

N.R. Salymatova<sup>1</sup> , V.A. Esengaliyeva<sup>2</sup> , A.Kh. Zholomanova<sup>3</sup> 

<sup>1</sup>*L.N. Gumilyov Eurasian National University, Astana, Kazakhstan;*

<sup>2</sup>*West Kazakhstan Agrarian Technical University named after Zhangir Khan, Uralsk, Kazakhstan;*

<sup>3</sup>*Medical University of Karaganda, Karaganda, Kazakhstan*

*(nur-dos2404@mail.ru; eva0566@inbox.ru; zholomanovaa@mail.ru)*

## The substantiality of “zaman” in the worldview of Abai and Shakarim

In the Kazakh worldview, the issue of the variability of the world is extensive. This variability extends beyond just time, encompassing changes in nature, the world, and even the appearance of individuals. Referred to as “zaman” in the Kazakh worldview, the changing of time and individuals are seen as equivalent. It is debated whether individuals influence time, time influences individuals, or if both are influenced by external phenomena. Thinkers such as Abai and Shakarim, who defied the norms of their time, exemplify the ability of individuals to navigate through changing times. Abai and Shakarim delved into questions about the meaning of life, morality, and faith amidst the constantly changing world. Their works highlight the complexity of contemporary and universal issues, showcasing how a clear and open mind can navigate and influence time. Reason allows individuals to connect with a higher power and understand the purpose behind creation. The concepts of time, person, society, spirituality, honor, value, knowledge, science, and change are deeply intertwined in the Kazakh worldview. Overall, the teachings of Abai and Shakarim emphasize the importance of a sound mind, a pure heart, and a person free from vices. Their philosophies continue to hold significance in every era, offering guidance on navigating through changing times. The Kazakh worldview, with its focus on harmony with nature and spiritual values, provides valuable insights on the essence of time and humanity's role in shaping the future.

*Keywords:* time, person, society, spirituality, honor, value, personality, knowledge, science, change.

### Introduction

The Kazakh worldview is characterized by the use of broad concepts that hold deep meaning. In tune with nature, the Kazakh people have developed profound knowledge of the world, life, existence, and the interconnectedness of space and time in harmonious balance. One such significant concept is the notion of “zaman”. As stated, “In every era and in every society, the study and understanding of history, like any other social activity, is influenced by the prevailing trends of that particular time and place” [1].

Comprehending the essence and entirety of a specific period is a challenging task. We identify individuals through the eras they lived in, and likewise, recognize eras through the people who inhabited them. The legacy of great personalities transcends one era and continues to hold significance in every century, shaping a spiritual heritage. Among these revered figures are Abai Kunanbayuly and Shakarim Kudaiberdiuly.

On the path to building an independent Kazakhstan, hard work was essential, contrasting with idleness. It is imperative to shed the obstinate behaviors that Abai criticized, and the Kazakh nation has abundant opportunities to emulate the practices of developed countries. A nation with a talented youth population will progress, while one plagued by numerous vices will lag behind. Among the current flaws of society are competition and jealousy. Shakarim questioned, “What constitutes true happiness?” and pondered on who is genuinely fortunate. In his poem, he likened envy to bats that avoid sunlight. In the piece “Kazakh,” the philosopher laments that “when the world closes in, he will pursue knowledge, but the Kazakh ventures into the wilderness with fervor.”

In advanced countries, scientific and technological advancements are rapidly evolving. Space exploration, medical breakthroughs, and advancements in nanotechnology are prominent achievements in developed nations. Throughout history, humanity has assessed its capabilities through mastering nature, with traditional values being replaced by modern ones. However, despite being a young country of just fifty years, the benchmark for humanity remains a constant truth.

