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Shakarim Kudaiberdiev's library as a reflection of spiritual and scientific quests: On the development of the poet's aesthetic and philosophical principles

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Abstract

Relevance. The relevance of the study of the specific features of the development of a person's philosophy and worldview is based on the fact that it is not always possible to establish them precisely. It mostly depends on their outlook and life experience. Thus, the issue of identifying the origins of the development of the worldview, philosophy and scientific views of the Kazakh poet, philosopher, and volost Shakarim Kudaiberdiev is relevant because it has not been sufficiently explored in Kazakh literary studies.

Purpose. This study is intended to identify the specific features of the philosophical views and worldview of the Kazakh poet and philosopher Shakarim Kudaiberdiev. The purpose of this study is to discover the origins of the poet's worldview.

Methodology. The main method used in the study is the desk research method: working with academic researchers on the subject. The method of bibliographic research, involving an analysis of Shakarim's biography and work, has also been applied, allowing identifying the factors that influenced the development of the thinker's and poet's philosophical views.

Results. The study provides analysis not only of the poet's life and scientific and literary activities but also of the specific historical realities and cultural preferences of the artist. The study identifies factors that have affected the development of Shakarim's worldview: readership, education, environment, and the tragic events of the 20th century. The material in this study is of practical value for further bibliographic research.

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Conclusions. This study elucidates the unique philosophical views and worldview of Shakarim Kudaiberdiev by exploring the influences that shaped his intellectual and aesthetic development. The analysis reveals that Shakarim's philosophical and literary principles were significantly molded by his extensive readership, educational background, environmental factors, and the historical events of his time.

Keywords: bibliographic research method; readership; philosophy of conscience; world view.

Introduction

A library is a place where books and manuscripts are publicly kept and read. People come to libraries to find a book they want, to get the information they need, to broaden their knowledge in a specific field. There are many libraries: public and private, large and small, metropolitan and rural - all reflecting a person's sphere of interest. The history of libraries and printing itself is quite interesting and explains a lot about the era. In ancient Egypt, for example, access to education was limited. Only the nobility, priests and a small section of the intellectuals, including scribes, were literate [1].

A farmer did not need to know and read hieroglyphs to successfully grow wheat in ancient Egypt, but for priests and pharaoh this knowledge was paramount [2]. That combined with the fact that history includes cases where books were unnecessary or non-existent, just as there was no written language.

For example, the ancient Mongols had no written language at all and this did not prevent Genghis Khan from conquering the world [3]. In Celtic society, the Druids conveyed all knowledge orally. Druid knowledge was forbidden to be recorded to prevent it from reaching outsiders [2].

In Russia, book printing was a state affair, and it was the state that had the monopoly on book printing. Books were expensive and not everyone could afford them. If a family had at least one book, it was considered a wealthy family [4]. In the XIX century, during the age of progress of Russian and foreign classical literature and the availability of education, literature became not only a way of acquiring knowledge but also a political weapon.

The relevance of this subject is that the authors attempt to establish the poet's readership to identify further features of the development of his worldview. Until the 1980s, Shakarim Kudaiberdiev was artificially "forgotten" by official science, although he did much for official domestic science. It was he who wrote a detailed history of the Turkic peoples and khan dynasties. For his merits to science, he was accepted into the Russian Geographical Society, a branch of which was active in Semipalatinsk at the end of the 19th and beginning of the 20th centuries.

The sources were books from the LWP (Life of Wonderful People) series, researches and articles by early researchers on the subject. However, it must be acknowledged that there is very little research on the subject.

Thus, in a book in the LWP of the "Shakarim" series, Ye.B. Sydykov [5] provides a biography and analyses with the work of Shakarim Kudaiberdiev, but the genre of this book does not allow for a comprehensive consideration of such aspects as the readership, the development of an individual worldview and the inner struggles of the soul.

In 1918, a study "Poets of the post-Abay era" [6] was published, dedicated to an analytical review of Kazakh poets who continued the best traditions of Abay's poetry.

The authors of the study assume that the rise of writing is connected to the revival of the national consciousness of the Kazakhs and other Turkic peoples [6].

