



## The legacy of Asan Kaigy in Kazakh political thought

Gaukhar A. Abdurazakova<sup>1\*</sup>, Rauan A. Kemberbay<sup>2</sup>,  
Bauyrzhan M. Bozhbanbaev<sup>3</sup>, Nurbek S. Pussyrmanov<sup>4</sup>

<sup>1</sup>Abai Kazakh national pedagogical university, Almaty, Kazakhstan

<sup>2</sup>L. N. Gumilyov Eurasian national university, Astana, Kazakhstan

<sup>3</sup>T. Zhurgenov Kazakh national Academy of Arts, Almaty, Kazakhstan

<sup>4</sup>Institute of State History of the Ministry of Science and Higher Education, Astana, Kazakhstan

Автор для корреспонденции:

<sup>1</sup>[gauhar\\_abdikarimovna@mail.ru](mailto:gauhar_abdikarimovna@mail.ru)

<sup>2</sup>[ra2030@mail.ru](mailto:ra2030@mail.ru)

<sup>3</sup>[bbozhbanbaev@mail.ru](mailto:bbozhbanbaev@mail.ru)

<sup>4</sup>[Nurbekp89@gmail.com](mailto:Nurbekp89@gmail.com)

<sup>1</sup><https://orcid.org/0000-0003-0499-2329>

<sup>2</sup><https://orcid.org/0000-0002-0404-8621>

<sup>3</sup><https://orcid.org/0000-0001-9928-4709>

<sup>4</sup><https://orcid.org/0000-0001-9905-0320>

DOI: <https://doi.org/10.32523/2616-7255-2023-145-4-178-192>

**Abstract.** Since our country gained independence, the study of national philosophy has deepened. In the world scientific community, Kazakh philosophy is not inferior to other countries. Every year, based on the national worldview, research is conducted aimed at revealing the peculiarities of the mentality in our religion and its authenticity. While initially, a certain period was studied as a whole, at a later time, the object of philosophical research became the spiritual heritage, the political position, and the works of only one thinker. In the study we examined, we proceeded from the contemplations and political reflections of Asan Kaigy, the ancestor of «Zaman».

The purpose of our scholarly paper is to reveal the inner meaning of studying the concept of «Kili Zaman» and the political thoughts of Asan Kaigy. In the research work that was put before us, we decided to approach it from different points of view in order to differentiate the problem of the agenda of that time and to comprehend in more detail theoretically the content of this understanding.

The article pays special attention to the evolution of the development of political thought and the future of the country in the songs of Zhanibek and Kerey Sultan, the founder of the Kazakh Khanate, priest, and thinker Asan Kaigy. An attempt is made to compare the concept of time not only in the Kazakh sense but also in the works of famous scientists and philosophers of foreign countries. In the context of historical consciousness, it is noted that for that period, the thoughts and songs of Asan Kaigy were satisfied by the population and influenced the Kazakh Khanate to become a full-fledged independent state. The content of the article reflects that political thought, which originated in Turkic times, was continuous and has reached our days.

**Keywords:** Asan Kaigy; land; zaman (time); Kazakh philosophy; political view; Kazakh thought; spiritual heritage; historical consciousness; political thought; political institution.

Received 10 August 2023. Revised 25 August 2023. Accepted 12 October 2023.  
Available online 15 December 2023.

*For citation:*

Abdurazakova G.A., Kemberbay R.A., Bozhbanbaev B.M., Pussyrmanov N. The legacy of Asan Kaigy in Kazakh political thought Texts // Bulletin of the L.N. Gumilyov ENU. Historical sciences. Philosophy. Religion Series. 2023. – Vol. 145. – №. 4. – P. 178-192. DOI: <https://doi.org/10.32523/2616-7255-2023-145-4-178-192>