The traits of individuals have evolved over time, with moral character becoming increasingly scarce. The teachings of conscience espoused by the wise Hakim Abai and his disciple Shakarim will remain

\* Corresponding author's e-mail: [nur-dos2404@mail.ru](mailto:nur-dos2404@mail.ru)

relevant in every era. Abai’s worldview is centered on a “sound mind”, “bright heart”, and being a “whole person”, while Shakarim’s philosophy emphasizes a “pure heart”, “pure mind”, and being a “person without wrongdoing”.

#### *Research methods*

Based on the methodological framework of the article, the creativity of Hakim Abai and the sage Shakarim in addressing temporal issues is analyzed and discussed. Our thinkers explore the concept of time in relation to human existence, emphasizing the interconnectedness between time and being. In this context, the social, political, cultural, and ideological aspects of the era are examined in conjunction with human spiritual values. To achieve this, a systematic approach utilizing objective, axiological, pragmatic, linguistic, hermeneutical, and analytical research methods was employed.

A comprehensive analysis of the thinkers' creativity reveals a systematic approach to defining the essence of contemporary human existence. Considering the issue of modernity within the Kazakh worldview requires an examination of the Kazakh sages' worldview from a historical and systematic perspective, determining the significance of the problem and elucidating its conceptual essence in shaping the perception of modernity.

#### *Discussion*

One of the features of the Kazakh worldview is that they do not dwell on the past but rather connect the present with the future. Cultural and social phenomena of today play a significant role in shaping future trends. Despite the prevalence of opposite emotions such as fear and hope in the current times, life is seen as precious and full of potential. The belief in a bright future motivates humanity to educate and nurture the next generation. Life is precious to man. Life itself will move forward with faith in future sunny days. Therefore, humanity's desire to educate and raise a conscious generation can be seen as a reward that is expected from the future. The name of a good person does not die, the legacy of a scientist does not die. Our people look to the future with the belief that the soul is eternal.

It is believed among the wise that people, consciously or unconsciously, strive to alter time. The future of mankind often hinges on the relationships that exist within society. The innate desire to predict the future is said to be ingrained in human beings from birth. This ability to anticipate changes in the environment is considered a special skill that not only humans but also some animals possess. Being ahead of realism, ahead of time, is a phenomenon not unique to humans, but also present in some animals. The ability to anticipate environmental changes is defined as a special skill.

Human creativity knows no bounds. Through transforming the planet, humanity has created a lifestyle that was unimaginable to previous generations. The projects that are planned and executed will further advance the field of technical science and shape the future. However, it is essential to recognize that the path to success and development does not guarantee a perfect future. It must be kept in mind that the path of development aimed at accomplishing success is not a guarantee of an ideal future.

Scientific discoveries may not always reveal the truth, as science does not always abide by set laws. It is not certain that the same thing will continue constantly, that the phenomenon will not be interrupted, even if it progresses without interruption, it may transit into a new form and take on a completely different appearance. Progress and development may take unexpected turns or evolve into entirely new forms, altering the course of history. Throughout history, society and individuals have grappled with hope and fear when considering the future. And although these occurrences were often sudden and unplanned, society in each era and the individuals living in that society contemplated the future of their time and were mixed with hope and fear.

In Kazakh knowledge, the concept of “zaman” denotes not just a time interval but a broader understanding of the essence of a period. Revealing one's essence in the time-space continuum means considering the entire essence of that period as a whole. “Zaman is the space of time in which people live. Why did we come to that conclusion? The reason for this is that Abai did not view the world separately from people and did not view it separately from time. In Abai's perception, man and time are concepts that cannot exist without each other. Where there are people, there is time, and where there is time, there are people.

According to Abai, man and time are inseparable concepts. People exist within a specific time period, and time exists alongside humanity. Man cannot exist without time, and time cannot exist without man.

Our ancestors referred to it as “total time”. If individuals continue to procrastinate and waste time, then it is inevitable that their fate will be determined by this, rendering their actions meaningless [2].

