

N.R. Salymatova^{1*}, K.M. Bolysova²¹L.N. Gumilyov Eurasian National University, Astana, Kazakhstan;²Shakarim University, Semey, Kazakhstan
(nur-dos2404@mail.ru; kuralai_2702@mail.ru)

The ideological essence of the concept of “Zar zaman”

The task of the article will be aimed at determining the philosophical essence of the period in the Kazakh worldview called “Zar Zaman”. In the context of time, attention is paid to the specifics of “Zar Zaman”, the problems of personal identity. Based on the analysis of the historical and cultural situation for the specified period of time, the consideration of the causes of the difficulties of the critical period is based. Understanding the ideological meaning of “Zar Zaman”, concept which has a special meaning in the cognitive consciousness of the Kazakh people, is important for understanding the entire system of thinking of the Kazakh people. The relevance of the topic under consideration is determined by several reasons. First of all, the study of the problem of time is a general, fundamental, important philosophical categorical concept reflecting the relationship of cognition and reality. In addition, the question of time is very important in human life. The consideration of time is connected with the purpose of comprehending not only the individual existence of time, but also human existence. The problem of time has an important ideological significance. One of the integral parts of our idea is the preservation of spiritual values, the revival of traditions. Their importance increases even more in rapidly changing times. In the article we have tried to consider the ideological essence of the time period called “Zar Zaman” as one of the historically and culturally significant periods of time, taking modernity as a basis. On this basis, the differentiation of the worldview of the “Zar Zaman” period's representatives was laid by studying their creativity.

Keywords: “Zaman”, “Zar Zaman”, being, time, epoch, space, sadness, modernity, humanity, colonialism, freedom.

Introduction

Within the framework of its independence, Kazakhstan seeks to define its unique path based on the path of our ancestors. For the same purpose, the relevance of considering the past in temporal-spatial relations, based on a complete system — understanding, is known. In a critical period of history, at the transition to the next new stage of development, at the moment of summing up the results of a certain period, the topic of time becomes particularly relevant. Time is recognized beyond us and with us.

Time lives inside a person. A person not only studies time, times, but also experiences this phenomenon. Based on our analysis of reasoning, we come to the conclusion that the essence of time is revealed through our attitude to this concept.

The Kazakh worldview is distinguished by the use of broad concepts that have their own meaning. They formed a deep knowledge of nature based on the relationship of the world, life, being, space and time in mutual harmony. One of such broad concepts is a matter of time. “In every epoch and in any society, the study and cognition of history, as well as any other social activity, are subject to the prevailing trends of a given time and place” [1].

“It is not uncommon, for example, to hear that one or another phenomenon is not at the height of its time. In fact, it is not an abstract chronological time, linear and even, but a living, vital time, about which each generation says “our time”, always reaches some height, today exceeds yesterday's, or holds on to it, or falls even lower” [2]. There was such a critical period in Kazakh history that representatives of the “Zar Zaman” period sang the course of time, the rollback of time, tried and tried to adjust the time according to their capabilities.

Research methods

The methodological basis of the article analyzes and examines poems, creativity of that period in the disclosure of the problem of “Zar Zaman”. To understand the essence of “Zar Zaman” as a concept, it is considered in the time-spatial continuum, the unity of being. In this form, potential, political, cultural, and

*Corresponding author's e-mail: nur-dos2404@mail.ru

ideological spheres of that period are analyzed in a synthesis unity. Based on this, objective, historical-political, linguistic, hermeneutical, analytical research methods were used in the course of the article on a systematic basis.

Comprehensively considering the work of “Zar Zaman”, one can see the continuity of the systemic community in determining the end of a person living in time.

Consideration of “Zar Zaman” on a systematic, historical basis justifies the relevance of the problem at whatever stage it is relevant, the disclosure of its essence as a concept opens up the possibility of forming a modern image.