*Дәйексөз үшін:*

Әбдіразақова Г.Ә., Кемербай Р.А., Божбанбаев Б.М., Пұсырманов Н. Қазақ саяси ойындағы Асан Қайғының мұрасы // Л.Н. Гумилев атындағы Еуразия ұлттық университетінің Хабаршысы. Тарихи ғылымдар. Философия. Дінтану сериясы. – 2023. – Т. 145. – №. 4. – С. 178-192. DOI: <https://doi.org/10.32523/2616-7255-2023-145-4-178-192>

## Introduction

Asan Kaigy, a progressive thinker and a political figure of his time, served the full-fledged political structure of the Kazakh Khanate. On this path, the country has become a bridge between the people and the government in order to raise the consciousness of the nation and the country itself. He considered it his duty to unquestioningly bring the troubles and needs of the people to the authorities. The rulers of the Kazakh people took into account the opinion of Asan Kaigy. The songs and thoughts of Asan Kaigy can serve as evidence that he is addressing the rulers.

We will be analyzing the life and art of Asan Kaigy, his personality, general outlook, socio-political activity, place in Kazakh society, the historical appearance of the era of his existence and the merits of our ancestors for future generations.

## Discussions and results

It is obvious that philosophy, political views, problems of society and man, his ethical views, the idea of Zheruyik, and reflections on «Zaman» contributed to the worldview of later thinkers. We have seen that the very idea of «Mangilik el» («Мәңгілік ел») dates back to ancient Turkic times.

As Gabit Musrepov once said: «Zaman is not a bazaar, where disorder reigns, but a great period when the time comes on the same day. Its philosophical content, starting with religion, is difficult to understand in one day» (Músirepov, 1993:442).

Due to the worldview, philosophy, mentality and social psychology inherent in each nation, a system of political views on a separate world and society is formed, from which both key and significant concepts are assembled at a certain level that we consider concepts. One of the features of this is not translated into other languages, identifying itself with the real, true meaning, but only through concepts close to it. Many nations have such words. The Kazakh people have developed a system of concepts that can have both ideological and everyday philosophical meanings: «Kut», «Kut-bereke», «Yrys», «Ainalayın», «Didarlasu», «Ozhdan, Ynsap», «Ar», «Izgilik» («Құт», «Құт-береке», «Ырыс», «Айналайын», «Дидарласу», «Ождан, «Ынсап», «Ар», «Ізгілік»). One such concept is «Zaman». Therefore, considering the concept of «Zaman» as one of the conceptual and philosophical categories, we must reveal its essence. We see that the notion of «Zaman» is a primary concept that has come a long way and has become firmly embedded in the social consciousness.

However, foremost, we will consider the ideas that most correspond to the concept of «Zaman» found in the article.

Firstly, it is known that in ancient times, historians divided the epochs depending on the people's own civilization, the use of means of labour, the development of natural resources and

how they extracted them. For instance, the Stone Age (Paleolithic, Mesolithic, Neolithic), Iron Age, Bronze Age and Copper Age.

Lewis Henry Morgan, an American scientist, ethnographer, archaeologist, and historian-researcher of primitive communal society, researched ancient history on many bases classified as kinship-tribal, family, ruling, wild, etc. (Morgan, 1935: 368).

The famous American sociologist Daniel Bell divided society into three parts: pre-industrial, industrial, and post-industrial, describing the features of these periods (Bell, 1999: 786).

Recently, various interpretations of post-industrial society have been shown. The introspections of Kurt Flexner's «The Enlightened Society» («Ағартушы қоғам, Просвещенное общество»), German sociologist Ulrich Beck's «World Risk Society» («Қатер қоғамы, Общество риска»), American scientist Peter Drucker's «Post-capitalist Society», American financier George Soros's «Open Society» and American philosopher Alvin Toffler's «information society» from his book «The Third Wave» are essential. It is worth noting here that when describing these various societies, in some cases, it is possible to use a specific meaning with the concept of «Zaman».

