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The role of A.Zh. Mashanov as a scientist in the study of historical and political processes

In the article the socio-political and historical activities of A.Zh. Mashanov were characterized, his participation in the historical and political processes was indicated, the interdependence and interrelation of these processes were revealed, attention was focused on the study of the life of the scientist as a historical figure and political subject, his contribution to historical science was explored, his performance as the driving force of the political process in the country, given an idea of the types of historical and political figures.

Keywords: A.Zh. Mashanov, historical process, political process; historical figure, political subject, totalitarian and authoritarian regimes, democracy.

Introduction

Today, our country positions itself as the center of Eurasia. And this is due to increasing international contacts: the OSCE summit in 2010, the World Universiade, EXPO-2017 Exhibition, the accession to the World Trade Organization, and is associated with the desire of the state to demonstrate its national identity and through participation in modern historical and political processes.

According to V.G. Udaltsov, the historical process is “a successive change of states of nature, society and intellect in time and space in the course of world development” [1]. The political process is characterized by P.K. Goncharov as a process “taking place in the sphere of politics, reflecting the dynamic, mobile, constantly changing side of the existence of the political system of society” [2]. These processes are interconnected, since the historical process is a broader concept that includes as an integral part the political system and the changes taking place in it. The historical process has a complex structure, which includes several components. V.G. Udaltsov, drawing attention to the heterogeneity of the structure of the historical process, notes: “The structure of the historical process should be considered as a way of interaction of natural, social and spiritual elements, providing their interconnectedness” [1]. D. Iston believes that the political process acts as part of the social system, defining it as “the continuous functioning and change of the political system of society” [3, 630-631]. Consequently, we can talk about the relationship of historical and political processes, which is expressed in the fact that the political process as part of the social system of society acts as part of the historical process, because the social system is a structural component of the historical process.

Considering the participation of the individual in political processes, we can identify his role in advancing not only the political process, but also the historical process. For example, studying the personality of the head of state, a scientist, in changing the political process in the country, we can also talk about the advancement of the historical process and this is expressed in the fact that, influencing the change in the course of policy aimed at the spiritual revival of society. Thus, in his works, A.Zh. Mashanov pays special attention to national history, the historical past, and indicates clear ideological reference points.

Leading philosophers argue that “the return to the traditional value and semantic reference points and the spiritual heritage of the Kazakh people becomes the cultural and historical core of the formation of the national identity of the Kazakhs and plays an important role in the formation of citizenship of the Republic of Kazakhstan” [4-5].

Research methods

Methods of anthropocentric, biographical analysis and a method of modeling are used to describe a scientist as a certain type of political person. The essence of the anthropocentric approach is the study of the influence of the national character of the individual and the type of his mentality on his political behavior, actualized in the process of influencing the course of the political process. To do this, we should first identify the type of personality of the scientist who participates indirectly or directly in political activity. The classifi-

cation of the subjects of politics is done in different ways. The classification of the personality of a politician offered by M. Weber is widely known. He distinguishes three types of personality of a politician. The first type includes those individuals who engage in politics “on occasion”, when a person episodically makes a will, without thinking about the nature of political action. The second type includes a person constantly engaged in professional political activities. The third type of politician includes an individual engaged in “part-time” politics [5; 19]. The subjects of politics are also classified according to their participation or non-participation in politics. In this case, individuals with political status and social communities (classes, nations, political elites) are distinguished. The second group includes states and public organizations [6; 20]. The third classification of the political personality is based on the distinction of such political personalities as the political subject and the political person. A political person in a narrow sense refers to a person acting in politics as a leader, political figure, person participating in politics [7; 21].

The political subject is specifically a political carrier of a variety of political activities aimed at gaining, defending, or using power in order to realize indigenous interests.

The fourth classification of political personality is determined by the type of political participation. H. Baranov proposed a model of political participation of the subject in the political process: a) the model of political participation, when there is a balance of relations between political participants, civil influence and structures of power; b) the model of political participation, where the state only partially responds to the will of citizens. Here, political participation has a reduced, limited character; c) formal participation, a model of political participation that creates only the appearance of mass activity of the population; adaptive participation, when forced to show loyalty to the political regime [8; 22].