Discussion

The word time is indicated as the equivalent to the word era in the open sources. That is “in astronomy, the system of calculating calendar years starting from a certain time, that is, the summer numbering (the calculation of years). The time when an era begins is called the epoch... The epoch is the beginning of the first year. Since the natural series of numbers is unlimited, the last year of times does not exist” [3]. It follows from this that time is an intermediate unit of measurement of time. However, in Kazakh cognition, the concept of time covers a time interval, but has a wider semantic range. Revealing his essence in the space-time continuum, it hints at the consideration of the integral being of that period in unity. “Time is the space of time in which people live. Why did we come to this conclusion? The reason is that Abai did not consider times outside of people, did not consider them together with him. In Abai's understanding, human and time are concepts that cannot exist without each other. Where there are people, there are times where there are people. Or there is no person without time, there is no time without a person. When everyone is stalling for time, it was his fate, that is, the case, the action, the behavior of the individual was meaningless” [4].

In general, in our understanding, there was a division of time into three time periods: past, present and future. In addition, from these mentioned periods, the types of times that occupy certain time intervals are widely known. “The early people used different times. The number of signs of such times is more than 200. The epoch of many times was borrowed from one war or another, the time of the earth shaking, a devastating flood or the accession of kings to the throne. But there are also those times when there was no history at all, only some authoritative people at one time said that “it was like that”, and people started talking” [3; 1]. Of particular importance in the national consciousness of the Kazakh people is the name of time, based on the socio-political, crisis, political-utopian, optimistic, pessimistic nature of that time period. Such types of time include the apocalypse, paradise time, “Kili Zaman”, “Nar Zaman”, “Zar Zaman”, etc., which are used together with the concept of time, among the basic concepts. In particular, consideration of the ideological essence of the concept of “Zar Zaman”, which has a special meaning in the cognizing consciousness of the Kazakh people, is important for understanding the entire system of thinking of the Kazakh people.

The period “Zar Zaman” was used to describe the political and social situation of the Kazakh people as a result of the colonial policy of the Russian Empire in the XVIII-XIX centuries by the outstanding writer of the Kazakh people, scientist Mukhtar Auezov, who explains how: ““Zar Zaman” is the name of one of the poems of the poet Shortanbai, who lived in the XIX century. Since Shortanbai's poem is a poem that unites all the great poets, poets of all times, poets with the same motive, we called the poets “Zar Zaman”. This is the era of poets, which gave rise to the historical era that we mentioned above. The first generation of poets “Zar Zaman” dates back to the times of Abylaikhan, and then to Abai. Therefore, if we compare with the history of Kazakhs, the era of “Zar Zaman” lasts for a hundred years” [5]. This concept was introduced in 1927 as a concept that defined the existence of this era.

The essence and meaning of the concept of “Zar Zaman”, considered mainly in the field of literature and concentrated within the works of poets and zhyraus, is very deep, based on the fact that they are intertwined with all spheres and feelings of the Kazakh people: life, breathing, thinking, dream, fantasy, hope, fear, anxiety.

In literature, “Zar Zaman” is the work of poets and zhyraus, who for one period of time converged in the same line of thought, spoke on a common theme, sang the state of the country, historically experienced difficult times of the Kazakh people. It was the time when the Kazakh khanate moved into a new historical period, dressed in a colonial yoke and bowed to citizenship.

It was difficult to come to terms with the tyrannical policy of the colonial country, the socio-economic position, the economic revolution. However, the tsarist government did not try to change the situation with the stranded country and land. In connection with such an aggravation of the political situation, free people

who freely inhabited the steppes suffered. In particular, on the basis of the ability of the sages to foresee the danger of losing not only the main freedom, but also spiritual values, their own roots, national characteristics, on the basis of concern about the fate of the country, great sadness was born. This sadness turned into the sadness of time. It was noted that the past has turned into a saga, that it will not return anymore, that the future will become a fog and even an “apocalypse” in the national-spiritual context. After all, the transition of socio-political life to a new channel, to a new policy, made its own adjustments in people's cognition, behavior, and life positions. Ambition, passion for management, passion for fame, hypocrisy have further aggravated the difficult domestic situation. Unfair actions, such as injustice, bribery, gossip, lies, slander, betrayal, have unfolded in society. The exploitation of the people, the suppression and oppression of colonial policy by the tsarist government deprived the country of hopes for tomorrow. Therefore, the period of “Zar Zaman” requires ideological differentiation, a deep understanding of the essence.

