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Philosophy of “qily zaman”: social change and human values

The article aims to conduct an in-depth exploration of the significance of the concept of “Qily zaman” (“difficult times”) in Kazakh philosophy and a comprehensive analysis of its impact on human worldview and values during periods of complex historical changes. In the traditional understanding of the Kazakh people, “zaman” is characterized by changeability and instability, and the ability to comprehend it plays an important role in determining future times. One such challenging period, which has held a special place in the historical consciousness of the Kazakh people, is the era of “qily zaman”. This work examines the impact of social, political, and cultural changes brought about by “qily zaman” on human consciousness and values. To analyze the meaning of the philosophy of “qily zaman” in a specific historical context, the national liberation uprising of 1916 in Kazakh lands, which has remained in the people’s memory as “qily zaman”, is considered. The character of the uprising is analyzed based on M. Auezov’s historical novel “Qily zaman”. This work examines the people’s pursuit of freedom, the revival of faith in the future, the renewal of national consciousness, and the rethinking of the meaning of life and perspectives on the future. In complex historical conditions, the philosophy of “qily zaman” is revealed as an aspiration to reevaluate the values of human life.

Keywords: time, change, colonialism, history, struggle, values, meaning of life, destiny, future, uncertainty.

Introduction

In the worldview of the Kazakh people the concept of “zaman” has a deep philosophical and social meaning. “Zaman” is understood as the flow of time, changes in society and nature, the epoch in which a person lives. Numerous ideas and notions about time have been formed in folk life, which relate to the relationship of man with society and nature, as well as the changeability of life.

Kazakh people deeply understood the changeability of time and the fact that each epoch carries its own requirements and trials. This understanding was reflected in everyday life and philosophical views. Among such concepts can be distinguished: “aqyryzaman” (“apocalypse”), a religious and philosophical term which, based on Islamic beliefs, denotes the end of the world, an absolute change that is beyond anyone’s control; “zar zaman” — a period that characterises injustice, oppression, deprivation of the people, loss of national values and traditional way of life under the influence of colonial policies, accompanied by a spiritual crisis and a sense of hopelessness about the future; “tar zaman” — a period of historical time characterised by pressure, hardship and lack of resources, under conditions of limited freedom and deteriorating living conditions; and finally, “qily zaman” — times of severe trials, social and political change and difficult ordeals through which society and the people are passing.

Research methods

The methodological basis of the article on the philosophy of “qily zaman” includes analysis and socio-historical research. Based on this foundation, the following methods are applied: the comparative-historical method to reveal societal contradictions through the connection of stability and change, old and new within the given period; the existential method to study human life choices during challenging times, moral dilemmas, and the rethinking of life’s meaning; hermeneutic analysis to explain human values and beliefs in the “qily zaman” period and the dynamics of their change; historical contextualization to illustrate the concept of “qily zaman” through specific historical events and periods; and an interdisciplinary approach to

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philosophically analyze the reactions of different social groups and the behavior of society and individuals amid the changes and challenges of “qily zaman”.

Discussion

In the Kazakh worldview, the concepts of time and epoch have great philosophical significance, especially when it comes to describing difficult or dangerous periods. Among these concepts is “qily zaman”, a term that is associated with the beginning of an epoch known since the time of Asan Kaigy and having a special significance in the history of the nation.

“Qily zaman” denotes difficult, critical periods in the history of kazakhs. The word “qily” in the kazakh language means “complex”, “diverse”. “Qily zaman” describes epochs full of changes and contradictions, times that seriously affected the fate of the people. During such periods, social, political and natural conditions become more complex and the well-being and peaceful life of the people are jeopardised.

From a historical point of view, the term “qily zaman” emerged during periods of severe hardship for the Kazakh people, especially in times of struggle with external enemies, colonisation or social and political changes. These periods brought about dramatic changes in the life of the people and subjected them to many trials, due to which the term “qily zaman” became a symbol of difficult epochs in the people’s consciousness.

During these periods, hope and hopelessness go hand in hand. Social and political conditions often change, and people’s faith in the future may be shaken. In its essence, “qily zaman” is a time of difficult events, but there is a chance to overcome this period. That is to say, these are temporary trials.

“Thus, the concept of “qily zaman” is used to refer to historical changes when a people found themselves in a difficult situation and means “difficult times”. The concept of “qily zaman” is not just a metaphor but a warning to keep mankind safe from danger. Be strong before the future. Tomorrow will not be like today. Tomorrow comes with its own understanding. Its hero and its perceptions will be different” [1].

The concept of “qily zaman” is closely related to the name of Asan Kaigy because his reflections, poems and views help to deeply understand the meaning of life in difficult and hard times. Asan Kaigy is recognized as a medieval philosopher, an akyn, and a wise, insightful figure among the people.

In his poems, Asan Kaigy predicted that times would be changeable and hard and urged the people to be prepared for these difficult periods. His admonitions emphasise the importance of the unity of the people, the value of land, peace and stability. He especially spoke out against injustice and worried about the fate of the people. Many of his poems predicted that the nation was in for hardship, political and social change. He criticised the loss of balance between nature and society and warned of “qily zaman” (“hard times”).

Another aspect associated with the name of Asan Kaigy is his search for “Zheruyik” (“land of happiness”). This is a dream of moving the people to a cosy, peaceful place in difficult times. This search reflects his anxiety and hope for the future of the people, his desire to provide them with well-being and peace.