Also, in the social sciences, the distinction of time intervals under the periods of the Ancient East, Ancient Greece, the Middle Ages, the Renaissance, the Modern Era and Modernity are widely used in the scientific cognitive space.

Karl Jaspers distinguishes historical progress from «prehistory, the ancient civilizations, the Axial Period, the scientific-technological age» and proposes the theory of the «Axial Age». He explains that 800 BC is a great epoch of human culture, covering the period of 200 BC, which developed simultaneously at a powerful and global level (Karl Jaspers, *Elektronдық resýrs*).

We come across many such ideas, but none can fully reveal the content and essence of the concept of «Zaman» in our people. The epochs mentioned above are simply conclusions that are intended to systematize and highlight the historical chronology and the past of humanity. We take them to be a classification of the development of society.

In modern scientific cognition, such approaches as integration research and interdisciplinary communication are widely used. In this regard, at first, we associate «Zaman» with a concept used at the intersection of literary studies and philosophy:

1. *Consideration of time («Zaman») in the linguistic-semantic aspect.*

Referring to the above explanations, it should be noted that «The content of a concept in philosophy is a semantic expression of a name. It differs from the sign itself and its semantic meaning. It corresponds to the notion and the signification» (Kontsept, *Elektronдық resýrs*).

Linguist Anna Vezhbitskaya reasoned: The «Sincerity» of ideality, bearing the name and reflecting the culturally conditioned idea of a person that the world is «Authentic», defined to one degree or another (Vejbitskaia, 1996: 416).

The Russian scientist, the Doctor of Philology, a specialist in phraseology, Veronika Telia, stated: «A concept is a complete collection of knowledge about an object. It includes the highest semantic category of abstraction, covering the specification of the particular meaning of general semantics» (Telia, 1986: 173).

Anatoly Babushkin comments: «A concept is a discrete, meaningful unit of collective consciousness or an ideal world, which is stored verbally in the national memory of representatives of the language» (Babúshkin, 1996: 281).

The Russian scientist and linguist Vladimir Kolesov emphasized: «The concept is the starting point of the semantic provision of the word and at the same time the last feature of development» (Kolesov, 1992: 16).

The above conceptual definitions mean that political views on the concept of time are a continuous process.

Not much is said about the word «Zaman» in the works of linguistic research; perhaps it is an ancient Turkic word that has undergone changes in sound, but no information is given about its origin and etymology.

As for the transformation of the word «Zaman» in the theoretical and public everyday consciousness in the Kazakh worldview, the concept of «zaman» is broad. It continues to be used

with different phrases. The most common forms of its usage in special literary articles and the «Explanatory dictionary of the Kazakh language» are defined as follows:

«Zaman 1. Era, period; 2. Time, season, timing; Zamanakyр (Заманақыр): a narrow period, a sad time; People who lived in the same or the same era concluded that «Zaman is moving [was born], the day was born». The lure has passed – the day is over; the epoch has passed. Zamana – centuries, a whole epoch; Zamanauı (Заманауи) – characteristic of each time, modern; Zamangy (Заманғы) – at a certain time, epoch; Zamandas (Замандас) – grew up together, in one epoch; Zamandastyk (Замандастық) is the same time, we grew up together; Zamandyk (Замандық) – temporary, epoch –making; Zar-Zaman (Зар-заман) is a period when the former system of government in the Kazakh Khanate was destroyed due to the colonial policy of the Russian Empire, and the people were subjected to political, economic and spiritual oppression; The poets of Zar-Zaman is a term first introduced into Kazakh literary studies (1927) by Mukhtar Aueзов, a group of poets who lived during the period of Zar-Zaman and mournfully sang the fate of the Kazakh people oppressed by colonialism; Zar-zar; complained, cried loudly» (Qazaq ádebi tiliniń sózdigi, 2007: 65).