As mentioned earlier, whether we perceive time through individuals or individuals through time, it is important to understand the root of this issue. It is natural for humans to try to control and shape it according to their desires in order to secure their future. However, is this truly achievable? Despite centuries of experience, humans are unable to predict the course of time accurately. Is it perhaps beyond human capability?

Abai once said, “Time pulls everyone in, who will be in control of time? The corrupt ones blame time for their misfortunes, while time will ultimately destroy them...”. Therefore, if time has a hold on an individual, it is detrimental. Individuals must learn to manage time effectively and assert their dominance over it. The question remains — can one truly be considered a man if he succumbs to the influence of time? There exists a time for both the individual and the community. A person's character can be discerned from how he manages time. Those who control time possess a strong personality, whereas those who procrastinate lack initiative. Time cannot be blamed for all the misfortunes that befall individuals [3].

During Abai's era, the country was in turmoil. The loss of power by the ruling class and the subsequent struggle for control led to a sense of confusion among the common folk. The rulers sought to establish their own order, while the residents endeavored to preserve their way of life and traditions amid the changing times. This dichotomy was evident during Abai's lifetime, leaving the populace uncertain about how to proceed. The educated elite faced a dilemma — should they embrace Russian culture, religion, and lifestyle, or preserve their Kazakh identity? The prospect of maintaining their traditional way of life seemed increasingly untenable. This predicament prompted our intellectuals to craft a vision for the nation's future, while grappling with the challenges of a rapidly changing society. Despite the hardships faced by the Kazakh people during Abai's time, the country endured, and its illustrious figures left a lasting legacy that continues to inspire us today [3; 73].

The works of Sh. Kudaiberdiuli are very profound. In addition to poems urging for work, study, and education, he also wrote about complex religious and philosophical topics. “The Muslim Treaty”, “Three Truths”, and “Turkic, Kyrgyz, Kazakh and Khan Ancestry” represent the pinnacle of the thinker's creativity.

In Shakarim's poem “Farewell, my people”, he writes:

Don't forget to be proud,

Witness the dawn,

It's not enough to just lie down.

Shining a light on the consciousness of the country,

Walk the path of honesty,

This is a time of burning passion for work.

The people of this time came — he called upon the country to unite [4].

In 1990, academician Zhabaykhan Abdildin, who led the commission for the justification of Kazakh intellectuals, wrote in his article “The justification of the citizens of Alash” about Shakarim: “If I compare him with idealists such as Kant, Hegel, Fichte, Schelling, Plato, Aristotle, with whom I work, Shakarim is even more saintly” [4; 74]. The words of Abdildin from 28 years ago have proven true today. We believe that educating philosophers born in Kazakhstan is more beneficial for our society. While Western philosophy remains the best classical philosophy in the world, the philosophy of thinkers like Yassawi, Bukhar Zhyrau, Abai, Mashhur Jusip, and Shakarim, who were born and raised on Kazakh soil, is a true path that will bring even greater benefits to the younger generation. The four-line Oriental poem is closer to our essence than the abstract worldview of European philosophy.

“The future is like a blue mist, but will this generation shape that future? We say that the future lies in the youth, not as uncertain and mysterious as Shakarim sees it as a blue fog. Many of us hold onto hope, believing that the future holds good things like “communism”. If hope does not radiate or shine, then we may have to accept the idea of apocalypse present in many religions” [3; 176].

It cannot be denied that during Shakarim's lifetime, the population was still under the influence of nomadic culture. The culture that formed based on the nomadic lifestyle of our people did not affect the worldview of Abai and Shakarim. Abai and Shakarim expanded the centuries-old sphere of national consciousness, immersing themselves in innovations and new ideas. They spiritually enriched folk culture with their creativity, opening the way to a dialogue of cultures in their works [5]. Only people born ahead of their time create new worlds and horizons based on unprecedented novelty.