Asan Kaigy’s thoughts on “qily zaman” represent deep philosophical reflections on the well-being of the people, their unity and the value of the land. Predicting change and hardship, he urged the people to be cautious, united and ready for adversity:

“After this, hard times will come,
Times will become corrupt, laws will decay, laws will become worse,
A pike will climb to the top of the pine tree,
The time of the children will be over.
Then mercy among the kin will be gone,
The strength of the khans and the resin of the pines will disappear.
Sons and daughters will be subject to the Russians,
What will happen then, my poor people?”.

“When “the pike will climb to the top of the pine-tree” and “the sons and daughters will become subject to the russians, what will happen to the poor people”, — this heavy question, a bitter riddle, like some fatal knot of fate, fell on the shoulders of all the best men of that epoch. The first who asked himself the question “what will happen?” was Asan” [2].

Difficult periods in the history of the Kazakh people are complex, difficult times that have influenced the fate of the people. Historical events and changes were of different nature, and each of them left a special

trace in the life of the people. If we briefly review the most significant difficult periods in Kazakh history, and they can be distinguished as follows:

Dzungar invasion (XVII–XVIII centuries): This period was one of the most difficult for the Kazakh people. Dzungars repeatedly attacked the Kazakh land, leading the people to ruin. In 1723, in a tragic event known as “Aktaban shubyryndy, Alkakol sulama” (The Year of Great Calamity), the Kazakhs were forced to leave their land and became refugees. This period emphasised the importance of national unity and the role of Kazakh batyrs and biys in defending their native land.

Accession to the Russian Empire in the 18th century: Some Kazakh khans considered a military and political alliance with Russia for defence against external enemies. From the middle of the 18th century, the Kazakh lands gradually became part of the Russian Empire. This period led to significant changes in the political structure, traditions and culture of Kazakh society.

Reforms of 1868 and the land question: The Russian Empire carried out administrative reforms on Kazakh land, affecting the traditional system of land use. In the course of colonial policy, many Kazakh clans lost their pastures. These reforms worsened the situation of the Kazakh people and caused new unrest around the land issue.

National liberation uprising of 1916: During the First world war, the tsarist government issued a decree to involve Kazakhs in work on the home front. This decision caused mass discontent and led to major uprisings. The people took up arms and opposed the tsarist authorities. This uprising became a symbol of the Kazakhs’ struggle for independence.

Famine and repression in the 1920s and 1930s: The policy of collectivisation and sedentarisation pursued by the Soviet government had dire consequences for Kazakh villages. During the famine of 1932–1933, millions of Kazakhs died of starvation. In addition, during the period of Soviet repression, Kazakh intellectuals, national leaders and cultural figures were subjected to mass persecution.

World war II (1941–1945): This period was a great test for the Kazakh people. Many Kazakhs participated in the war, distinguished by their courage. Work on the home front intensified, and all resources were mobilised for the needs of the war.

Gaining Independence (1991): The collapse of the Soviet Union and Kazakhstan’s independence in 1991 marked the beginning of a new historical phase. This period led the country to a new path of development in political, economic and cultural spheres.

The Kazakh people throughout its history had to endure all these periods and had to preserve its national identity.

T. Zhurtbaev categorises the difficult times of the Kazakh people as follows: “Such trials, testing the people for their cohesion, valour and steadfastness, the Kazakh community has experienced three times throughout history, not counting infancy, when it was barely awakening in the era of Alexander the Great, Cyrus and Darius. The first was the conquests of Genghis khan, who was born “clenching blood in his fist”; the second was the Dzungarian invasion, which turned into a great calamity for the people; and the third was the turning point preceding the national liberation uprising of 1916. Three times history has shaken the Kazakh unity and three times used brutal force. The test for a warrior — three times. The test for the people — also three times. And each time the nomadic people retained their independence, cohesion, language and traditions. Although it was divided by force, it was united again by its own will, becoming an inseparable monolith. Kinship ties, broken by the sword, were strengthened by hot blood.

In the people’s memory three epochs received their cursed names: “oiran zaman” (“the epoch of ruin”), “zar zaman” (“the epoch of grief”) and “qily zaman” (“the epoch of change”). Among them, the most difficult for the nomadic people was the era of colonial oppression by tsarist Russia, when the Kazakhs, like fish out of the water, had to struggle for survival under the pressure squeezing them from both the sky and the ground” [3].

The scholar B. Satershinov defines “qily zaman” as a period when “Kazakhs and Nogais were forced to separate in a difficult time, when Kazakhs chose nomadic life, created an independent state and defended it from external enemies” [4].

Academician G. Yessim draws attention to the fact that “qily zaman” has not only a temporal character, but also an eternal meaning for the Kazakh people, serving as a symbol of readiness for the unknown future: “Kazakh thinkers did not lull the people to sleep with utopian dreams, but instilled thoughts of concrete reality. They warned the people of future trials and dangers, speaking of possible catastrophes and threats. As the Creator said, “If you are careful, I will keep you safe”, a wisdom that has been passed down through gen-

erations in the form of the concept of "qily zaman"[1; 260]. In this context, the famous lines of the Kazakh people add to the thought: "What will not come, what will not go. Anything happens on a man's way..."