This definition is given literary and does not reveal the whole essence. Therefore, we will consider the word «Zaman» as a concept. As for the semantics and philosophical meaning of this idea, given its versatility, domestic researchers of Kazakh philosophy have given several definitions and explanations. Among the first people who suggested that the Kazakh nation has such a unique system of concepts that is not repeated by other peoples were professor I. Izbasaliyev and professor G. Telebayev. They give a characteristic «philosophical problem of time, which is closest to the worldview, is a concept that covers all types of time, reflecting the most basic, final changes in the world, the most significant periods of life, existence or existence» (Ergaliev, Telibaev, 1993: 36).

«Zaman» is an important philosophical concept (category) in the Kazakh worldview, describing the state and circumstances of society at that time, reflecting a specific stage of the socio-historical process, including values such as the state of social existence and human goals. It is used for a holistic representation of the everyday meaningful nature of the historical and social reality of that era. This concept is complemented by an emphasis on the specific features and values of this period for comparison with another period. The concept of «Zaman» considers the fate of the nation of that era, the appearance of life, lifestyle, way of life and other situations.

In this regard, the concept of «Zaman» is an integral part of social philosophy associated with historical consciousness. Young scientist S. Sapargaliev: «The people are indeed the only reason for the changes of time, but the main force uniting these people is the state. Consequently, the passage of time depends on two spheres: one from the state and the other from the people. In this understanding, we support the view that man is our time. To thoroughly understand the meaning of this statement, it is necessary to determine the dependence of a person on time and the dependence of time on a person. It is known that these two exist very closely related to each other. Time tends more towards artificiality than naturalness, so the demands of time are always changing. In other words, a human who justifies and denigrates the times. Therefore, humans and time, being in mutual harmony, must constantly develop, improve, renew, and flourish» (Sapargaliev, 2007: 60).

Scientist claims that time and man are interconnected in change. So, based on the terms and explanations given above, we propose the following definition of the concept of time.

«Zaman» is an abstract concept inherent in the Kazakh people, intended conditionally to describe the state of a certain period in space and time, events and a holistic picture of its perception by the population. If this is the case, then we will proceed to the consideration from different points of view to reveal the essence of the concept of «Zaman»:

*The formal-logical aspect.*

Differentiating the concept of «Zaman» – formally logical, one can imagine separate and related concepts and attributes that reveal its general essence: time, period, the life of that time,

moments of real life, centuries and years, conditional social time, the general appearance arising from external and internal influences in society.

Zaman is a more subjective concept than time. The fact is that time is directly related and depends on time, and only within its framework. If there is no time, there will be no concept of Zaman; if there is no concept of Zaman, there will be time. Time is an endless, incomplete, continuous and repetitive process, which goes from the past to the future. «Zaman» is only a conventional part of the time. Zaman is conditionally divided into absolute, geological, and social. Since «Zaman» in most cases is only within the framework of social time, in the ratio of general and particular, whole and fraction, «Zaman» is a single concept. But, due to the correlation of the whole and the singular, social time consists of the totality of times.

The epoch also continues to be mentioned in scientific circulation, our everyday dictionary with different meanings, but in most cases, there is one long and too voluminous particle of time. For example, in the history of mankind, the terms «Stone Age» and «Ice Age» have a logical and semantic meaning. In this usage, epoch is a more general concept than time. That is, the epoch covers the times within its framework.

The period is also mentioned as the part of time that is limited, that begins and ends. In terms of volume, it also covers different times. If so, then period and zaman are concepts close to each other, most synonymous with time.

But none of them has a strictly chronological measurement of time. The content of «Zaman» acquires a different character than the chronological dimension and time and is used in an emotional sense. Period, epoch, time, and moment in its content don't observe the manifestation of the opposite emotionality. However, in some modified forms of the word «Zaman», the sensual content is discarded. For example, Zamandas, Zamanau, and Zaman are the same.

In addition to the operations of abstraction and refinement, «Zaman» is itself a general abstract concept, as well as a broad concept that includes several meanings if we consider modernity as a concept. «Zaman», although it is an abstract concept, is most concretized concerning the subject-predicate. For example, Zar-zaman (poets) – XIX century, the end – the end of life, modernity – XX-XXI centuries.