In 2008 Zh.M. Aubakir and F.A. Gaynullina in "Creativity of Shakarim Kudaiberdiev and the spiritual life of the people" [7] briefly present the specificity of literature development in Central Asia. In their article, they clarified an issue concerning the specificities and patterns of Kazakh literature of the Shakarim and Abay periods. According to them, Kazakh literature in its development relied primarily on folklore and literature from the East and West, represented in a translated version.

It is no coincidence that the well-known Kazakh writer S. Mukanov [8] wrote: "...without Kazakh oral folklore, without Bukhara - zhyrau, Makhambet, Shortanbay there would be no Abay himself. The inexhaustible spring was not Abai, but the people who engendered him...".

Materials and Methods

The study examines the question of the development of aesthetic and philosophical preferences of the poet Shakarim Kudaiberdiev, who lived and worked in the late XIX century and early XX century. The study analyses the factors that contributed to the development of the new ways of thinking of the steppe thinker, who lived in an era of global change.

This study uses the methods of desk research: the method of bibliographic review, the method of analysis of events, environment, readership and artistic preferences, the method of analysis of artworks and work with the studies of the researchers of Shakarim Kudaiberdiev's creative heritage.

The role of Shakarim's library and its influence on his worldview is also explored. These methods are generally used when it is not possible to interview the person themselves or people in their surroundings due to geographical and time limitations.

The bibliographic method has allowed rethinking the role of historical events, environments, and books he has read and translated himself and studied thoroughly, all of which, in one way or another, have had an impact on the development of the poet's and scientist's personality.

This method was used to identify the specific features of the era, the environment, education and the amount of fiction read and creatively comprehended and scientific research in various fields: history, aesthetics, philosophy, astronomy, physics, theology, psychology, geography, etc.

The bibliographic method and the event analysis method are methods that complement each other. These two methods can be used separately and in their unity to investigate the specifics of worldviews, aesthetic and moral-spiritual quests, and scientific activity

The method of analysing creations (works, writings) follows the first two methods if the person has left written works. This method is used to analyse and interpret the author's works, identifying the crucial ideas of his creative

legacy. It also provides an overview of the works and an appreciation of Shakarim's contribution to science.

The study identifies the range of researchers of Shakarim Kudaiberdiev's work and attempts to identify the features of the development of domestic Shakarim studies.

Results

Shakarim Kudaiberdiev was born on 11 July 1858 in the foothills of the Chingistau mountains in today's Abayev district of the Semipalatinsk region into a family of intellectuals. He received a brilliant education at that time due to his grandfather Abay, the brother of his father, who in turn was a poet and an enlightened man. It was Abay who saw in his nephew the potential of a poet and thinker and began to develop him in a humane field [5].

Shakarim Kudaiberdiev has come down in history as a philosopher, poet and founder of the written history of the Turkic peoples. One of his greatest works was "The genealogy of the Turks, the Kirghiz, the Kazakhs and khan dynasties", published in 1911. Shakarim was born in central Asia in the XIX century. He was nurtured and raised in a Turkic society based mainly on pastoral nomadism. People were migrating in entire villages, moving their flocks from one pasture area to another. There were conflicts between individual auls and families over pasture areas. These conflicts were resolved by chiefs or clan leaders [5].

The Turkic peoples of Central Asia encountered European cultures in the XIX century. The XIX century was an era of colonial powers exploring the expanses of the globe. From such a drastic turn of history and the encounter of peoples of various cultures who speak a variety of languages and their lifestyles are radically diverse has played a crucial role in the cultural life of these peoples [5].

It was during this period that the consciousness of the Turks as a single nation was established in Central Asia. Zh.M. Aubakir and F.A. Gaynullina [7] suggest that the growth of literary activity in Kazakhstan in the XIX century is connected with the awareness of the Kazakhs as a united nation.

It could be assumed that the issue of increased literary activity in Asia has to do with the spread of education, rather than the fact that Turkic peoples have started to define themselves as a nation. For Central Asian peoples, it was more significant which clan a person belonged to and which aul they were from.