Determination of A.J. Mashanov’s personality type according to the features of political personalities highlighted in the above classifications shows that the scientist can be attributed to the personality of a politician “on occasion”, because the main activity of A.Zh. Mashanov is related to his scientific and educational activities. He turned to politics “on occasion”, when it was necessary to defend ideas related to the implementation of the idea of national policy in order to protect the cultural heritage of al-Farabi.

For a deeper study of the moral and political views of the scientist, it seems appropriate to use a synergistic approach to explain why A.J. Mashanov was occasionally engaged in political activity out of necessity, to identify his social and political views, moral principles and philosophical outlooks.

The effectiveness of the synergetic approach in the study of socio-political ideas of A.Zh. Mashanov lies in the possibility of considering the system of the scientist’s worldview as a self-organizing open system, capable of being changed. E.S. Abdulova, analyzing the synergetic specificity of the evolution of modern political processes, believes that “complete stability and equilibrium in the society is stagnation, deadlocks of the process, when the inflow and use of external and internal resources becomes constant”. Society becomes an authoritarian rather than an open system. At the same time, controlled instability, small revolutionary, in its essence, reform can act as a condition for a stable, dynamically developing society [8].

Discussion

The idea of returning to the cultural and historical traditions of the people was raised in the works of many scientists, among whom we can name A.Zh. Mashanov, a scientist-encyclopedist, who made a significant contribution to various fields of science and culture. A.Zh. Mashanov was among the first to promote a revival of interest in the cultural heritage of the past, helping to form a new scientific field of knowledge — Farabi studies. The merit of the scientist is his desire to promote interest in the past of the people, its cultural and historical heritage. In this regard, the study of A.Zh. Mashanov’s personality as a historical and political personality is logical.

The scientist-encyclopedist left significant traces in the field of mining, astronomy, theolinguistics, and made a significant contribution to the development of translation studies and literature. We should especially note the scientist’s selfless activity in the historical and political spheres of public life. Thus, the attribution to the historical personality is conditioned by his actions affecting the events of historical character.

L.E. Grinin attributes to the historical personality an individual when “due to his personal peculiarities, or occasion, or social position, or specificity of time, a person can have by the very fact of his existence, his ideas, his action or inaction, directly or indirectly, during his lifetime or after his death such impacts on his own or others’ societies, which can be recognized as important because they have left a significant mark in history and influenced the further development of societies (positive, negative or one)” [9; 7].

According to L.E. Grinin, the participation of the individual in the course of history consists in his actions aimed at the development of the historical process. These include historical researches of the scientist:

1) creation of historical works: “On studying the heritage of al-Farabi”, “Aristotle of the East”, “The Great Scientists of Central Asia and Kazakhstan”, “Al-Farabi and Abay”, etc. 2) the publication of scientific research in mining and mineralogical sciences — on the methodology of search for minerals, discovered several gold deposits [10; 8, 2003], copper-encrusted ores [11; 9, 45], publication of more than 80 scientific papers on the development of mining; 3) studying the ancient history of Kazakhstan. In his books “The Secrets of the Earth” (Almaty, 1948), “The Structure of the Earth” (Almaty, 1949), “The Mystery Concluded in the Stone” (Almaty, 2006) the scientist described the way of life of ancient people inhabiting the territory of Kazakhstan (central and eastern regions), ways of their economic activities, types of crafts, introduced readers to their beliefs, expressed his thoughts about the stone statues found on this land.