This period, called “Zar Zaman”, has its own idea. It was the idea of the integrity of the country, the promotion of the indivisibility of the foundations of the country and the importance of the unity of one nation. In colonial politics, the only way not to lose their national image was to convey to the country that it is impossible to break away from the spiritual value. That is why the stress of time gave rise to the “Zar Zaman” period.

We see the desire for an original way of life of the Kazakh people, who freely inhabited the boundless steppes, and along with this we give preference to it as a privilege. After all, cattlebreeding has become the main source of income. The seizure of pasture lands led to the deterioration of the social situation of the population, the injustice of the arbitrariness of the authorities, which led to a split in the country. In this regard, our ancestors, concerned for the country, said that the people are a kind of way that has developed since ancient times, that it is impossible to break away from the traditions that continue to be passed down from father to son, that this is the only way to remain people.

The life of the country, which used to be free by itself, in this era experienced both grief and adversity and crowded changes.

To understand them, it is necessary to understand the country and the conditional history that gave rise to them. But since we are telling a fragmentary picture of that time in the general history in the context of historical stories, in this section we will not dwell on the historical information itself. Instead, in the poem of that era, in the song, the story was drawn, where the direction of “Zar Zaman” began and how it ended [5; 203].

After such poets have shared with the crowd their intentions, thoughts that we will find a new field, a new pasture, such things as direction and purpose are born in folk literature for the first time. Regardless of whether these people are directing the population to good or to denial, mistakes, evil, wherever they go, they are still not satisfied with the previous state of the people, they are looking for novelty and say: “I'll start, I'll fix it, I'm not satisfied with the current state”. It must be assumed that it was on this basis that a holistic thought was formed for the first time, and the literature began to talk about the social existence of the country, the era of written literature began...

Since the era of “Zar Zaman” is the era of a new time in the history of Kazakh literature, Kazakh written literature from that time begins to glorify the social condition and mourn the care of the people. The poem begins to serve the community rather than entertain as before. It begins to create new thought bases, ritual consciousness, combining political opinion and feelings of the country, such as desire, purpose, sadness. Socialism, which had not existed before then, comes to the fore, becomes a civic goal [5; 205].

Most of the poets of the time “Zar Zaman”, since the middle of the XIX century, follow the movement of Isatai, Makhambet, Kenesary. When the movements of Isatai, Kenesary, who seemed to shake the crowd of Kazakhs, woke up all the “middle juz” and “small juz”, ended in tragedy, everything changed, if there were small hopes before, even small rays expected from an unknown future, everything seemed to be flooded after the defeat of the heroes. And after the middle of the XIX century, “zar” (sadness) spread throughout the country. It seemed that nothing but grief would come out of the heart of the unhappy country behind the sad longing. The same sorrowful kui gave birth to stormy poets of our time and increased the number of representatives of the time “Zar Zaman”.

And the period of “Kili Kezen” (difficult time), clamped by the shackles of citizenship, is depicted in literature as “Zar Zaman”. “Zar Zaman” in the XV century gave rise to unique works of famous figures: Kaztugan “who divided religion, destroying between the Muslim and the Kaur”; his spiritual continuation, the grandiose, powerful like fire poetry of the brave Makhambet; the amazing saga of Nysanbai zhyrau; the

tyrannical poem of the colonial policy of Dulat, Shortanbai, Suyunbai, Murat, Kashagan, Kerderi Abubakir, more complete than Asan kaigi and Bukhar zhyrau.... These are great poets, great zhyrau, who continue to be valued as the conscience of the people not only in the distant, but also in the present times [6].