The term "nation" originated in Central Asia from Europe, in particular from Russia [9]. Of course, it cannot be claimed that the colonial era brought about fundamental changes. The new administration has introduced changes to the structure of the highest authority. The Turkic khans were replaced by the Russian tsar, while beys, volosts, who were chosen among representatives of local noble clans, remained at the level of the local authority [5].

Notably, literary descriptions of the life of the Turkic peoples of that period are not all the same as in reality. From literary descriptions of that period, one has the impression that the Tobyktins fought fiercely for pastures almost every year. Certainly, it has happened that strong auls have raided weaker ones. However, if the encounter that occurred in reality in the XIX century corresponded to

those described in the literature, then there would be nothing left of clans [5].

Literary descriptions sometimes reflect the subjective impression of individuals, and there is little objectivity in them. In reality, literary descriptions exaggerate a lot, that is what they are. In Kazakh society, the consolidation of traditions was high. The unity of society was primarily consolidated by language and tradition. The laws of mutual help and assistance were strictly enforced. The wealthy clan leaders have always ensured the safety of the clan and have been the first to help those in need. In fact, they did not get rich so much for themselves as for the prosperity of the clan. Clan unity, observance of ancient traditions, control over order and preservation of peace between individual families, clans and auls were the primary objective of the volost ruler [5].

Shakarim's father Kunanbai was a civil servant and did much for his people. A Polish man, A. Yanushkevich [10], has recorded about his father: "Kunanbai is a great celebrity in the steppe. The son of a simple Kazakh, gifted by nature of sound mind, a wonderful memory and gift of speech, anxious about the good of his relatives, a great expert of the steppe law and the Quran, perfectly aware of all Russian regulations concerning the Kazakhs, incorruptible judge and an exemplary Muslim, plebeian Kunanbai gained fame as a prophet, to whom people from the most distant auls are hurrying for advice. Elected to the position of volost governor, he executes it with rare skill and energy, and every order he gives, every word is performed on the nod of his head."

Kunanbai ensured that the Kazakhs respected the old ways and the new demands of the age. One of these innovations appeared to be education, available not only to the nobility but also to commoners. The clan leaders understood that education played an essential role in people's lives. And they tried to provide their children with a good education [5]. There were very few literate people in Kazakhstan in those days. Not many people know how to read and write. Kunanbai was one of the first to fight the illiteracy of the Kazakhs. He hired Nogay mullahs and opened a school that educated Kazakh children of all layers of society [11].

As for the subjects taught in schools, there were predominantly two basic disciplines: the study of the Arabic language with reading in Arabic of the Quran and other Muslim books, and Kazakh of Turkic grammar based on the Arabic alphabet. There were few books in Turkic, so they were mostly read in Arabic [11]. The children of noble Kazakh Muslims were sent to madrasahs, where they acquired the knowledge necessary in the nomadic Turk society of that period. But in addition to madrasahs with conventional education, the poet Abay played a crucial role in Shakarim's self-education [5].

Ibrahim, son of Kunanbai by his second wife Ulzhan, was born on 29 July 1845 in his ancestral aul in Chingistau, in the Kaskabulak area. The baby was a lively and curious child. His grandmother Zere and mother Uljan were both literate and well-read women. From his grandmother and mother, Abay learned a lot about Kazakh culture. Later he was sent to the madrasa of Mullah Akhmet Riza in Semipalatinsk [5].

Gifted with natural ability, the madrasa programme was not enough for Abay. Having quickly mastered Arabic

and Farsi, Abai began to read works by Eastern poets such as Navoi, Nizami, Sadi and Fidrousi. There is a legend that secretly from madrasa teachers, Abay attended a Russian Orthodox school in Semipalatinsk to learn the Russian language. But he mastered it in his later years [5].

Abay collected books by Arab, Persian, and Russian historians and academics, which he gave to Shakarim to read. The young man avidly read these books. Later, Shakarim would begin collecting books himself. He would have a huge library, which he had collected all his conscious life and which was later barbarously destroyed, burnt by revolutionaries. It is still an open question as to the list of books that influenced his work so strongly [12].

It was Abay who played a crucial role in his education. When Shakarim was seven, he lost his father. His father, a strong man, got sick at the prime of his life and died of tuberculosis. The boy was adopted by his uncle Abay. Abay, the greatest Kazakh poet, became Shakarim's spiritual father, mentor and teacher. A wise and talented man, he identified his nephew's creative potential and guided his development in the right way [5].