God remains constant, while humanity changes daily. Even if the principles of Sharia law change, the teachings of Allah remain unchanged. Abai recognized the impermanence of the world and the constant changes in time. Everything created, except for Allah, is subject to change. Prophets arrived at different

times, reflecting the changing nature of humanity and the world. Change is inherent in life itself, with humanity evolving alongside time [2; 40].

In the process of change, individuals also evolve. The key question is how individuals change and whether they are moving towards a more humane existence. Emphasizing qualities that enhance personal growth, Abai highlighted the social aspect of human nature and the impact individuals have on their environment. Thus, it can be said that the environment plays a significant role in shaping individuals and the time in which they live [6].

In this continuation of Abai's poem, “The Youth of the Apocalypse”, he discusses the future of the country and emphasizes the role of young people in shaping tomorrow. He points out that the disorder in a person's life is a sign of the Apocalypse. During that time, young people had forgotten the value of true friendships, prioritizing personal gain over genuine connections. They trampled on others to get ahead, lost their honor, indulged in drinking and fleeting pleasures. Abai stresses that for a time to be good, a person must be good. He introduces the concept of a “complete person” who possesses good qualities.

In 1912, Sh. Kudaiberdievich posed five thought-provoking questions in the Aikap magazine, sparking philosophical reflections: “I ask the educated to solve five different words”. All five questions reveal the actual problem of philosophy, excite the human soul and for a moment suggest the idea of the world. These questions may seem trivial at first, but they lead to profound contemplations about the nature of existence and destiny. Scholars like G. Yesim, J. Artykbaeva, and M. Bulutaya have sought answers to these questions, delving into Shakarim's poems for insights. At first glance, these questions may seem frivolous for a person of any level and age. A thinker with a short and clear question leads to great philosophical reflections. A person who thinks about these questions involuntarily comes to mind that a person is a guest, that every living person has a destiny. The philosopher's question was 110 years old. We try to find answers to these questions, which raised philosophical questions about man, in Shakarim's poems. The main goal is to draw attention to Shakarim's “five questions”. 5. Question: Does the humanity of people improve over time? Whatever different answers you give, what are your arguments?

Answer: I'm leaving, someone else like me will come.

They see out of the window, repair the curve.

And yet seeing and living,

Being mistaken, they will still see the truth [7].

What force made Shakarim ask such questions? He received strength from Abai, an impeccably pure heart and faith. As the Irish philosopher Toland John said, “humanity is the same at all times”, Shakarim's questions will never leave humanity at a loss. In a letter with this question, the thinker said that he plans that “any of them should be signed and the address indicated, because if God delivers, I will collect all the collected words and write them down in a book [4; 142]. The thinker, as one would expect different answers to the five questions, had to exchange opinions and analyze. Dialectical questions of Sh. Kudaiberdievich can generate many hypotheses in the religious and philosophical sphere. Asking yourself the opposite questions is a pattern in philosophy. “What answer would a thinker write himself?” the question immediately comes to mind. Sh. Kudaiberdievich “what are you writing?” a priori conclusions are warned. We hope that the printed page of the philosophical book “Five Questions of Shakarim” will be published. Shakarim's questions challenge humanity to ponder the progression of time on human nature. His inquiries stimulate dialogue and analysis, generating various hypotheses in the realm of philosophy and religion. The need to explore Shakarim's “five questions” is evident in Kazakhstan's cultural initiatives, such as the “Rukhani zhangyru” program.

Shakarim says that the beginning of creation must move. Creation and movement are interconnected, they are impossible separately. If this is the case, then all seven rows of the world should stop during the apocalypse. Even if the entire surface of the Earth is flooded by a flood, humanity will perish if the movement in the galaxy does not stop, the end of the world will not become a complete reality. The apocalypse is not a threshold concept that a person explains. The apocalypse within the framework of human life is both separate and the apocalypse in astrophysics is separate, that is, the stationary state of life is explained by the end of time. The end of time is explained by the stopping of time, the stopping of time is explained by the compression of space. There are many thoughts that if space is compressed, it can either be a big bang, or the void is a vacuum. In the cosmogonic views of Mashhur Zhusip, it is said that human life is influenced by celestial bodies.