According to D.S. Zhakiyanov, A.Zh. Mashanov during the study of the ancient monuments (balbals) tried to decipher the rock drawings, described the features of the ancient system of the Huns and Saks, gave evidence that some cities: Zhun-Bulen (Zhunn), Gun-Guan (Gunn), Hua (Dunhu), located in modern Mongolia and China, are Turkic [12]; 4) the scientist has thoroughly studied the history of medieval Kazakhstan (the history of the Karkaraly and Bukeyev khanates and their rulers), stone sculptures in the Sary-Arka area have also been studied. According to A.D. Kasenova, A.Zh. Mashanov [11] collected information about the stone statues of Sarah-Arka, excavated medieval structures. In the tract of Karagaila, he excavated two (Turkic) fences with statues [13]. A.Zh. Mashanov tried to interpret archaeological monuments using his knowledge of astronomy [14].

Within the theory of driving forces, the historical personality can act as such a force, characterized as one of the most important among them. L.E. Grinin emphasized the importance of personality as a driving force, saying that “the future can change as a result of the activities of not only large political forces, but even individual groups and their leaders, it also depends on the actions of a variety of people, such as scientists” [15]. The merit of the scientist A.Zh. Mashanov, who played a significant role in determining the direction of the political process in the future of the country, was his social and political ideas concerning the study of al-Farabi’s creative heritage.

A.Zh. Mashanov on his own initiative “made a trip on the traces of al-Farabi to the grave of the scientist in Damascus” [16]. According to A. Mashanov, “as a solitary scientist, my father began to correspond with libraries in Syria, Turkey, London, Stockholm, etc. At his expense, photocopies of the works of scientists of the East were sent to him. In researching these sources, my father constantly expanded the range of his search” [17]. In search of materials on the works of al-Farabi, the scientist repeatedly traveled to Syria (Damascus, Sham and other cities). During the 35 years dedicated to the study of al-Farabi, the scientist published more than 20 articles, published monographs: “The Great Scientists of Central Asia and Kazakhstan” (Almaty, 1969), “About translation of al-Farabi’s works into Kazakh language” (Almaty, 1969), “Farabi and education of youth” (Almaty, 1972), “Al-Farabi” (Almaty, 1970), “Al-Farabi and Abay” (Almaty, 1994), “Al-Farabi and modern sciences” (Almaty, 2007).

Through the initiative of A.Zh. Mashanov, al-Farabi museum was opened in Turkestan, and an international scientific conference dedicated to the 1100th anniversary of al-Farabi (1978) was held.

A. Derbisaliev noted the great role of A. Mashanov in the development of the course of history, which is that the scientist, despite the fact that al-Farabi entered the history of Arab culture, managed to prove to the world the Turkic origin of the great thinker, returned him to his homeland, published many books devoted to al-Farabi, having historical significance, thereby awakening our sleeping spirit [18].

As we can see, A.Zh. Mashanov can be attributed to the type of historical personality, which, according to the classification of Z. Hook, actively influences events. Z. Hook in his personality theory divides historical figures into people who influence events and people who create events [19].

The study of A.Zh. Mashanov’s personality as a political subject, who influenced the change in the political process, is also of interest.

And if before the totalitarian regime, the goal of the political process was to ensure deterministic stability and permanence in the political sphere. Thus, during the functioning of the Soviet state, the history of the people and their culture were consigned to oblivion. The political sphere was dominated by communist ideology. Between 1921 and 1953, totalitarianism manifested itself in the fact that “the state in the person of the Communist Party played an enormous role in the life of society, seeking to control all areas of its vital activities through the established system of mass organizations (Pioneer, Komsomol Organizations, Trade Union Committees, Local Committees, Women’s Councils, Associations of Scientists, Artists, Athletes, etc.) [20]. During the reign of N.S. Khrushchev and L.I. Brezhnev, an authoritarian regime took place (1955–1980),

from 1989 to 1991 democratic principles of the organization and functioning of state power were implemented, the task of building a legal state was set” [21].

The main period of A.Zh. Mashanov’s scientific and public activity was in the period of totalitarianism. For bold statements of social and political ideas, the scientist was persecuted, accused of political illiteracy, adherence to the Islamic religion. And this is at a time when religion in the USSR was officially banned. The use of the biographical method in politics allows us to reinforce statements about the ideas of A.Zh. Mashanov, according to scientists, colleagues who emphasize that in “conditions of the dominance of communist ideology, it was necessary to have extraordinary courage to express such views. It is no coincidence that for a long time A. Mashanov was persecuted by the Soviet government as a true Muslim, one of the few connoisseurs-interpreters of the Koran” [22].