Mukhtar Auezov's historical work "Qily zaman" describes the national liberation uprising of 1916. This period was a serious test for the Kazakh people, as the tsarist government's decree to engage the local population in rear labour caused a large uprising. Auezov in his work reveals the state of Kazakh society at that time, the suffering of the people, social and political changes, the struggle of Kazakhs against tsarist Russia.

One of the difficult periods preserved in our country's historical memory is the national liberation uprising of 1916 on Kazakh soil. This was a great trial for the Kazakh people, as the decree of the tsarist government to mobilize the local population for military labor caused significant discontent among the people. The work that describes the entire course of the uprising, intertwining it with the people's moods and inner experiences is Mukhtar Auezov's historical novella "Qily zaman". In this work, Auezov accurately conveyed the condition of Kazakh society at that time, the suffering of the people, social and political changes, and the Kazakhs' struggle against tsarist Russia.

The novella vividly depicts the hardships endured by the Kazakh people, their fight for freedom, and their aspiration for independence. Special attention is given to the inner world of the main characters, their national consciousness, and essence. Auezov sincerely portrayed the spiritual strength and bravery of the Kazakh people, as well as their yearning for freedom.

The image of the epoch in the story "qily zaman" is recreated by Mukhtar Auezov with special skill. The epoch is presented here as a period when the Kazakh people were under the pressure of colonial policy and their freedom was limited. During this period, the traditional way of life of the Kazakhs was disrupted and their lands and resources were seized. Auezov, describing this situation through historical events, vividly and truthfully portrays the fate of the people.

The image of the epoch is also revealed through the inner feelings and actions of the characters. Among them there are heroes who fight against injustice, not sparing themselves for the freedom of their native land, and those who succumb to fear and helplessness. Thus, Auezov realistically conveys the gravity of the era and its impact on the fate of people, deeply feeling the spirit of the time.

In general, the image of the epoch in the story "qily zaman" is a symbol of the difficult period that fell on the Kazakh people. It not only depicts the historical truth, but also reveals the spiritual world of the people of that time, their desire for freedom and the formation of national consciousness.

When analysing the work, the question of cognition of the epoch by thought also arises. This is a way of comprehension based on logic, facts and evidence. With its help we seek to understand the causes and consequences of historical events and the course of their development. However, this method also does not fully reveal the true meaning of the epoch, as it lacks consideration of human feelings, inner experiences and emotional impact.

The concept of "knowing the epoch with the heart, not with the mind" is clearly manifested in this story by Mukhtar Auezov. Auezov emphasises that understanding of an epoch or historical events cannot be achieved by logical analysis alone; it requires a deep perception of the human heart, the inner world.

Cognition by heart is the perception of the essence of the epoch through the heart, through a human and spiritual point of view. In this approach, feelings, intuition and mental experiences play the main role. The characters in Auezov's work feel the difficulties and injustices of the epoch not only with their minds, but also with their hearts and souls. They cognise the epoch through experienced difficulties and struggle against injustice. Cognition with the heart allows the reader to deeply understand the spiritual world of the Kazakh people of that time, their aspiration for freedom.

The soul is the totality of a person's inner world, his feelings and emotions, intuition and inner states. It influences a person's perception of the world, his understanding of his own experience and the formation of the inner world. The soul can be understood through human feelings, his sufferings and joys, fears and hopes. Auezov's characters perceive the difficulties of the epoch with their heart and inner world. For them, the soul is the main instrument of perception of reality, through which they understand the struggle between injustice and the desire for freedom.

Soul and spirit are closely interrelated. The soul reflects the inner feelings of a person, his emotional experiences, while the spirit determines the strength of this soul, its life principles and beliefs. If the soul plunges a person into inner suffering and sadness, the spirit helps him to get out of these experiences, calls him to strive forward. Auezov skilfully combines these two concepts in his characters, showing their inner contradictions and faith in victory in their struggle with the epoch.

Spirit is a broader concept than soul, it describes a person's inner strength and energy, his moral values and principles. The spirit is aimed at comprehending the depth of human essence, the meaning of life, one's place and purpose. It expresses the will of man, his desire for freedom, justice and truth. The spirit in Auezov's works symbolises the aspiration of the Kazakh people to independence, their strength in preserving their national identity and cultural heritage.

For Kazakhs, the story "Qily zaman" is a highly valued work, but it was not published during Mukhtar Auezov's lifetime, and saw the light of day only later. There are several reasons for this:

Political situation and censorship: During the Soviet era, it was forbidden to widely publicise the national liberation uprisings in Kazakhstan and other Central Asian countries. Then the authorities were not interested in showing the resistance of Kazakhs to tsarist Russia and later to the Soviet system. The story "Qily zaman" describes the national liberation uprising of 1916 and the aspirations of Kazakhs to the Soviet system.

Auezov's political situation: Mukhtar Auezov himself was subjected to political pressure and repeated repressions in those years. To protect his work and life, he was forced to postpone the publication of some works. In such historical works as "qily zaman", Auezov awakened national consciousness and called for a struggle against colonialism, which complicated his political position.

Significance of historical events: The story "qily zaman" awakened the historical memory of the Kazakh people by recalling their struggle against colonialism. The Soviet authorities tended to interpret such events differently and conceal inconvenient facts. This work could raise the spirit of the people, remind them of historical justice, and therefore its publication was forbidden.