They openly sang unvarnished, not hiding the true reality of society. He criticized the negative politics. A new position, a new direction, new views are alien to the nature of the steppe people. The great representatives of this period foresaw that this path would not lead the country to a bright future, that its future was uncertain. Among them were Dulat Babatayuly (1802-1871), Shortanbai Kanayuly (1818-1881), Murat Monkeuly (1843-1906), Abubakir Shokanuly (1861-1905), etc. These personalities were real figures who glorified the social status of the people.

The tension between Western innovations and deeply rooted traditions that came with the course of the government's foreign policy became the beginning of a social crisis when, based on the restriction of freedom and the narrowing of space, the Kazakh population began to be oppressed, they understood that it was not fate that was to blame for this, but the direction of "Zaman", which began to grow on the basis of harsh politics and tyrannical, immoral estate, through the creativity of the representatives, it became clear to be understood and perceived. The time of paradise, which was expected from the future, will never be again now, it even seemed that he remained in the past, praises and exclaims for the past, out of disappointment for the future, that there is not a drop of hopeful light. The people were alien to their land, began to forget traditions, got lost in religion and mentality. All this led to the fact that that period plunged into sadness, sobbed, lost its course.

One of the first who objected to the colonial policy of the royal government was Dulat zhyrau. He draws attention to the fact that the settlement is valuable for a person, that a person should serve his country. The society in which he lived, he compared it with "Kili Zaman" (a difficult time), then with a fall, a tricky time, a harsh time, compared its territorial instability with stormy sea waves. He was disappointed in the image of today, worried that there was no leader who would think about the country and create conditions. He grieves that even people have fallen so low, have changed. We see it clearly in these verses: "Once in the past, there was a sacred khan and a simple man. At this time, the commoner has become a lying juror, the khan is a villain, the hero thinks only about his safety. The wife talks a lot, the husband is stingy, the son is sluggish, the daughter is stubborn, disobedient. The camel is lazy, the golden eagle requires special care, the horse is lazy. The people have become clumsy, where will I go now?!" [6; 187]. Why does zhyrau, saying that there is no place better for a person than his country and place, how can he give up his country and why does he ask where to go now? Does it not speak about the seriousness of the situation at that time, about the consequences of stress that a person cannot accept? Yes, it is impossible not to feel the burden of the destructive time hanging over the fate of an entire nation.

In the lines of his poem "Zar Zaman", Shortanbai believes that the burying of time is connected with the change of people. He was afraid that the end of the world will come because of this. He criticized the power of bad people and the ignorant. He feared that having lost religion, kinship relations between people will collapse, forget about humanity, become hostile, become strangers to each other. He predicts that in future times people will become dependent, they will not have freedom, they will live someone else's life. No one listens if you're talking common sense; young people who follow a drink, do not want to come to their senses and do not listen. We see how he describes time in his poems: "The kind of time has become multicolored, changeable, like a kind of tekemet (a kind of carpet)". In his poems we see that a country where unity is not broken, has lost prosperity, has become more unpredictable, has shown a different character. "He who has power lives well, he who has no power suffers", everyone thinks only of himself, thinks nothing but his own safety, thinks about finding a good place and living well. Kazakhs see a great danger in free, free behavior, alien to knowledge, penetrated from the outside. Celibacy has ceased to be a disgrace, there is no respect for the younger for the elder, daughters-in-law and mother-in-law have lost their harmony with each other — all this is the collapse of the nation, from which there is no return. This is not a word born of criticism, disapproval of the country. He emphasizes that if we give in to what the other says, do what they want, and everything will continue in this spirit, then we will be lost up as a people, as a nation. He understands that an alien colonial policy does not correspond at all to a country that has given birth to its national mentalities, culture, customs and traditions in deeply rooted customs, freely masters the steppes, takes care of its life, puts honor, nobility, education first. Looking for a way out of this, he sees it in the traditional way of life, inseparability from values. In the era of cruelty, theft, robbery, etc., only human behavior, humanity is a saving force. "The power has gone from the saints, justice has gone from the tsar, the end of the world has come", in his words he does not speak of a general apocalypse, he understood the end of the world as the

collapse of a nation that has lost unity and strength. Out of desperation, he sums up his thoughts with the words: “there is nothing good that could please the soul”.