Abay engaged in Shakarim's education. Abay realised that it was unwise to limit education to books by Arab and Persian authors. He was well aware that knowledge of world culture would provide Shakarim with a horizon of possibilities. Abai gave his nephew works of ancient Greek, ancient Chinese and ancient Indian philosophers and introduced him to figures of Russian literature [5]. Abay taught Shakarim the basics of poetry writing and rhetoric.

It was through Abay's attention and sensitivity that Shakarim was raised as a well-read and intelligent young man. Due to the latter, he happily avoided that traumatic period in his teenage years. He also learned the basics of visual arts and stone carving. He learned to model and sew clothes, designed musical instruments (dombras, violins), skillfully handled horses, and hunted with a golden eagle [5].

But, the most crucial investment in Shakarim's education was his knowledge of the Russian language. Abay realised that a good knowledge of Russian would help him in life and enable him to educate himself by reading books in Russian. Abay thought that Shakarim should learn Russian and hired Nurpeis to teach him. Shakarim approached the study of Russian seriously [5].

Abay remained Shakarim's teacher throughout his life. It was with his material support that Shakarim visited educational centres: Turkey, Egypt, Mecca and Paris. In these countries, he would work productively in libraries in Alexandria, Istanbul and Paris [5].

As for the Library of Alexandria, the author thinks he worked there more with sources written in Arabic since the Arabs burned the ancient Library of Alexandria. When the leader of the Arabs was asked what to do with the manuscripts of the Library of Alexandria, the chief replied that if they contained what was written in the Quran, they were useless, and if the manuscripts contained information other than that outlined in the Quran, they were dangerous. Books and manuscripts constitute a threat in some cases [13].

From these countries, Shakarim brought back many books: works by ancient philosophers, poets and scholars, Pushkin, Tolstoy, Tylor, Gogol, Shakespeare and Goethe.

His library had a collection of volumes of "A Thousand and One Nights" and many others [5]. His library included manuscript copies of Eastern poets such as Hafiz, Firdawsi, Saadi and Fizuli. In addition to books on Muslim law, the Quran, the Bible and the Torah. Among the manuscripts were Confucius aphorisms. Reading the Chinese philosopher's aphorisms, Shakarim was astonished at the similarity between the principles of Confucianism and his own [5].

At the age of 20, Shakarim was nominated for the post of volost governor. Having established a volost office in his aul, Shakarim quickly got involved in the work and realised that staying at the office was not an option. He begins travelling around the auls and solving problems, settling disputes on the spot. Astonishingly, it isn't long before quiet life is established in Chingizkaya. Neighbours quarrel less over pastures. Weak households are getting stronger, and cattle numbers are increasing. Travelling from one aul to another across the steppe Shakarim encountered rare groves and tombstones. He soon realised that behind the tombstones was the history of individual clans, particular people and events. And this is the actual history of Kazakhstan itself, which must be collected and recorded [5].

Abay helped Shakarim in establishing a written history of Kazakhstan by giving him books: "The Genealogy of the Turks" by Abulgazi Bahadur-khan, "History of the Turks" by Najip Gasymbek, the "Blessed Knowledge" of the XI century. Likewise, Shakarim read "The History of the Prophets and Kings" (full title "The History of Kings and their Lives, the Births of the Prophets and the Accounts of What Happened During Each of Them") by al-Tabari (914), the father of Muslim history. Shakarim had this work in Arabic and in Old Turkic, Chagatai [5].

The anarchists were exiled to Central Asia, and in the new place, they found interlocutors among the local intellectuals. Here Abay met Michaelis. He described the democratic movements in Russia, the ideas of Belinsky, Nekrasov, Dobrolyubov, Chernyshevsky, Turgenev and Pisarev, and analysed the situation of the peoples in autocratic Russia [14].

It was in 1881 that Abay introduced Michaelis to Shakarim. A man of deep intelligence and erudition, Michaelis immediately engaged in educating Shakarim in history, geography, and mathematics. Michaelis advised not to read everything but to systematically acquaint oneself with Pushkin, Lermontov, Saltykov-Shchedrin, Tolstoy, Goethe and Dostoevsky. Study the works of Spencer, Darwin [5]. When friends like Michaelis visited Abay, he invited Shakarim.