Only after Mukhtar Auezov's death, when the political situation in the Soviet Union changed and liberalisation began, the story "qily zaman" was published and became a valuable cultural heritage of the Kazakh people. There emerged an opportunity to gain a deeper understanding of the hardships endured by the Kazakh people. The mere existence of obstacles to revealing the harsh truth highlights the difficult circumstances in which the Kazakh people lived, and how selflessly, risking their own safety, prominent individuals who foresaw the future pushed forward. This was one of the hallmarks of that "qily zaman" faced by the nation.

The story "Qily zaman" deeply and sensually describes the social and spiritual suffering of the people, the decline of culture, resistance to humiliation and high morality. External circumstances, inner feelings of a person and spiritual consequences of social conditions are reflected.

Underlying all events is the brutal policy of the tsarist government, which, by surrounding the people on all sides, forced them to reflect on life and make decisions about the future, forcing them to rise up against the authorities. We see that in this period social tension, grief, anger and inner struggle for spiritual strength, as well as resistance to injustice, require people to reconsider their life values. Studying the work of Ch. Aitmatov, we can notice: "The novel "Qily zaman" is another proof that tsarist Russia was a prison for the peoples, and that in the Russian Empire inevitably had to occur a social revolution. Socialist internationalism was the only true way of developing relations between peoples" [5].

The author draws attention to the brutal methods of politics, which left no reason for the absence of rebellion on the Kazakh land: "No one should be spared. One should not shy away from any cruelty" [6]. Popular discontent and internal resistance went unheeded, and suppression of all resistance became the norm. In such a situation, a struggle between the internal moral principles of the individual and the strict requirements of external conditions begins, which leads to further increase in the suffering of the people: "In the time of "qily zaman" 138 people in alban (Kazakh clan) district and 510 people in Pishpek district were tortured and shot without trial — this was a consequence of that decree" [3; 85].

"This humiliation and violence that was inflicted on his people made the writer, as a devoted son of his nation, stand up with pen in hand for justice" [7]. The injustice of power, seizure of land and water, leaving the people in a difficult situation led to a great internal conflict. This unjust attitude under colonialism exhausted the patience of the people and put a heavy imprint on their spiritual life. The people felt alien in their own land and lost the meaning of life. From a philosophical point of view, this meant the loss of human rights and dignity: "...They have strayed from the path of truth...The land has been taken away. The settlements were taken away. The water on which the people lived was taken away. They brought hungry Russians... They started selling their land to us. We became strangers... We hoped that everything would improve, but now it is clear that it will not. The people have exhausted their patience. We can no longer tolerate" [6; 77]; "We have been deprived. Land was taken away, water was taken away, we were driven into

a dark corner, driven into the mountains. We were obliged to pay taxes, and despite all this, we are not considered our own, we are considered enemies" [6; 152].

The Tsar's decree of 1916 concerning the "native population" changed the established life values of people. Land, cattle, carefree life, which had served as a support for many years, lost their former importance overnight. People were forced to adapt to a new, unknown situation, which led to a rethinking of the worldview.

At this time, the difference between the past and the present is depicted with profound philosophical meaning. The words of those leading the uprising reflect not only the contrast between the greatness of the past and the decay of the present but also the continuity of history and obligations to future generations.

"Since ancient times, the fair, like an insatiable devourer, consumed the best lands of the alban pastures, the lush grazing grounds and delicacies, and today it has reached its final hour, its day of death. The people, who had endured with great resilience for so long, now rose in rebellion, roared as if they had turned the world upside down, creating chaos" [6; 233]. In these words, we see the people's drive to oppose social injustice. Here, intolerance of injustice and the necessity for social uprising are clearly visible. The fair reaching its "final hour" symbolizes the limit of patience with societal injustice, demonstrating the people's readiness to fight for their rights.

The difficult period that came upon the people was not a sudden hardship that appeared in a single day. It was an issue that had long since "frozen inside like pain". This decree became the "turning point" that led to open protest against the accumulated discontent: "They have tormented us for a long time, like an insatiable devourer, and now the time has come to consume you whole. This misfortune did not come today but has been here for a long time. Now you have reached your limit... If you truly wish to be indomitable, now is the moment to resist. The day has come when honor will be revealed, and wealth will be laid bare. If you want to be a people, stand firm, fight... Endure and fight..." [6; 34]. This was the people's resistance against long-standing injustice. In a philosophical sense, it was the struggle of the individual and society for freedom, the moment when patience reached its limit. It was a test of honor and courage, not only for the individual but for the entire nation.

The Kazakh people, who had silently endured the oppression of colonization, began to ask deep questions about the meaning of life, the fate of the nation, and their role in relations with the ruling country. As a result, dilemmas arose: to continue enduring silently or to voice opposition, to fight for justice, and to stand against oppression, even if it meant making sacrifices as "male lambs offered for sacrifice".

The Kazakh people wanted to continue their familiar, peaceful life, striving for stability. Yet, on the other hand, they understood that it was no longer possible to live by silently submitting to everything. The time to "rise up" and for change had come. Although these two ideas are opposed to each other, they complement and are interconnected, one transitioning into the other.