A.Zh. Mashanov promoted the Islamic religion (Muslim). In his opinion, Islam is a deep concept requiring comprehensive education and humanism. The scientist expressed his understanding of Islam in the books “Tabu”, “Al-Farabi and Abay”, in the manuscript “Scientific foundations of Islam”. In 1953 the newspaper “Pravda” published an article about K.I. Satpayev and A.Zh. Mashanov, accusing them of studying mineral deposits. In 1956 A. Mashanov was one of the first to raise the issue of studying the heritage of Abu Nasr al-Farabi. The scientist wrote about it this way: “Does anyone forbid us to study the scientific heritage of al-Farabi and is this not a direct and honorable duty of scientists of Kazakhstan — his homeland? It is our duty to the people and to the memory of one of his great sons. And I set myself the task: to begin research on the heritage of al-Farabi” [17]. A.N. Nysanbayev emphasizes that “Mashani was the first in Kazakhstan to pay attention to the study of the encyclopedic heritage of the medieval thinker, which for Kazakh researchers personifies the deep roots of Kazakh culture, its Turkic and Islamic origins, spiritual and moral content”.

In the era of totalitarianism, al-Farabi’s legacy was studied “in the pursuit of materialistic tendencies and in his worldview and stating concessions to idealism in various areas of his heritage”.

According to A.N. Nysanbayev, al-Farabi’s philosophical heritage, “having deep content, became an object of ideological interpretation. Partly forced, partly being representatives of this era, researchers interpreted al-Farabi’s teachings only in the context of dialectical-materialistic and rationalistic tradition” [23]. Although in the era of totalitarian regime, then authoritarian regime, al-Farabi’s legacy could not be studied in terms of evaluation of his ethical, humanistic views, cultural heritage, and only A. Mashanov for the first time raised the issue of revival of the national consciousness of the Kazakhs, contributed to the restoration of al-Farabi’s Turkic roots, the return of his name to the Kazakhs. He acted as the driving force behind the political process of a future independent Kazakhstan, contributing to its change under authoritarian rule.

A. Mashanov’s contribution to changing the political process of the future consisted, firstly, in the fact that he boldly expressed his ideas regarding the preservation of the cultural heritage of the past, called for the preservation of the historical past of the people, their humanistic and moral views, spoke of the need to assimilate the ethical provisions of the Islamic worldview. Secondly, his influence on the approach of the political process of the future affected the fact that A. Mashanov committed real actions aimed at exploring the cultural heritage of al-Farabi, studying his work. During the years of authoritarian power (1973) he finished the manuscript “Al-Farabi and modern science”, which was not allowed to print by the censorship. A. Mashanov did a lot of work to restore the name of al-Farabi in the Kazakh land. For this purpose, the scientist traveled to Turkestan, Tashkent, Leningrad, Moscow, Ufa, Arabia and Syria. Thirdly, A. Mashanov laid the foundations of a new science — theolinguistics. In his unpublished manuscript, “The Scientific Foundations of Islam”, the scientist wrote that the Islamic faith is the purest religion with a scientific basis, the greatest duty of Islam is science [24].

According to B.M. Suyerkul, in the Soviet period there were few scientists who combined science with religion. Among them a scientist-geologist, mining engineer, doctor of geological-mineralogical sciences, professor, one of the founders of the national academy, honored worker of science of Kazakhstan, scientist, who proved the Kipchak origin of al-Farabi, who published many works. He published many works dedicated to studying cultural heritage of medieval eastern thinker (“About studying heritage of al-Farabi”, “Aristotle of the East”, “About translation of al-Farabi’s works into Kazakh language”, “Al-Farabi”, “Great scientists of Central Asia and Kazakhstan” and others).