Hakim Abai, in his poems beginning as “Blue Fog – the future is ahead”, raises the eternal, human problems behind time. Although the future offers hope, the times ahead are unknown to us. No matter how

many months, no matter how many years have passed, a person cannot fail to define or describe the future, it is changeable, unstable. Time is passing, times are changing, the times that have come are erasing the times that have gone by, the whole world is in uncertainty. What a person knows is that his time is determined, and that the last day, the last hour will come. Well, everything except that is known only to Allah. A person forgets about the existence of only this interval, forgets about his purpose in life, gets confused, giving priority to the eternal goal of the temporary natural world. Forgetting about the eternity of the soul, he realizes the carnal desire — the desire that I want. In order to satisfy the desires of this flesh, the soul forgets and does not pay attention to human qualities such as justice, conscience, and love. They, in turn, are a force that supports world harmony. While love radiates light, warmth, and love of beauty, justice is the regulator of global equality. Therefore, Abai says to think about the last day, about what you are. When the hour of death comes, a person says that he must remember that the whole world, which he considers his own, will belong to Allah, and only the soul will be yours. It is necessary for people to love others and think about everyone. If you live by your goal, you leave the meaning and truth of life. Thus, Abai argues that a person should strive for eternity in life, and only through it he realizes the meaning of life and tries to rule his time.

Abai's poetry reflects on the interconnectedness of creation and movement, asserting that the end of the world hinges on the cessation of cosmic motion. He contemplates the concept of the apocalypse, both within human life and astrophysics, underscoring the fluidity of time and the uncertainty of the future. Abai urges individuals to focus on eternal values like justice, conscience, and love, which sustain world harmony and provide a deeper understanding of life's meaning.

Ultimately, Abai advocates for a life lived in pursuit of eternity, stressing the transient nature of earthly desires. By prioritizing spiritual growth and considering the welfare of others, individuals can fulfill their purpose and find true fulfillment. Abai's profound reflections on time, destiny, and human nature continue to inspire philosophical inquiry and self-exploration.

We will see the result of teaching the younger generation Abai and Shakarim in the next generation. Learning the Western worldview does not benefit us, because according to Abai it does not reach the heart. “Kalyn elim, kazagym, kayran zhurtyrm” are the words of edification of Abai, expressed with sympathy for the nation, giving sadness and heaviness to the heart, Shakarim's philosophical works educate humanity in the generation. Only geniuses, poets and writers of their native country, whose knowledge, read with a pure mind, pleases with a kind heart. With the teaching of Shakarim's conscience, we strengthen spiritual immunity and achieve success in the country's economy, corruption will be eliminated in the country, and good times will come with descendants like Alikhan, who said: “I will not stop serving my nation”.

#### *Conclusion*

In developed countries, scientific and technological progress continues to advance rapidly. Space exploration, medical innovations, and nanotechnologies demonstrate the success of such nations. While advancements replace older values with new ones, the essence of humanity remains a constant. As times change, individuals must adapt to modernity. During the period when the great Abai “ruled over time”, there was a need for intellectuals who could think, compare, and differentiate between the bygone era and the new era. The demand of the time, the need for history, gave rise to personalities such as Abai and Shakarim [8]. Whenever there were problems in the country, people who could think about the country and predict the future were called upon to take appropriate action. With their creativity, they could guide the country towards its ultimate goal. Abai and Shakarim shared the same worldview, born out of concern for the country, its fate, the desire for Kazakh development, and a perfect future for the youth. This is the lasting value of our country, which remains immortal even as time passes and centuries change, without diminishing its significance across different eras.