During the uprising, we see the accumulated anger and resentment of the people against injustice and humiliation: "Now it was to kill, destroy, to immediately slaughter any captured authority, to wash blood with blood. Also, to abandon this place, saying goodbye to all past eras, to the long-standing peaceful existence, and to move away. To swiftly take revenge, to burn everything in one's path — all the concerns, desires, and purposes of the remaining joyless days, the abandoned days, were devoted to this" [6; 197]. In this uprising, we see not only resistance but also the deep sorrow and anger of a people who are not only resisting but seeking vengeance for their sufferings. Vengeance appears as a natural human reaction to injustice, as a means of relieving sorrow. However, it also shows one of the ways in which humanity responds to life's hardships and injustices.

"The tranquillity of the people who lived beyond the mountain range knew no harsh winter famine or summer epidemics, not even that of an alban elder who was under ninety or a hundred years old. Oh, it was happiness! Although Russian power still held its iron grip, inflicting countless oppressions, the people chose to turn a blind eye to it. And now we have come to this tragic time. Trouble came like a flood. We have not received the honour and glory that our ancestors had. There were no such calamities in the days of our fathers. And now alban children, you and I, are experiencing it, warrior!" [6; 34]. History is always changeable and some times are filled with suffering. From a philosophical point of view, this emphasises the importance of humanity's historical memory and moral responsibility for it.

One of the relevant issues in difficult times is the constant comparison of the happiness of the past and the sorrow of the present: "If we compare today only with yesterday, the difference between them would be vast, like the difference between earth and sky, between happiness and misery, with indescribable contrasts"

[6; 31]. This shows the necessity of stability in human life and the inevitably changing nature of fate. These changes compel a person to reflect on their existence and realize that they are only a part of a fleeting world.

From the characteristics of the era, we also understand the conflict between sorrow and hope: “Yesterday was the day of the alban people. Today, disaster has struck. Hard times have arrived, and the end of the world feels near” [6; 33]. The future is uncertain, and people do not know what awaits them; they follow only the faint light of hope that burns within them. However, the growing complexity of difficulties and the failure to overcome them diminishes hope for the future. The greatest fear of a person is the destruction of their culture and existence. Yet, despite the sorrow and resentment filled with this fear, it is also a moment of farewell not only to the past but also to the future. It is the realization of both eternity and the transient nature of life.

The thought of the “incurable enmity” and the “lasting curse” preserved in the heart of the people is also raised: “The day of farewell to land and water is coming. Today or tomorrow they will be gone. They will leave with a treacherous heart, a frowning face and furrowed brows. They go away, leaving behind them an era of violence, offence and injustice, leaving an enduring enmity, an unresolved hatred and a curse on all those strangers who generated this evil and those hostile rulers. They intend to carry away this disgust and protest in their heart core, to carry it away with them” [6; 201]. From a philosophical point of view, this is the people’s endeavour to keep the historical injustice in memory and pass it on to future generations. Symbolically, it shows how grief is preserved in the culture of an entire nation, strengthening the spiritual bond between generations.

““What will happen? Where will this lead to? Is there really an end to this nation?”, — he ponders, savouring the spectacle of a bright and fascinating life before him” [6; 85]. Humanity’s longing for a bygone era and anxiety for the present are clearly visible in these thoughts. This tendency to appreciate the past leads to recognising the harshness of the present. It encourages man to adapt to the ever-changing conditions of life.

In difficult times, an important question becomes the fear of the unknown and the longing for the past: “... The summer pasture of Alatau, left without masters, remains crying. The empty winter camp, the faded people remained. The day, stripped and washed with simplicity, remained... Before him lay foggy days filled with uncertainty. Behind him remained the cursed road, and ahead lay the path” [6; 234]. As a person moves into the future, they wish to preserve the values of the past but also realize that the instability of life may bring new challenges.

Before an uncertain future, the significance of every moment of life increases. However, despite the fear and uncertainty, a person’s desire to maintain spiritual stability is a sign of hope and inner strength. In difficult moments, the need to make time feel both long and meaningful reveals a person’s spiritual strength and inner resilience. “Leaving the people, in prison, among all the prisoners, each day seems long as a year, full of uncertainty and riddles. Hour by hour, there follows special cruelty and malice... Though the dream is unknown, its object is clear” [6; 156].

“Thus, throughout his life, the old marketplace, which came with hostile intentions, found itself in the embrace of a great fire, choking under the black smoke, smoldering and moving away when the people of alban headed towards China” [6; 233]. The uprising is the moment when the familiar life is shattered, filled with meaninglessness. The decisions made and the disruption of peace show that the way of life of the people has changed forever. Here, the feelings of grief and destruction lead to the realization that changes are irreversible, and the past cannot be restored.

Years of silent submission to despotic politics, a life without struggle or resistance, left the people unprepared for organizing an uprising, unfamiliar with the methods and rules. Military skill was one aspect, but during a time when the Kazakh people were under pressure, they lagged behind in all achievements in education, science, and culture. Humiliation and disrespect sparked the people’s anger, revealing an understanding of the differences between them. Such disparities in capabilities made victory almost impossible. However, once gathered, it was impossible to stop the storm of fury and indignation. This lack of experience proved to be one of the key reasons for the failure to achieve the goal. “The inexperienced, young mind decided the matter simply out of anger. The matter was settled by the gross resistance and unwavering stubbornness of the entire people. All that was not understood remained concealed, and the collective protest was expressed as harshly as a blow from an axe — nothing but raw discontent and widespread dissent was voiced. Even though it was expressed, this decision conveyed the true intention of a huge mass of people who were ready to break out” [6; 38]. Lack of experience and competence leads to immature decisions, the consequences of which are dangerous because they are not well thought out. Such decisions seem spectacular in the moment,

but fail to bring real change. For this Kazakhs needed a "political awakening" and hard work towards development in knowledge, culture and civilisation.