Concerning personal and general relations, we can present the times in the following sequence of frames: times in relation to certain groups and organizations, times in relation to peoples and nationalities, times that arise depending on regions, geological times that speak about humanity as a whole, and cosmic time – the End of time.

*Ontological-epistemological aspect.*

In this context, the cognitive and semantic aspects of the concept of «Zaman» are extensive, requiring the study of the relationship to space and time. Nowadays, a particular cut in real chronological time does not exist (although this concept is related to time). For example, a year is 365 days, a century is 100 years, a millennium is every thousand years. To set the dates for the Copper, Bronze, and Iron eras in ancient history, they roughly designate them because these are conditional periods that occurred in distant times.

The concept of «Zaman» is often used today, but its exact chronological dates have not been established since, in our society, time and space are sometimes calculated conditionally. Even if the saying «A new country in fifty years» clearly specifies the year, 50 years in themselves are conditional, dialectical principles indicating that the world and culture are renewed after a particular period; the start and end times are not mentioned.

There is also no recognition of space, which probably refers to the evolution of the development of a certain or even human society, starting with the Kazakh culture. So, even in the description of «modernity-human society», it is not specified exactly which century and which place; the word «modernity» itself is conditional. If we say «in the modern civilizational period», then small backward tribes and tribesmen in Africa and India remain unnoticed but, as they say, this applies to humanity as a whole.

«Zaman» is not just a conditional time but a historical and social concept that characterizes the phenomenal period in its distinctive features. It reflects the moods, emotions, tragic and

joyful events of the people and the integral historical image of that period. If time does not start and does not end, time begins and ends, sometimes, the beginning may not end, even if there is one.

However, the «Zaman» is constantly changing over time. Kily zaman (Қилы заман) and the time when the lark lays eggs on sheep (Қой үстіне бозторғай жұмыртқалаған заман) are proximate in themselves. Sometimes, for a specific population, the existence of genocide is a manifestation of the extreme of the period, and a temporary encounter with economic difficulties is a form of relief of the era. That is, positive and negative forms of time are also relative. For example, the disappearance of the Jungars from the face of the earth in the late eighteenth and early nineteenth centuries was not only a terrible time for them but also the end of the world.

Consequently, in the description of time, we will analyze, more specifically, the views on the relative concept, its objectivity and subjectivity in the political and social aspects of time.

The introspection of time is conditioned by the fact that it reveals itself and self-defines itself. But the times are closed, not immanent but rather open and constantly declare themselves the true description of an epoch or period. At first, glance, even if a person lives in times, it is not easy to track him down and give an objective assessment, so it is essential to look at him, reflect, and give a faithful assessment without jumping to conclusions.

So, examining only one phenomenon, it is hasty to conclude: «These are the times». Currently, in our country, and some other regions, there is a competitive platform for each stream of ideas in the ideological space. For almost 300 years, the shortcomings of Russia's colonial policy persist. Until now, Russophiles have not decreased and not increased. The influence of the citizens of the European parliamentary approach is growing. There is also a policy of Arabization – propaganda of Islam. It is necessary to strengthen National immunity from currents coming from different sides and use our national philosophy and culture as protection.

At the same time, the natural process of true-to-life evolution and the inevitable need, the desire for initialization – again, is the ideology and the national idea of rearmament (re-ethnization). Here the main question arises: which ideology has a strong field of influence and wins among competing ideologies? This is a major problem. Kazakh composition. This means it is quite possible that in the future, this will change. The contemplative world.

Zaman is passionate about perspective, assessment and forecasting of the future, appreciates the present, pursues its trends and strives to describe the vision of the future. Thus, the predictions of the poets of Zar-zaman were based on this method. Having decided on the basic principles of that time, we had the opportunity to reflect on the coming time.