From 1887, for twelve years in succession, Shakarim was elected beyim and operated at volost and foreman level in resolving various conflict situations. It did not prevent him from being involved in the literary club that was developing around Abay. Thus, while working and reading Russian and world classics, Shakarim was increasingly attracted to science and philosophy. He soon realised that he was becoming a servant of office, and in 1898 he left administrative duties to devote himself to creation and travel [5].

One of the great trials for Shakarim was the death of his uncle Abay and his sons in 1904. The devastation was so great that Shakarim went to the remote places of

Chingistau, where he began to live as a hermit. In 1931, Shakarim would be accused of organising an assault on the district centre, and the NKVD executed Shakarim without trial. Shakarim was 73 years old at that time. Shakarim's body was dumped in a pit where it lay until 1962. In 1962, his remains were reburied in the Zhandybai natural boundary next to Abay's grave [5].

Discussion

Even though part of the poet's library has not remained, the results of Shakarim Kudaiberdiev's creative and scientific works have nevertheless survived.

Shakarim Kudaiberdiev has undoubtedly made a great contribution to science. Many of his works and research studies were published during the artist's lifetime. His masterwork "The genealogy of the Turks, the Kirghiz, the Kazakhs and the khan dynasties" was published in 1911. Three of his books, collected in one volume, were published in 1912: "Kazakh mirror" ("Kazak aynasy"), poems "Kalkaman and Mamy" and "Enlik-Kebek". Besides, Shakarim wrote poems "Leyli and Majnun", "Nartaylak and Aisulu", "Death of Kodar", "Duma", "Life of the Forgotten One", the novel "Adil and Mary" and a collection of stories "The Rose Garden" ("Baishishek baqshasy"), etc. [5].

Shakarim Kudaiberdiev not only read and established original poems but also translated Pushkin's works "Dubrovsky" and "Blizzard" from Russian into his native language [5], Leo Tolstoy's stories ("The Assyrian King Asarhadon", "Three Questions", "King Croesus") [15]. The unique feature of his translations from Russian into Kazakh was that Shakarim left certain Russian words untranslated: assessor, law, scribe, interrogation, brigand and others. Why did not Shakarim borrow analogues from the mother tongue?

This preservation has its explanation: first, these words were already used in the Kazakh language, and second, the use of Russian words without translation improved the perception of national features [15; 16]. Shakarim's brilliant Russian language skills and diversity of interests promoted his election in 1903-1907 to the Semipalatinsk sub-division of the West Siberian department of the Imperial Russian Geographical Society [17].

The message of most of Shakarim's works was moral education for the younger generation. Shakarim did not intend to encourage people to participate in the revolution, he was against drastic changes in society, as he guessed that they would lead to nothing but chaos and destruction. Both in his scientific research and his poetry, he tried to make people realise that a person has to improve himself: he wants to acquire knowledge, get an education and develop spiritually. Sadly, the poet noted in "The Garden of Snowdrops": "The lack of sophistication, the lack of experience in life, encourages young people to follow their sensual desires and prefer selfish desires to public duty" [5; 18].

Shakarim's poetry is deeply philosophical. The poems were succinct and precise. In his pamphlets, Shakarim exposed human vices. Here, for example, are two pamphlets:

*The filthy ploys have been put to good use,
Into a world full of deception and cunning you have entered.*

*Shame, kindness, temperance, bound in restraint.
Thus, look at where you ended up.
Arguing violently, the people were divided by enmity,
An empty subject tried to shut everyone up.
Who today is your friend, tomorrow is your enemy,
He will pretend to be a peacemaker, on the contrary...*
[5].

A pamphlet message "to the youth":
*Dream, young people, of a specific path.
It is time for us to leave the disgraceful methods behind.
Wealth is not going anywhere from us,
We need to find the wisest person.
Decide who you prefer
Of the best Kazakhs. We need to search for
True knowledge bearer of the world.
Enough of us living our lives without a care!
But no matter how much you know, you're all illiterates.
Ask Abay, go to him!* [5].