In a transitional period, the most important values in a person's life become security and national pride: "May you have these cattle! May you at least keep what you have. That is enough. I don't need wealth... This is the time when everyone is solely focused on the salvation and honor of their people." [6; 93]. From a philosophical point of view, this indicates that the meaning of life lies not in its material aspects, but in fidelity to spiritual values. By preserving their security and honour, people sought to strengthen the spiritual unity of society as well.

One of the features of hard times is that when the future becomes dangerous and the question of survival comes to the fore, the importance of material values immediately loses its relevance. "A row of shops, colourful goods as eye-catching, a large cattle market, small shops, hanging leather goods, overturned iron cauldrons, copper samovars, dangling saddles — all these, though created for the needs of alban, became useless instantly" [6; 29]. In challenging times, people reassess their needs and realize the temporality of material wealth. Property is a transient value, and the true meaning of life lies in its meaningful moments. The sudden loss of the importance of material values leads a person to understand that the most important things in life are well-being and spiritual integrity.

"The house, the aul for the last few days seemed alien to him, as if he no longer belonged to them..." [6; 85]. This is a spiritual emptiness that has arisen due to fundamental social changes. In this context, it is felt how one is alienated from the habitual way of life.

When times change, a person's perspective on life changes as well. What was once considered important and necessary now loses its value, while many things that were previously overlooked begin to acquire greater significance: "The laughing, naive, slender alban with a pale face cast a cold look at the market, just mocking for the first time, as if saying: "Go away", "Disappear"" [6; 31]. When the former values of life lose their significance, a person begins to see themselves and their honor from new perspective. This means that, in changed circumstances, a person rethinks their values and begins to critically view what once seemed worthy.

The conflict between high-ranking officials, eager to carry out the tsar's orders, and the people drew attention to the moral, civil, and political responsibility of the elders and prominent figures of the Kazakh society, leading to decisions regarding the importance of judicial verdicts and their consequences. The responsibility to the people and the importance of obligations to future generations significantly increased.

In difficult times, human qualities that are not usually considered significant are rediscovered. The danger looming over the whole country unites people for common goals and gives warmth to unity and cohesion: "The Russians tore us apart, but, thank God, even in my old age, I saw the people united again, like children of one father..." [6; 29]. This is the moment of revival of spiritual and cultural ties, the desire to preserve the spiritual values of the people through mutual assistance and continuity of generations.

Past struggles, misunderstandings, and enmities lose their significance, making way for a desire for harmony. In conditions of unstable social life, people face spiritual turmoil and struggle for survival: "The elder frowned his eyebrows, sighed heavily, despairing and finding no way out. The women and children were making noise like frightened birds. The youth thought the same day: "I will not go", and turned their gaze to the safe mountain slopes of the Alatau, to the dark, cave-like forests. From baby to old men, everyone was talking about it. The people felt the trouble... They realised that it was a black day when the fate of the people was put to the test. Everything — important affairs, everyday concerns, food, property, livestock — receded into the background" [6; 28]. "Various things were lying in the streets. In one place there were rams and sheep slaughtered, in another there were old and weak horses tied up, and in the pens there were locked flocks of sheep" [6; 233]. Here, a common misfortune or external pressure united people, giving them the opportunity to act together. This showed the power of collective resistance in human history.

In difficult times, a special love for one's people emerges in a person. He believes it is right to die for the happiness of his people rather than simply preserving his own life: "These infidels, it seems, have lost their shape. I have lost hope. A man's sacrifice — that's what they said. What will happen to us, as long as the people stay alive" [6; 143]. Here we see how a person dedicates his life to the future and well-being of his people. This is a philosophical thought that shows the person deeply understands his duty and is ready to devote his life and fate for the benefit of his people. It reveals a deep spiritual level of readiness to sacrifice one's life for the happiness and well-being of others.

It is also important to consider the internal suffering, grief, and concerns of a person in a "transitional period". However, despite all the pain, even while hiding his suffering, qualities such as a high value for

honor emerge. “If this were somewhere else, in the open fields, in the village, he would be sitting, embracing Zhamenke’s head, and crying. He would be talking about everything and freeing himself from pain, expressing complaints. He would be sitting, expressing his dreams. But now, no matter what he did, it would seem to offend Zhamenke’s honor and his own, he would upset his friend, causing him pain, burning him” [6; 163]. This shows how a person, despite suffering and tragedy, values friendship above all and is willing to suppress all his suffering to preserve honor and dignity. His goal is not to show his sorrow, to maintain spiritual fortitude, and not to show weakness before external enemies. “If a place were to arise where he could be tested and mocked, made a laughingstock in front of his enemies, he could pierce himself without blinking an eye, without making a sound, dying like a wolf. Although Zhamenke’s grief was tearing his heart, Uzak, instead of relaxing, became pale, clenched his teeth, and spoke to no one” [6; 164]. The severity of these trials turns into a tragedy, forcing the individual to abandon his essence.