*Historical and political aspects.*

If the chronology of the evolution of mankind and individual peoples and ethnic groups is a conditional period, then it includes the integrity of the «past-present-future».

As the candidate of Historical Sciences Elmira Teleuova noted: «First of all, historical science should form historical knowledge and consciousness of society. The concept of «history for the people» exists throughout the world practice. To increase historical education and public interest, it is necessary to popularize it. Works written on a historical theme contribute to the formation of the historical consciousness of the people» (Teleuova, 2013). An even more significant issue is the writing of history as a separate one and bringing it to the people, immersion in consciousness, and the formation of the historical consciousness of society. In this regard, historians and educational institutions are heavyweight.

Historical consciousness includes not only the true face of each time but also emotional states. Though, time determines not only the mood but sometimes also on a rational-theoretical level. For example, it answers such questions as «current problems of our time» and «modern guidelines and positions». Do not forget that history has its philosophy. It is clear how many worldviews and deliberations are behind any historical event.

Let's take a look at the use of time in a historical sense. «There is no memory in the old days» is an aesthetic concept meaning antiquity, even later, perhaps as a hint of prehistory. It is unclear whether it is difficult to determine the chronological time of 1000 years and 10,000 years ago. If

we talk about the time of Abylaikhan, then his time is quite real. It immediately becomes easier to understand.

«The immediate incentive to the perfection of national consciousness is historical consciousness. A nation whose historical consciousness and memory have faded loses its national pride and begins to despise and humiliate itself. Growth itself and thought are cleansed from such a disgusting feeling, national pride and national consciousness – historical consciousness is restored» (Qydyrali, 2008: 206).

It is surprising that the historical consciousness of the Kazakh people does not fade away but persists. It is not so easy to keep one dialect despite the enormous size of the Earth. A great influence on the preservation of political integrity was the fact that he thought in one direction, connecting south and North, East and West.

The positive novelty of society lies in the fact that it has absorbed the mistakes and achievements of universal evolution through its «evolutionary memory». Thus, it is best to consider history, today's progress and the future as the life, orientation, form, purpose and tasks of the same organism. The theoretical side of this problem is ontologically revealed by Bakytzhan Satershinov: «Thus, the opposition «past tense-present tense» acquires its modifications «present tense – future», «past tense – future» (Satershinov, 2011: 67). The concept of «Zaman» is one of the manifestations of historical consciousness, since it is a broad concept that includes separately all the past, present and future. That is a format that is constantly repeated in the worldview of Kazakhs.

Thus, the integrity of the «past – present – future» testifies to the individuality of the organic unity of human history within the integrity of time. One of the pessimistic models formed in the image of the future through time is «Akyr Zaman» or «Zamanakyr» («Ақыр заман немесе «Заманақыр»). In the Abrahamic religions, such as Judaism, Christianity, and Islam, the «Apocalypse» is realized, inevitable in the future, which somehow must come; the whole existence of humanity will be destroyed as a whole. We call it «Akyr zaman» or «Zamannyn akury» («Ақыр заман немесе «Заманның ақыры»). But in the concept of «Akyr zaman», the existence of humanity as a whole corresponds to the concept of time, i.e. social time, which alternates and substitutes, ends, time is consumed.

«The essence of understanding the end of time is in the worldview of our people: about the inevitable disappearance of humanity in modern religious knowledge, the apocalypse, the cataclysm of the destruction of the world, the Abyss is not a hopeless collapse, but the approach of the tragic end of traditional civilization; and the place of national values is occupied by some negative aspects of Western and Russian values, and we are talking about the emergence of damaging manifestations of changes in everyday life and the knowledge of our nation» (Shaýkenova, Nurmuratov, 2016: 115).

The concept of the destruction of the world religiously assumes that there will be another life after this life, which will lead to the disappearance of the world. The Quran says that this life is the past, a test. Nevertheless, in the understanding of the Kazakh people, a person understands perfectly well that not in the afterlife, but in this life, he can achieve high success and find happiness. For example, depending on the point of view from which the concept of «Zaman» is considered, it is necessary to take into account that the content and essence are variables.