The poet's address had an essential peculiarity: an appeal to young people to be concerned about their path. Shakarim's life credo was to appeal to people to live in peace and harmony, to strive for enlightenment. Reading the Quran, the Bible, the Torah, Darwinism and the philosophical postulates of Confucius, Shakarim strived to remain judicious and not go to extremes in his assessment of various works. Shakarim understood that various cultures had similarities and distinctions and that diversity was not a hindrance in the search for truth; on the contrary, he found a kind of unity and harmony in this diversity. Shakarim was very tolerant not only of religious and scientific judgments but also showed genuine interest in non-scientific practices such as occultism, spiritualism and magic, widely popular in his era. [5; 19].

Shakarim's philosophy centres first and foremost on the individual. He tirelessly encourages the pursuit of truth through self-education. In his opinion, truth can only be attained through the development of the mind and the control of the senses. Mind is what allows a person to learn the laws of cause to effect [5].

Shakarim was convinced that to deal with general issues of social, scientific or religious nature, it is essential to know the specificities of various religious teachings, scientific theories, history and to approach the works of scientists, both past and present, in a meaningful way. At the same time, the researcher should have a relaxed and independent mind, allowing them to make independent conclusions. [5].

Shakarim considered philosophical, ethical, historical and socio-political issues relevant to society at the time. Thus, while in the position of volost governor, he meticulously considered those reforms that his people especially required [5]. Shakarim, like Abay, considered issues of state and law beyond the problems of Kazakhstan at that time. He read Aristotle, Confucius, familiarised himself with democratic theories, tried to foresee the future of his people and state, and in this respect, he was way ahead of his time.

By giving science a prominent place, Shakarim was aware that science could do either good or harm to society. He was, of course, aware that there is and will never be a perfect state and society. There will be no peaceful life if scientific advances are used to the detriment of humanity. It is no coincidence that Shakarim wrote: "Enlightened

minds possess the secrets of crafts, their possibilities are unlimited. But, where, in what case do they use their knowledge?", and further: "As far as I know, with the help of science people have learned to make deadly weapons, found poisonous gases, exterminate each other like wild beasts, the strong have enslaved the weak, the entire planet is covered in human blood.

An example of this is America and England, the states considered to be the most developed and civilised" [20]. According to Shakarim, the state is the guarantor of order and protection of the interests of all segments of society, and the government issues laws and must enforce them, as everyone must be equal before the law, regardless of class or material wealth [21].

Shakarim understood that the appeals of the revolutionary democrats and liberals, who believed that by eliminating the government, people would have a happy life, were unfounded and naive. He considered that government was necessary to ensure law and order, otherwise, there would be permissiveness, impunity and chaos. Shakarim believed that what was necessary was an enlightened government that would ensure equal access to education regardless of class and gender, give people equal voting rights and equal treatment before the law [21; 22].

Shakarim was independent and autonomous in his judgement. He was determined in his judgement, which had been established through years of reflection, observation and reading books. Proof of his independence of judgement is provided by his treatise "Three truths", to which he devoted about thirty years (1898-1928) [23].

In this work, Shakarim discusses the significance of the moral side of human existence. The treatise develops a human path to Morality, Humanity, Conscience. Shakarim notes: "The basis for a good life should be honest work, a conscientious mind and a sincere heart. Here are three qualities that should dominate everything. Without them, there can be no peace and harmony in life" [23]. Shakarim thus identifies three components of the moral path: faith, science, soul [24].

By faith is meant belief in God and in the immortality of the soul. Science was understood by Shakarim as a way of knowing everything. The soul, however, needs a Conscience. According to Shakarim: "Conscience is a path of moral purification that leads to a moral life" [25; 26].

M. Shybyntayeva [27] identifies modesty, fairness and kindness as the essential components of his moral and aesthetic credo.

Identifying the materialistic base of the world, Shakarim tries to explain its origins through theological reasoning. Under the materialistic worldview, Shakarim understood the physical base of the world, its natural laws [28]. The poet identifies five arguments of a materialist base:

1. The cyclicity of the World: the nature of the circularity of the world.
2. Natural origins: everything in this world has a natural origin. In other words, a denial of the divine nature.
3. The way of kinship: a reiteration of Meken's ideas that all diversity (of plant and animal life) is generated by the sea.
4. Sensory perception: humanity perceives this world through the senses.