Our ancestors, despite their own hardships, lived by the principle: “Let me suffer, but let my children not suffer, let future generations live better”. This can be seen in the history of our people’s “struggle for independence”. One of the most important human feelings is the desire to protect loved ones, especially children, and to free them from suffering. “If anyone says they are willing to give up their son, I will kill them” [6; 78]. Here, we see the individual’s personal will and the resistance that arises from it. We understand that for every person, it is important to be a protector for their loved ones, to be ready to face suffering and overcome all difficulties for the sake of their family, demonstrating a sense of kinship and brotherhood. The necessity to fight for the safety of loved ones as one of the main values of human life arises.

“Stop unnecessarily inflaming passions in the people, stop. We will not heal the Kalmyks. We will lose our property... This is a great misfortune, a horror... What belongs to our clan, what is our blood value, is now ready to scatter, to sputter” [6; 49]. Although the words of Tungatar, often seen as a negative hero, may appear pragmatic and rational, they reflect a narrow-mindedness. He places material values above the fate of the nation, equating the preservation of cattle with the preservation of human life.

During the period of “Qily zaman”, the presence of discord among people destroys the unity of the nation, even leading to its disintegration and weakening national identity and cohesion. In such a situation, each person must reconsider their values, honor, and loyalty to their people. This division weakens internal ties within society, creating obstacles for collective efforts. When times of trial come for the country, traitors who only think of their own gain exacerbate the situation: “In this assembly, all the elders had their suspicions about the “bolys” (local leaders). After the first words, it became clear to everyone that they would have to be subdued. It seemed like just another issue” [6; 37]. Although the “bolys” come from the people, their actions, that create even more danger in difficult times, reflect the contradictions in choosing between personal interests and values. Additionally, narrow thinking that places material values above the fate of the nation, where the preservation of cattle is considered more important than human life, also creates division among the people: “Don’t stir up the people, don’t incite them. We won’t go to the Kalmyks. We will lose the cattle, it’s a great disaster, horror... Our ancient wealth, blood, and heritage are being destroyed and torn apart” [6; 49].

“For Kazakhs like Ospan, who felt shame and embarrassment, it became difficult to speak with “ulyk” (local governors), covering his face, not daring to look directly into his eyes, painfully restraining his feelings and quietly sighing with bitterness” [6; 57]. This is similar to the “helplessness” of a man who separated from the people, chose the side of the oppressors and was sure of the correctness of his position. In turn, the people perceive him as a “shubar zhylan”, i.e. a traitor, and begin to feel disgusted with both his actions and himself. “The last punishment and the last humiliation for the souls of the dead were as follows: an alban, an educated, knowledgeable Kazakh, who, having climbed on the cart of nogai merchants, follows an official who destroys his tribesmen, thus desecrating the memory of the citizens who died in this struggle” [6; 231].

We see that hypocrites who care only about themselves, instead of being a link between the authorities and the people, divide society and exacerbate problems by their behaviour. The portrayal of those who serve their country but ultimately falter under the weight of their status is one of deep sorrow: “... there are two types of attitudes. One is the disgrace-stained, cowardly one, who looks around cautiously, like a concubine turning round to the bailiff, the judge, the merchant. The other — with contempt, insolence, with an arrogant, greedy gaze that stares at the Kazakh, at the people” [6; 7]. This philosophical contradiction arises from the desire of a part of the people for independence and honesty, while another part abandons their values for the sake of personal interests. “Otherwise, in pursuit of the favour of the authorities and the desire to become a respected person, there will appear many envious people who will lead the people into a dead end” [6; 37] —

this thought describes the spiritual fall of a person through betrayal of his people. It also emphasises how difficult it is to live in a society while maintaining strong moral values.

“Of the dense crowd of alban, only the rich Dauletbak remained, lost like a wild bird. Tungatar remained hiding in the rocks of Tekes and Syrt, wishing to avoid the chase. The rest, like abandoned dogs, remained to follow the wagon of the authorities” [6; 234].

“The writer, in his work, sometimes through the words of the characters, and sometimes from his own perspective, convincingly and explanatively portrays how the people endured the many crimes of the imperial officials, despotic local leaders, and greedy interpreters, and how they were deprived of their land and livestock” [8]. From this, we understand that the author, with deep emotional pain, tries to convey the weight of that time in his work, and that this period became a time of immense suffering for the people, one that changed their destinies.

Conclusion

In times of upheaval, societal values undergo complex transformations and new moral principles and philosophical perspectives take shape. People reevaluate their former beliefs and strive for change. Social upheavals, sorrow, anger, tests of inner spiritual strength during “qily zaman”, the struggle against injustice, and the need to reevaluate fundamental values in the most challenging moments reveal the evolution of values.

These processes illustrate society’s collective consciousness, decision-making at the height of discontent, and the dedication of individuals to their responsibilities for the common good. This theme addresses life’s instability, the suffering of people in a changing society, the fight against injustice, and the uncertainty of the future. In difficult times, stability and change intertwine, compelling society to adapt to new conditions, paving the way for social progress and transformation.