The theologian Khalifa Altai testified that A.Zh. Mashanov accumulated his thorough knowledge of the theory of Islam in the process of studying the cultural heritage of al-Farabi. He contributed to the study of the scientific foundations of the Quran-Karim from the perspective of new approaches in modern science, interpreted the main provisions of the holy book in the context of the Turkic mentality, introduced the Turkic world [17].

In the years of the authoritarian regime, A.Zh. Mashanov was also persecuted. In the 1980s, after the world conference dedicated to the 1,100th anniversary of al-Farabi, A. Mashanov's ill-wishers ensured that the study of al-Farabi's work in the Kazakh land was consigned to oblivion, because al-Farabi was a native of Central Asia. In this regard, the study of the heritage of al-Farabi was carried out in Uzbekistan, and this was due to the policy of the state aimed at inciting ethnic hatred between peoples. In 1975, a denunciation was received in the name of A. Mashanov, in which the scientist was accused of inconsistency between his views of communist ideology and its dogmas [25].

The analysis of the role of A.Zh. Mashanov in the movement of historical and political processes is not direct, since the scientist had an indirect influence on the change in these processes. It is known that history is driven by the motives of individual personalities. Changes in the political process are also conditioned by the influence, even indirectly, of individual political subjects who have no relation to power, but who enter into certain political relations in the process of expressing their own and public ideas that are at odds with the tenets of communist ideology. Any person becomes a subject of politics when, self-organizing and expressing his views, finds himself in confrontation with other social groups (with power during the actualization of totalitarian and authoritarian regimes), comes into conflict with the authorities existing at one time or another. In this case, the scientist enters into subject-object relations, presenting, on the one hand, as a subject expressing his views, ethical views, on the other hand, as an object of influence from the authorities in the process of research. Subjects and objects of politics enter into political relations. Such relations are characterized by the presence of a certain content and form of being. The content of political relations manifests itself as a certain activity of political subjects, their political behavior, and as a political process. Genesis of political relations is expressed in forms and principles. Political norms and principles as a form of existence of political relations are divided into political-legal (laws, decrees, by-laws, international treaties, etc.), political-moral (customs, traditions, politeness, etc.) and political-religious. Politics is expressed through these norms, especially legal norms; political subjects function within these norms.

A.Zh. Mashanov entered the political processes of his time as a political subject, entering into political relations on the basis of compliance with political and religious norms.

The researcher's political behavior manifested itself in open opposition to the current government by studying the work of al-Farabi, the medieval thinker and founder of the doctrine of Islam. During the totalitarian regime and the years of authoritarianism, the political processes of society were not subject to significant changes, because during the Stalinist period, all political relations and processes were controlled by the state and its party, which implemented the ideological attitudes of the government. During the years of the totalitarian regime and the years of reconstruction of the democratic state formation (1985–1991), the political process was characterized by four features: 1) it was universal in that it encompassed the whole of society; 2) it controlled the actions of an individual or another; 3) its power to make binding decisions deemed legitimate; and 4) its decisions were authoritarian-powerful.

In independent Kazakhstan, the political process as “a combination of all dynamic changes in the behavior and relations of subjects, in the performance of their roles and the functioning of institutions, as well as in all elements of the political space carried out under the influence of external and internal factors”. The external factors include Kazakhstan's acquisition of sovereignty, and the internal factors include the impact on the political process of both the head of state and a number of political figures to implement certain reforms aimed at building a sovereign democratic state. The main directions of changes in the political process were: 1) reforming the political process. Functioning in the period of authoritarian political power (1991–1993), the creation of a new political system, the introduction of a multiparty system, and the expansion of citizens' rights and freedoms; 2) the search for a model of Kazakhstan's political system that takes into account the political, economic, socio-cultural, psychological, geopolitical, and national characteristics of the country (1993–1995). Changes in the political process were expressed in the principle of separation of power (legislative, executive, judicial bodies were defined as branches of state power), elections to Parliament were held, local authorities were created — The Maslikhats; 3) the transition to a presidential form of government, the creation of a two-chamber parliament. Currently, changes in the political process are associated with the implementation of the course of the country on the spiritual revival, modernization of the political system through the study of the historical experience of the people and increasing interest in the historical and cultural heritage of the people. Such transformations have been a long time coming, dating back to the mid-1970s, from the time when individuals raised the issue of studying the cultural heritage of the people.