5. Diversity: each piece is unique and of independent origin [25; 29].

According to Shakarim, conscience is the result of moral education [28]. In his search for truth, Shakarim analysed and compared the materialist and idealist positions. In the end he concludes that neither materialism nor idealism has come close to the Truth. Shakarim identifies his path to truth. This journey consists of trial and error, rethinking old bases and discovering new ones [30].

Closely following the scientific discoveries of world science, Shakarim read the studies of P. Gassendi, R. Descartes, J. Newton, C. Linnaeus and other scientists. Shakarim's considerations about the establishment of the universe were based primarily on the arguments of the natural sciences. Thus, analysing Darwin's theory, Shakarim concludes that living beings, including humans, aspire to a prosperous life, to procreation. Everyone searches for what they consider vital [30].

In his philosophy he denied the Master-Creator. Shakarim wrote: "The root cause of all things existing, not vanishing, though changing, capable of growth and development, is the atom, endowed with the power of matter" [28].

Shakarim considered that what is there in the world is the result of natural origin and not a divine creation. Shakarim wrote: "There is no creator because, as already mentioned, everything that exists is spontaneously established. All things are first perceived by the senses... If there were an intelligent creator-master, there would be no necessity for such natural causes. Look at this world, how much diversity there is in it... What does that tell? It is about the fact that everything happens on its own. From this, it is obvious that there is no Creator" [31; 32].

Arguing for the denial of the Creator, Shakarim reflects on the contradiction in his view of natural laws. Thus, he considers how to explain a person's supernatural abilities, such as hypnosis or the ability to communicate with the souls of the dead. Shakarim assuages his doubts by saying that if these phenomena exist, then they must be investigated. People's superpowers do not appear on their own. They have an objective reason. Shakarim referred to this reason as the presence of the Creator, the Master-Creator [31; 33].

In his search for truth, Shakarim discovers that the truth is in the human soul. Shakarim writes: "I use the Russian word conscience to describe human modesty, justice, kindness in their unity... No science, art, path or law can purify the heart of a man who never believes in this... But if a man believes in conscience as the first necessity of the soul, nothing can make his heart black and stale" [23; 34].

Shakarim was convinced that the way to happiness was to enrich the soul and do good deeds. "The path of good deeds is the science of conscience" [23]. Shakarim believed that the conscientious should be nurtured from childhood. It is the upbringing that develops a person's conscience or not [35; 36].

Curiously, Shakarim used the Russian term "conscience" in the meaning of living at peace with oneself and others. In V.I. Dal's Explanatory Dictionary of the Russian Language "Conscience is a moral consciousness in man; an inner awareness of good and evil; the ability to judge the quality of an act" [37].

Shakarim has gone down in history as a Muslim philosopher. As far as Shakarim's religious beliefs are concerned, the impression obtained is complicated. On the one hand, Shakarim and denies the Creator if viewed from the perspective of Islam. On the other hand, he believes that there is a Creator and that it is the rational part in man, that it is Truth, or rather it is man's nature's willingness for Truth. Rational thinking is the divine nature in man.

Shakarim did not go down in history as a cultural figure only because of a coincidence of factors: the upbringing he received from Abay, the environment in which he was raised and developed as a future poet and scientist, and finally, the kind of reading that allowed him to cover a wide range of knowledge – from literature and history to physics and philosophy.

It was Shakarim Kudaiberdiev's own willingness to absorb and assimilate material, his patience to learn new knowledge, and his willingness to improve himself that made him what he has become.

Conclusions

This study has attempted to examine Shakarim Kudaiberdiev's readership, which allows identifying the specifics of the poet's spiritual-moral and philosophical-aesthetic pursuits. The tragic pages of his biography, which are reflected in his work, are also examined. By analysing Shakarim's works, the following conclusions are made:

First, the establishment of Shakarim, which led to the following conclusions. Education provides the individual with a great intellectual base, but if this base is not developed, if it is not supplemented, it will eventually disappear. All knowledge must have its use in life, otherwise, it will be forgotten. Knowledge must also be enhanced that way.