In the process of reviving the idea of building a strong country today, it is crucial to analyze the works of our great personalities, understand their essence, and address many of the issues we face today. Their work is valuable not only for documenting and passing on to future generations the realities of that period, but also for being able to foresee the future — that is, to understand the present through a historical and cultural lens. Through their works, we gain a complete understanding of the era and see the continuity of traditions. In the works of Abai and Shakarim, we observe individuals who lived within society, who not only observed and criticized its shortcomings but also contributed to the full development of personality and the nurturing of spiritual values that endure through time.

## References

- 1 Тойнби А.Дж. Постигание истории / А.Дж. Тойнби; пер. с англ. Сост. А.П. Огурцов. — М.: Прогресс, 1991. — 14 с.
- 2 Есім Ғ. Ғұлама-наме / Ғ. Есім. — Астана: «Академия Абай», 2019. — 152 б.
- 3 Есім Ғ. Даналыққа құштарлық / Ғ. Есім. — Семей-Новосибирск: Талер-Пресс, 2007. — 25 б.
- 4 Шәкәрімтану мәселелері: сериялық ғылыми жинақ: [4 т.]. Т. 2. / құраст. Т. Шаңбай. — Семей-Новосибирск: Талер-Пресс, 2006. — 114 б.
- 5 Рақымжанов Б.Қ. Шәкәрім дүниетанымы / Б.Қ. Рақымжанов. — Қарағанды: Санат баспасы, 2009. — Б. 9.
- 6 Шәкәрім. Қазақ айнасы / Шәкәрім. — Алматы: Атамұра, 2003. — 196 б.
- 7 Құнанбайұлы А. Шығармаларының екі томдық толық жинағы. Т. 2. / А. Құнанбайұлы. — А.: Жазушы, 2005. — 135 б.
- 8 Жолдыбаева С.А. XX ғасырдың басындағы ұлттық дүниетанымның қалыптасу үрдістері: дін және философия / С.А. Жолдыбаева, А.С. Қабылова. — Астана, 2018. — Б. 21.

Н.Р. Салыматова, В.А. Есенғалиева, А.Х. Жоломанова

### Абай және Шәкәрім дүниетанымындағы «заманның» субстанционалдылығы

Қазақ дүниетанымында бұл дүниенің өзгермелілігі мәселесі өте ауқымды. Бұл өзгермелілік уақыттық өлшемге ғана тән емес. Уақытпен бірге барлық дүниенің болмысы, жаратылысы, адамның кейпі де өзгереді. Бұны жалпы бір ортақ түсінікте «заман» деп қарастырады. Заманның өзгеруі мен адамның өзгеруі өзара тән. Алайда, адам заманды өзгерте ме, заман адамды өзгерте ме, әлде екеуіне де өзге құбылыс әсер ете ме ол күрделі. Адамды заманнан биік қойсақ, сол өз заманының шеңберіне сыймай, заманды өзгертер дұрыс жолды нұсқаған талай ойшылдарды білеміз. Осындай алып тұлғалар қатарында Абай мен Шәкәрім де бар. Мақалада өз «заманының» өзгермелілігі аясында өмірдің мәні туралы, адамгершілік пен имандылықтың бастауы туралы жауап іздеген ғұламаларымыздың еңбектерін талдауға тырыстық. Абай және Шәкәрім заман мен адам мәселесінің жан-жақтылығын ашады. Олардың дүниетанымындағы таза ақыл, салауатты ақыл, азат сана заманды бағамдайтын күшке ие. Адам баласына ой-сана Жаратушымен байланыста болып, Құдайдың адамды жарату себебін тану үшін берген. Яғни, ол Жер деп аталатын ғаламшардағы жалған өмір әлемінде адасып кеткендерді қанағаттандыру үшін не қажет екенін емес, мәңгілік биікке жетелейтін ақыл туралы айтып отыр. Ол ақыл бәрінен биік болып қана қоймай, өмір бағытын, яғни заманды бағамдауға қауқарлы.

*Кілт сөздер:* заман, адам, қоғам, руханилық, ар-намыс, құндылық, тұлға, білім, ғылым, өзгеріс.