Al-Farabi's name is now becoming a symbol of the spiritual culture of Kazakhstan. Therefore, A.Zh. Mashanov can be considered as one of the personalities who promoted back in the 1960s the idea of reviving national culture, the idea of returning to the history of the Kazakh people. The idea, promoted for 37 years, has been reflected in the modern historical process in Kazakhstan.

A. Mashanov's role as an indirect political personality was manifested in the fact that he gradually through the study of al-Farabi's works, the return of his name to his homeland, the popularization of the thinker's ideas, the publication of monographs, articles contributed to the passage of the idea of the spiritual revival of the cultural past of the people. Such ideas put forward by many thinkers (Abay, Shakarim, Mashhur Zhusup Kopeev, etc.), accumulated gradually, can influence the evolution of the political system and contribute to changing the political process. Changes not related to the direct political activity of personalities indirectly influencing politics "mean the transformation of properties that do not affect the basic structures and mechanisms of power (for example, leaders, governments, individual institutions may change, but the leading values, norms, ways of governing power remain in the same quality), and the modification of supporting, basic elements, which together contribute to the system achieving a new qualitative state" [25].

The changes introduced into the country's political process by such "occasional personalities" as A. Mashanov don't represent cardinal changes in politics, but concern changes in the spiritual sphere of society. But they contribute to the movement of the political process. The gradual accumulation of external and internal changes in the political system leads to a renewal of the political process. And this is due to the resonant coordination of the interests and goals of individual groups, people, parties, organizations that create the dynamism of the political process. A political system is a self-organizing, open and dynamic system characterized by stability on the one hand and dynamism on the other. It is the combination of stability and dynamism of the political system that ensures change in the political process. According to E.S. Adulova, "the dynamic aspect of political stability (i.e. the ability of the political process to change permanently) is already distinguished at the current stage of scientific development" [8].

Synergistic processes in the political system can be characterized by using the basic principles and patterns of synergetic in the process of analyzing political facts. The basic principles of synergetics include: 1) the principle of heterogeneity of the system; 2) the principle of nonlinearity; 3) the principle of openness [26].

The application of the principles of heterogeneity and openness "any manifestation of political disagreement was mercilessly destroyed and eradicated. This is the main rule of functioning of the totalitarian regime" [20]. During this period, A.Zh. Mashanov could not openly express his beliefs regarding the study of the cultural heritage of the people, the revival of the spiritual experience of the past (the study of monuments and culture of the Kazakh people, the study of the heritage of al-Farabi).

All the scientist's statements were criticized, denunciations were written on A. Mashanov, and the approval of his doctoral dissertation was delayed. According to archival data of the Russian Federation, fund R 9506, 6a, 248, it is known that the petition for awarding A.J. Mashanov the degree of geological and mineralogical sciences was rejected (October 11, 1947). Document 249 contains data about a denunciation against A. Mashanov from geologists and young scientists of Kazakhstan. However, A. Mashanov didn't stop his research on the works of al-Farabi. It was during the years of stagnation that he, in search of traces of al-Farabi in the Kazakh and Arab lands, repeatedly traveled abroad at his own expense, corresponded with leading scientific foundations in France, Moscow and other countries and cities, openly visited the mosque and expressed his views on the purity and scientificity of Islamic teachings. These speeches of A. Mashanov and other leading figures, scientists (K. Satpayev, M. Auezov, O. Suleimenov, etc.) contributed to the manifestation of non-linear thinking of the citizens of the USSR. In the Soviet years, chaos reigned in the political system of the state: on the one hand, a totalitarian regime that suppressed all kinds of political disagreement, on the other — a lot of speeches by ordinary individuals who didn't want to obey the established order that prohibited participation in the political process of society, because the nature of citizens' participation in politics was forced (under totalitarian and authoritarian regimes, chaos in the political system was created, on the one hand, by formal but forced participation of citizens in the political life of the state through pioneer and Komsomol organizations, with other — the speeches of individuals who led to the heterogeneity of the political system due to the participation of both the state and individuals who did not want to participate in the political process forcibly, to influence the activation of cultural and research work in the scientific and partly in the political spheres) in order to strengthen the foundations of the national policy of the state. But such speeches contrary to the totalitarian and authoritarian (1965–1985) regimes were suppressed, but they nevertheless contributed to the heterogeneity of the system. The gradual accumulation of occasional, not entirely