In the case of Shakarim Kudaiberdiev, he developed and enriched his knowledge not out of fear of forgetting the material he had learnt but out of his lively mind and willingness for knowledge. The second conclusion is that without the willingness of the individual, it is impossible to teach them anything. Shakarim received a brilliant education, not because Abay had found an approach to him, made every effort to ensure that he had a liberal arts education, but because Shakarim had a greater willingness to learn.

As for the influence of the books read on Shakarim's philosophy ... the third conclusion is that Shakarim's

philosophy was developed more on his ability to think for himself, observe life and draw the necessary conclusions, and not at all on his knowledge of the works of the world classics. But, it is not meant to imply that the books read haven't influenced the philosophy at all. Of course, Shakarim gained knowledge from books, and books impressed him. This is the way it was. What is meant here is that the independence of the poet's thinking has defined his philosophy and worldview.

Abay played a significant role in Shakarim's fate during his childhood. When he became involved in his upbringing and education. It was Abay who established the foundation of Shakarim's future education. By studying the child carefully and sensitively, he honed Shakarim's natural skills for poetry.

The combination of Abay's sensitivity towards Shakarim and Shakarim's own willingness to learn played a part in his fate. The fourth conclusion is that a person's willingness to learn plays an overwhelming role. If Shakarim had not had the willingness to learn, it is doubtful that as an adult in a high position he would have pursued his education. In contrast, if Abay had not willingly engaged in his nephew's education so diligently. It was the combination of two factors: the student's willingness to study and the teacher's willingness to teach him that made Shakarim Kudaiberdiev what he has gone down in history.

In the end, the conclusion is that the books read do not, in themselves, influence a person's philosophy. They are not the determining factor and do not guide a person's worldview on their own. A person's library is only one of the tools of self-education and in itself has no impact. A person's willingness and free will is what drives their education and guides their worldview and philosophy.

The study is relevant as it examines the development of an individual's philosophy. This study can be regarded as an example of "white spots in the history of Kazakhstan" and serve as material for other cultural studies.

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Conflict of Interest

None.

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Бібліотека Шакарима Кудайбердієва як відображення духовних і наукових пошуків: Про розвиток естетичних та філософських принципів поета

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Анотація

Актуальність. Актуальність вивчення специфічних особливостей розвитку філософії та світогляду людини базується на тому, що їх не завжди можна точно визначити. Це в основному залежить від їхнього світогляду та життєвого досвіду. Таким чином, питання визначення джерел розвитку світогляду, філософії та наукових поглядів казахського поета, філософа і волості Шакарима Кудайбердієва є актуальним, оскільки воно не було достатньо досліджено в казахській літературній науці.

Мета. Метою цього дослідження є визначення специфічних особливостей філософських поглядів та світогляду казахського поета і філософа Шакарима Кудайбердієва. Метою цього дослідження є виявлення джерел світогляду поета.

Методологія. Основним методом, використаним у дослідженні, є метод дослідження за партією: робота з академічними дослідниками з даної теми. Також застосовувався метод бібліографічного дослідження, що передбачає аналіз біографії та творчості Шакарима, що дозволяє виявити фактори, що впливали на розвиток філософських поглядів мислителя та поета.

Результати. Дослідження надає аналіз не лише життя поета і науково-літературної діяльності, а й конкретних історичних реалій та культурних вподобань художника. Дослідження виявляє фактори, які вплинули на розвиток світогляду Шакарима: читацька аудиторія, освіта, оточення та трагічні події ХХ століття. Матеріал у цьому дослідженні має практичне значення для подальших бібліографічних досліджень.

Висновки. Це дослідження прояснює унікальні філософські погляди та світогляд Шакарима Кудайбердієва, досліджуючи впливи, які формували його інтелектуальний і естетичний розвиток. Аналіз показує, що філософські та літературні принципи Шакарима були значно сформовані його широким читацьким колом, освітнім фоном, екологічними факторами та історичними подіями його часу.

Ключові слова: бібліографічний метод дослідження; читацький коло; філософія совісті; світогляд.