The central ideas of the period highlight people’s discontent with authority, the influence of emotions and anger, collective resistance, risk awareness, and the necessity of a complex choice between upholding one’s values and renouncing them along the way. This aims to reveal the intricate connections between social change and the inner conflicts of the individual.

“Qily zaman” draws attention to the complex issues of colonialism’s impact on society and the spiritual decline of the people. It reflects the moral degradation of individuals and society under colonialism, the tension between justice and injustice, and the questions of national identity and loyalty to one’s culture and country. Overall, it reveals the changes in individuals and society, and the nation’s struggle to preserve its national identity. During times of crisis, people place deeper emphasis on existential questions such as the meaning of life, the role of the individual in society, and moral responsibility. These questions bring about significant changes in a person’s inner world.

The analysis results show that the philosophy of “qily zaman” helps to understand the essence of changes in human life and society. In challenging times, humanity reconsiders its inner spiritual strength, moral principles, and its role in society. Additionally, during crises, the moral and political responsibility of individuals and societal leaders becomes crucial. This responsibility creates ethical dilemmas in the decision-making process, and through resolving them, the future of society is determined.

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Н.Р. Салыматова, В.А. Есенгалиева

«Қилы заман»: философиясы: қоғамның өзгеруі және адами құндылықтар

Мақала қазақ философиясындағы «қилы заман» ұғымының маңыздылығын терең зерттеп, оның күрделі кезеңдердегі адамның дүниетанымы мен құндылықтарына тигізген әсерін жан-жақты талдауға бағытталған. Қазақ халқының «заман» туралы дәстүрлі түсінігінде оның сипаты өзгермелі, тұрақсыз, болып келеді және оны саралай білу — болашақ заманды айқындауда маңызды рөл атқарады. Осындай қиын-қыстау кезеңнің бірі, қазақ халқының тарихи санасында ерекше орын алған «қилы заман» кезеңі. Заманның ауыспалы сәттерінде адамның күнделікті өмірі, қалыптасқан қоғамдық қатынастары мен өмірлік ұстанымдары, тіршілікке деген көзқарасы күрделі өзгерістерге ұшырайды, қайта қалыптастыруды қажет етеді. Бұл жұмыста «қилы заманнан» туындаған қоғамдағы әлеуметтік, саяси және мәдени өзгерістердің адам санасы мен құндылықтарына әсері зерттелген. Қоғамның өзгерістеріне сай экзистенциалды сұрақтардың өзектілігі артып, моральдық жауапкершілік мәселелері де басты назарға алынады. Мұндай уақытта адамгершілік пен әлеуметтік-саяси мәселелер айрықша маңызға ие болады. «Қилы заман» философиясының мәнін нақты тарихи кезеңде қарастыру мақсатында, ел жадында «қилы заман» ретінде сақталған, 1916 жылғы қазақ жеріндегі ұлт-азаттық көтерілісі негізге алынды. Көтеріліс сипаты Мұхтар Әуезовтің «Қилы заман» тарихи повесіне сүйеніп талданған. Бұл шығарманы негізге ала отырып, елдің еркіндікке ұмтылысы, болашаққа деген сенімін қайта жандандыру идеялары зерделеніп, ұлттық сананың жаңғыруы, өмір мәні мен болашаққа деген көзқарастары мен күрделі тарихи жағдайдың аясында «қилы заман» философиясының мәнін ашуға, өмір құндылықтарын қайта бағалауға бағытталған әрекеті қарастырылған.

Кілт сөздер: заман, өзгеріс, отаршылық, тарих, күрес, құндылық, өмір мәні, тағдыр, болашақ, белгісіздік.

Н.Р. Салыматова, В.А. Есенгалиева

Философия «Қилы заман»: общественные изменения и человеческие ценности

Статья направлена на исследование значения понятия «қилы заман» в казахской философии и всесторонний анализ его влияния на мировоззрение и ценности человека в периоды сложных исторических изменений. В традиционном представлении казахского народа «заман» характеризуется изменчивостью и нестабильностью, а умение его осмыслить играет важную роль в определении будущего времени. Одним из таких трудных периодов, занявших особое место в историческом сознании казахского народа, является эпоха «қилы заман». В моменты смены эпох повседневная жизнь человека, сложившиеся общественные отношения, жизненные принципы и взгляды на существование подвергаются глубоким преобразованиям и требуют переосмысления. В этой работе исследуется влияние социальных, политических и культурных изменений, порожденных эпохой «қилы заман», на сознание и ценности человека. В условиях перемен в обществе актуализируются экзистенциальные вопросы и возрастает значимость моральной ответственности. В такие времена особую значимость приобретают вопросы нравственности и социально-политических отношений. Для анализа значения философии «қилы заман» в конкретном историческом контексте, рассматривается национально-освободительное восстание 1916 года на казахской земле, оставшееся в памяти народа как «қилы заман». Характер восстания анализируется на основе исторической повести М. Ауэзова «Қилы заман». Исходя из данного произведения, изучаются стремление народа к свободе и возрождение веры в будущее, обновление национального сознания, переосмысление смысла жизни и взглядов на будущее. В сложных исторических условиях раскрывается значение философии «қилы заман» как стремления переоценить ценности человеческой жизни.

Ключевые слова: время, изменения, колониализм, история, борьба, ценности, смысл жизни, судьба, будущее, неопределенность.

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