One of the representatives of “Zar Zaman” period, Murat Monkeuly analyzes the social burden of the period in which he lives, with the words: “If you noticed, folk, trouble has befallen our time”. He discusses the social crisis of society within the framework of time (zaman). For him, “Zaman” is the main unifying concept, and that now everything valuable does not bring any good to this “Zaman”. It was a place where the ancestors built the foundation of the state, moved, protected the land, discouraged, disappointed, regretted and experienced a difficult historical period. In this place, according to the Kazakhs' worldview, they found happiness, lived for their own pleasure, rode horses without knowing grief. And this place has now become godless and not gracious. And this is where Murat is looking for an answer to this, the reason for turning not into a fertile land. Here are examples of many people who had to leave their native lands at different times. Analyzing everything that is happening, he sums it up as follows: “These lines are a relief for me. I have suffered from time to time. After all, nothing in nature has changed that could worsen time. The sun rises, the moon sets. The man himself is to blame for everything”. He names the following changes as the reason for a person's insignificance. These are: not to call for friendship between two arguing people, but, on the contrary, to deprive them of the opportunity to reconcile in order to benefit from it; not to run away from evil spirits, being a muslim child; to lose respect among close people; the hearth loses its warmth; people stopped being content with little, forgetting about modesty; ruling a country of representatives of other religions; ruling a country by a commoner; noble men lost their fortune and became pitiful. “Man of time, your time has become pitiful” — in his statement, he considers the decline of social well-being in time and the degradation of a person in non equal relationship. From this it should be understood that time is considered not only as an external, temporal-spatial understanding that occurs outside of a person. This concept, which covers the whole essence of society, acquires meaning in human actions, defined together with a person. He not only determines this time, but also shapes tomorrow. It is not surprising if the delusions of today will be the heavy blow of tomorrow. We can see this thought in the poem “Ush Kiyan”: “I say out of fear that tomorrow a small, not strong baby, not knowing its roots, will fill its heart with anger, grow hair, beard and mustache, get drunk with bitter water, get lost and break. I don't like this damn time...” [6; 312].

One of those who talked about time and was sad about his time, Kerderi Abubakir. He claims that times are being destroyed by power, that times are destroying people, country, religion, history. It should be understood from Kerderi's poems that the instability of time causes the slipperiness of human destinies, the immorality of time is expressed in the absence of good people, in the depletion of the land and the untenement of the people. The loss of human qualities is expressed in the following relations: lack of mutual assistance between brothers, deviation from the true path, disrespect of the child to his parents, violation of kinship, a girl who has lost shame, a guy who has lost honor, a woman who is not submissive to her husband. When words are in books, the golden mind bends for the stupid, intolerance crosses all boundaries, gossip spreads — times are collapsing, that is, retreating. This state of Kerderi is compared to “kyl sagat” (difficult hour). Another reason for mourning at that time was the separation of the people from religion, which, according to the idea, calls on people to take care of the world through proper behavior in this world. The country, which, fearing the next life, has not forgotten its god, has now lost its faith. In the poet's understanding, this is also a sign of immorality. The impermanence of time, in which the bad turned into the good, and the good into the bad. “The end of the world together with a bad person, the measure of time that defines time is a person”. In addition, Kerderi believes that the following things have also lost their value, and considers them in the context of time. These are: the first is power, which has devalued, the second is the sufi road, which has become a toy in the hands of an ignorant sufi, the third is sugar and tea, the fourth is masi (a type of shoe), the fifth is sultan and tore (rank), the sixth is mind. It follows from this that any change, whether social or religious, ritual, behavioral or even domestic, is a determining factor of time. Complaining that “zamana” does not stand still, but changes from year to year, he quotes the following word: “the frog is the king to the remaining lake” [6; 324]. And in despair, he comforts himself by saying that the bottom of the world is false. From the point of view of cognition and worldview, we assume that a person, mastering space and obeying time, lives within time, defines it, and also becomes powerless to change or stop the running process.