Н.Р. Салыматова, В.А. Есенғалиева, А.Х. Жоломанова

### Субстанциональность «заман» в мировоззрении Абая и Шакарима

В казахском мировоззрении проблема изменчивости этого мира весьма обширна. Эта изменчивость уникальна не только для временного измерения. С течением времени меняется бытие всего мира, природа и даже облик человека. Обычно его в казахском мировоззрении называют «заман». Изменение времени и человека равноценно. Однако сложно понять: меняет ли человек время, или время — человека, или на них обоих влияет какое-то другое явление. Если поставить человека выше времени, то мы знаем многих мыслителей, которые не вписывались в рамки своего времени и показывали правильный путь в изменениях времени. В число таких гигантов входят Абай и Шакарим. В статье мы попытались проанализировать труды наших ученых, искавших ответы о смысле жизни, началах нравственности и веры в контексте изменчивости их «замана». Абай и Шакарим раскрывают комплексность современных и общечеловеческих проблем. Чистый, здоровый и свободный разум в их творчестве способен оценить и изменить время. Разум дан человеку для общения с Творцом и для познания причины творения Бога. То есть он говорит не о том, что необходимо для удовлетворения тех, кто затерян в мире ложной жизни на планете под названием «Земля», а об уме, ведущем к вечным высотам. Тот разум не только выше всех, но он способен оценивать направление жизни, то есть времени.

*Ключевые слова:* время, человек, общество, духовность, честь, ценность, личность, знание, наука, изменение.

## References

- 1 Toynbee, A.J. (1991). Postizhenie istorii [A study of history]. (A.P. Ogurcov, Trans). Moscow: Progress [in Russian].

- 2 Esim, G. (2019). Gulama-name [Wisdom-Writing]. Astana: «Akademii Abaj» [in Kazakh].
- 3 Esim, G. (2007). Danalyqqa qushtarlyq [Passion for wisdom]. Semey-Novosibirsk: Taler-Press [in Kazakh].
- 4 Shanbai, T. (Ed.). (2006). Shakarimtanu maseleleri: seriialyq gylymi zhinaq [Problems of Shakarimology: serial scientific collection]. Vol. 2. (Vols. 1–4). Semey-Novosibirsk: Taler-Press [in Kazakh].
- 5 Raqymzhanov, B.Q. (2009). Shakarim duniyanymy [Shakarim's worldview]. Qaragandy: Sanat baspasy [in Kazakh].
- 6 Shakarim (2003). Qazaq ainasy [Kazakh mirror]. Almaty: Atamura [in Kazakh].
- 7 Qunanbaiuly, A. (2005). Shygarmalarynyn eki tomdyq tolyq zhinagy [Two-volume collection of A. Kunanbayuly's works]. Tom 1. Olender men audarmalar — Vol. 1. Poems and translations. Almaty: Zhazushy [in Kazakh].
- 8 Zholdybaeva, S.A., & Kabylova, A.S. (2018). XX gasyrdyn basyndagy ulttyq duniyanymyn qalyptasu urdisteri: din zhane filosofiiia [Trends in the formation of the national worldview at the beginning of the 20th century: religion and philosophy]. Astana [in Kazakh].

#### Information about the authors

**Salymatova Nurgul** – PhD student of L.N. Gumilyov Eurasian National University, Astana, Kazakhstan; <http://orcid.org/0009-0005-3924-5536>

**Yessengaliyeva Venera** — Candidate of philosophical sciences West Kazakhstan Agrarian Technical University named after Zhangir Khan, Uralsk, Kazakhstan; <http://orcid.org/0000-0002-7546-2328>

**Zholomanova Alma** — Associate Professor, Doctor PhD of the Department of History of Kazakhstan and socio-political disciplines of NCJSC “Medical University of Karaganda”, Karaganda, Kazakhstan; <http://orcid.org/0000-0003-0720-7947>