles and norms of behavior showing the attitude of people to each other and to society.

(12) *Акса – хаҗк бөсөмө. Эхлак – кешелек үлөмө.*

‘Money is the price estimation unit. Morality is a unit of measurement of a person.’

Language is primarily a problem of linguistics, but linguists still do not study the history of philosophical thought as such, and historians of philosophy do not study linguistics and the history of teachings about language, therefore the problem of language has “sagged” between various disciplines. Language is an indispensable condition for implementation of abstract, generalized thinking at a rational level of human cognition. It is the immediate reality of thought. However, many problems associated with development and movement of the language system remain unresolved. The scale and nature of concept changes in the language system in general has been poorly studied; the internal mechanism of the evolution of Bashkir philosophical language has not been seriously studied.

One of main reasons hindering the conduct of research in the field of philosophical language is multiplicity and prevalence of philosophical concepts, since they are very close in terms of expression to words and word combinations of the literary language. At the same time, the meaning of philosophical categories differs significantly from corresponding general literary concepts. In them, the new component is actualized, which is the meaning-distinguishing limit where comprehension of a part of the phenomena of objective reality, which serves as the main differentiator during their scientific examination, is concentrated³⁰.

This study showed that the Arabic philosophical lexicon, which was used by philosophers of the Arabic-Islamic Middle Ages, became one of main links of the Volga-Bulgarian philosophical vocabulary of the Idel-Volga region, during which, in its turn, the core and component of the modern Bashkir philosophical language has formed. The indisputable influence of ideas of Arabic-Islamic philosophers on the worldview of Bashkir thinkers today is reflected in the Bashkir philosophical thought.

³⁰ K. Shadmanov, *English spirituality and language: the interdependence of the linguophilosophical dialogue West-East*, Fan, Tashkent, 2010.

Such deep philosophical ideas and thoughts are fixed and reflected in the language.

Summarizing the mentioned above, it should be noted that the language is the invaluable wealth of people, which is an indicator of spiritual culture of any nation, its worldview, intellectual and moral development, national identity; a philosophical language is a form of expression of ethnic-national identity, worldview, striking in its clarity, accuracy, simplicity and grace. If we want to preserve our language and national philosophy, we initially need to think over and create philosophical literature reflecting horizons and realities of the modern philosophical language in the Bashkir language. This statement about the need to form the national philosophy in the Bashkir language will be the source of awakening of national spirit among the people.