Humanity has departed from man, this world created for man has lost its essence, plunged despair around him and turned the state into a critical period of time as “kyl”, this is what systematized the essence of “Zar Zaman”.

In general, the creativity of almost all outstanding figures of the “Zar Zaman” period is characterized by the fact that it raises a social and domestic problem, cannot rise and breathe freely on this basis, falls into sadness and feeds on anxiety. Throughout the epoch, the Kazakh steppes were overshadowed by sadness reflecting the accumulation of black clouds. This can be seen as a pessimistic mood, social stress of the steppe people. But judging by the creativity of the period “nar zaman”, which accompanies “Zar Zaman”, you will not agree with this idea. Why? This is because in the songs of that period we see a heroic, ambitious character, an unwavering spirit calling for the revival of the country, the desire to move forward, to lift the mountain and raise your head. It would be the unrealisation of this goal, even unwillingness to do it, to succumb to the temptations of time and react to the actions of a group of people who are beginning to lose their individuality. Unable to contain the available times, having lost the will, Abai, as they say, “bad pleases the times” [7]. “Only man corrects and improves times” [8].

The native land, ancestral settlements have a special significance in the Kazakh people. He was protected by the blood of his ancestors, by his soul, and inherited from father to son. To honor him, to preserve him as the apple of the eye, is a great duty, soaked in blood, although not written down on paper by the steppe law. The concept of “Zheruyk” Asan Kaiga is also of great importance on this basis. That is, the main prerequisite for the existence of a country, a people is the presence of land. For this reason, the search for a place where the country would be a fertile area, a settlement of ancestors, in different periods pursued a great goal. Land ownership is the basis of historical existence, growth and development. “The eternity of the Kazakh people is the space of free existence of every Kazakh. He cares about the descendants. Being a nation is a goal that has not been interrupted even in Turkic times. Being a country is the way to the future, to future generations. To cherish and keep clean is the duty of today's living to generations, a duty to their ancestors. The idea of being a country is a fusion of task and duty” [9]. And in this period of time under consideration, the ownership of this particular land has already been lost. This was assessed as equivalent to the loss of oneself, the loss of the past and the future for the country. On the other hand, faced with the colonial domination of an unjust government, the people mourned the power of the khans in the history of the country. The work of the khans, striving for unity and nationality, was not justified, it could not be returned. They fear that all this will change traditions and destroy the country. In their works, the poets of this period sing in their works farewell to the past, to the country, to the earth. Being an exile in their native land, when their native land ceases to be a place of grace, looking at the migrating people, they blame their time — zaman for everything. Far-sighted sages who can predict the future feel the threat of losing the national mentality, try to prevent it and change it. They understood that the passage of time is not a symbol of goodness. They sought to awaken the consciousness of the people. We tried to reach everyone, but to no avail. In the history of the Kazakh people, this “zar” (cry) was not in vain, the threat of that period became a reality — the appearance of today.

Conclusion

“... We and our time are in this story. It becomes meaningless if it is enclosed in the narrow framework of today, reduced to the present... The present is accomplished on the basis of the historical past, the impact of which we feel in ourselves... On the other hand, the fulfillment of the present is also determined by the future hidden in it, the sprouts of which, accepting or rejecting, we consider our own. But the accomplished present forces us to look into the eternal origins. Staying in history, to go beyond all historical, to achieve a comprehensive; this is the last thing that is inaccessible to our thinking, but we can still touch it” [10]. From the issues discussed above, it follows that in the Kazakh worldview, the scale of the problem of time is very wide, which we see only in units of time. “There is no more just critic of time. Only he distinguishes between virtue and evil, evil spirits and loyalty, benefactor and bloodshed, truth and falsehood” [8; 44]. We understand that “Zar Zaman” is a concept that expresses the holistic nature of being, fully embracing the historical, political, cultural, spiritual, living conditions and ideological views of the population for a specified period of time.