open speeches of individual figures of science, intellectuals led to the destruction of the stability of the political system. Although under totalitarian and authoritarian regimes, stability in politics was recognized as an order in the political system of the state. However, this order led to stagnation.

The ideological and political system of A.Zh. Mashanov's views also shows signs of self-organization and dynamism. In the initial period of his scientific activity, the scientist, like all citizens of the USSR, was forced to participate in politics, but gradually, as the interest in the heritage of al-Farabi, the study of his works, the study of his worldview, in the scientist arose a protest against the existing political system, which prohibited freedom of thought, engage in scientific research of historical origins, the national culture of the people. That is why A.J. Mashanov repeatedly expressed his opinion about the need to study the past, accept the provisions of the Islamic religion. And all this prepared the revival of that direction in the political process of Kazakhstan, which is actualized in the modern state: the modernization of public consciousness through the revival of national culture by appealing to the ethical heritage of Kazakh thinkers. And in this case, the role of A.J. Mashanov's participation in the political process of Kazakhstan is significant, as he acted as one of the catalysts for the spiritual renewal of the political system of the country.

Conclusions

Thus, the analysis of the historical and political activities of A.Zh. Mashanov showed that scientists carried out a versatile activity: along with the main, geological and mineralogical activities, he was engaged in historical research, studying not only architectural monuments, but also exploring the work of the medieval thinker al-Farabi. A.Zh. Mashanov's participation in political activity is due to his selfless activity in the name of restoring the name and cultural and historical heritage of al-Farabi. The influence of A.Zh. Mashanov's activity as a "political personality on occasion" during the forty years of democracy and functioning of independent Kazakhstan led to the awareness of the need to study the cultural heritage, the past, the ethical views of the people.

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А.Г. Шабамбаева, А.М. Турлыбекова, А.М. Акшанова

А.Ж. Машановтың тарихи саяси процестерді зерттеудегі ғалым ретіндегі рөлі

Мақалада А.Ж. Машановтың қоғамдық-саяси қызметі қарастырылған, оның тарихи және саяси процестерге қатысуы талданған, осы үдерістердің өзара тәуелділігі мен өзара байланысы ашылған. Авторлар ғалымның өмірін жеке тұлға және саяси субъект ретінде зерттеуге баса назар аударып, оның тарих ғылымына қосқан үлесін, оның елдегі саяси процестің қозғаушы күші ретінде көрінуін зерттеген, тарихи және саяси тұлғалардың даралығы туралы түсінік береді.

Кілт сөздер: А.Ж. Машанов, тарихи процесс, саяси процесс, тарихи тұлға, саяси субъект, тоталитарлық және авторитарлық режим, демократия.

А.Г. Шабамбаева, А.М. Турлыбекова, А.М. Акшанова

Роль А.Ж. Машанова как ученого в исследовании исторических и политических процессов

В статье рассмотрена общественно-политическая деятельность А.Ж. Машанова, проанализировано его участие в историческом и политическом процессе, раскрыта взаимообусловленность и взаимосвязь данных процессов. Авторы акцентировали внимание на изучении жизни ученого в качестве исторической личности и политического субъекта, исследовали его вклад в историческую науку, показали его в качестве движущей силы политического процесса в стране. Кроме того, дано представление о видах исторической и политической личности.

Ключевые слова: А.Ж. Машанов, исторический процесс, политический процесс, историческая личность, политический субъект, тоталитарный и авторитарный режимы, демократия.

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