The analysis of the works of the “Zar Zaman” period, understanding its essence, actualize the idea of becoming a single country, is important for solving many problems of today. It is valuable not only because it described and passed on to descendants the situation of that period, but also because it helps to assess the future, to conduct a historical and cultural examination. From these works we get a complete picture of the era, we see the continuity of traditions. From the works of outstanding figures of the “Zar Zaman” period, we get the opportunity to analyze the worldview of our ancestors, which they were able to comprehend, evaluate time and space, perceive all things as whole and intact.

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Н.Р. Салыматова, К.М. Болысова

«Зар заман» ұғымының дүниетанымдық мәні

Мақала қазақ дүниетанымындағы «зар заман» деп аталатын кезеңнің философиялық мәнін анықтауға бағытталған. Уақыт контексінде «зар заман» ерекшелігіне, жеке басының проблемаларына назар аударылған. Көрсетілген уақыт аралығындағы тарихи-мәдени жағдайды сараптау негізінде, өзгерісті кезеңнің қиыншылығының себептерін қарастыру. Қазақ халқының танымдық санасында, сондай-ақ қазақ халқының бүкіл ойлау жүйесін түсінуде ерекше маңызы бар «зар заман» ұғымының дүниетанымдық мағынасын түсіну. Қарастырылып отырған тақырыптың өзектілігі бірнеше себептермен анықталады. Ең алдымен, уақыт мәселесін зерттеу білім мен шындықтың байланысын көрсететін жалпы, іргелі, маңызды философиялық категориялық ұғым. Сонымен қатар, адам өмірінде уақыт мәселесі өте маңызды. Уақытты қарастыру уақыттың жеке болмысын ғана емес, сонымен бірге адамның болмысын да түсіну мақсатымен байланысты. Уақыт мәселесі маңызды дүниетанымдық мәнге ие. Біздің идеямыздың ажырамас бөліктерінің бірі — рухани құндылықтарды сақтау, дәстүрлерді жаңғырту. Олардың маңыздылығы тез өзгеретін уақытта одан әрі артады. Мақалада «зар заман» деп аталатын уақыт кезеңінің дүниетанымдық мәнін қазіргі заманды негізге ала отырып, тарихи-мәдени маңызды уақыт кезеңдерінің бірі ретінде қарастыруға тырысқан. Осы негізде «зар заман» кезеңі өкілдерінің шығармашылығын зерделеу арқылы дүниетанымын саралау негізге алынды.

Кілт сөздер: заман, зар заман, болмыс, уақыт, дәуір, кеңістік, мұң, заманақыр, адамшылық, отаршылдық, еркіндік.

Н.Р. Салыматова, К.М. Болысова

Мировоззренческая сущность понятия «зар заман»

Статья направлена на определение философской сущности периода в казахском мировоззрении под названием «зар заман». В контексте времени уделено внимание специфике «зар заман», проблемам личностной идентичности. На основе анализа историко-культурной ситуации за указанный период времени базируется рассмотрение причин трудностей переломного периода. Осмысление мировоззренческого значения понятия «зар заман», имеющего особое значение в познавательном сознании казахского народа, а также в осмыслении всей системы мышления казахского народа. Актуальность рассматриваемой темы определяется несколькими причинами. Прежде всего, изучение проблемы времени является общим, фундаментальным, важным философским категориальным понятием, отражающим взаимосвязь познания и действительности. Кроме того, в жизни человека очень важен вопрос времени. Рассмотрение времени сопряжено с целью осмысления не только индивидуального бытия времени, но и человеческого бытия. Проблема времени имеет важное мировоззренческое значение. Одна из неотъемлемых частей нашей идеи — сохранение духовных ценностей, возрождение традиций. Их важность еще больше возрастает в быстро меняющиеся времена. В статье мы попытались рассмотреть мировоззренческую сущность периода времени, названного «зар заман», как одного из исторически-культурно значимых периодов времени, взяв за основу современность. На этой основе была заложена дифференциация мировоззрения представителей периода «зар заман» путем изучения их творчества.

Ключевые слова: заман, «зар заман», бытие, время, эпоха, пространство, печаль, современность, человечность, колониализм, свобода.

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