*Psychological aspect.* The scientists G. Nurysheva and B. Atash, who first studied the psychological phenomenon of the concept of «Zaman», note: «In our people, the concept of «zaman» is understood in Optimistic (A Modern Era, a time when a lark lays eggs on a sheep), pessimistic (zar zaman, akyr zaman) and neutral (times have changed) planes». Then «zaman» – is a conceptual expression of the general nature of the historical and social reality of the everyday meaning of that era» (Nurysheva, Atash. 2015:150). That is, in the emotionally defined concept of «zaman», sorrows and sufferings, joys, hopes, a place in life and society are defined. In addition, there is a holistic mood of the time when isolation and loneliness are intertwined with internal experiences and feelings arising from introspection, anxiety and surprise, fear and uncertainty.

Our time as a psychological concept is associated with collectivism and unconscious collectivism. If we translate this into Carl Jung's theory of collective consciousness of the bey, then sad and joyful moments in the minds of our ancestors are obscured in the minds of the bey of subsequent generations; and it is not forgotten, preserved and awakened again in the minds of the bey and future generations, it continues. He called such shortcomings of the general worldview archetypes (Íýng. 1991:26).

For example, at the moment, when we get acquainted with the content of texts about «Akyr Zaman, The End of Time», anxiety and fear, despair, and sadness arise together in our conscious and unconscious. After all, this understanding suggests that gradually accumulated folds of premeditated reflections of our ancestors about the end of the world have been preserved in our consciousness for thousands of years and revived from the unconscious.

Our people say that in such tragic moments in a society which is hard to live in, with a chaotic social system, it needs to act and adapt on its own and not silently obey this. There are also moral precepts on the way to spiritually deal with grief and overcome it. Finally, inaction is a bad trait that puts human life on a dead end.

Also, knowing that time is cunning like a fox, you need to be able to defeat it too, saying: «If time is sly like a fox, be like a greyhound dog,» – he said briefly. On the one hand, this is the position of «being able to overcome time», and on the other – the result of anxiety about the need to adapt to time. Adaptation is primarily a political and psychological process that means accepting the positive, effective and upbeat sides of time and turning one's shortcomings into efficacy.

The stage of psychological processes that novices go through, we conclude that in thanatology concerning the phenomenon of death, psychology researcher Kubler-Ross also goes through such stages as «denial, anger, condemnation, perception» (Kratkaia filosofskaia entsiklopedia, 1994: 226), based on the fact that he points to the following steps.

This means that eventually, the time assignment ends up being accepted. For example, in 1932-1933, hard times came, which were experienced by people who lived in the era of famine. It became a victim of a falsified policy.

The political and social aspects. Zaman is, firstly, a social concept. It is often not mentioned in relation to nature or other creatures, Zaman, nor is it used concerning humans. At least two or more people are told in the modified format «Contemporary». However, the social side of time prevails, which in general can be called «populism».

This is due to the fact that the overall picture of the development of society, life support and welfare of the population is associated with the coverage of various social processes. The concept of time is used as the subject of an estimate given for the same period. The assessment of social consciousness attached to social existence at a specific time is assessed by the concepts: «Ker zaman», «Azgan Zaman», «Beibitshilik zaman», «Zhangerilik zaman» («Кер заман», «Азған заман», «Бейбіт заман», «Жаугершілік заман»).

However, the assessment of the generalized image of the change in society may have a subjective character concerning nationalities to social strata, groups, various organizations and even gender.

Due to political events and the influence of domestic and foreign policy pursued by the state, times are changing. The ongoing political changes and phenomena testify to this time, and if fundamental political changes occur, then the course of time also undergoes radical changes.

For example, the reflections of the zar-zaman poets were mainly caused by an assessment of the political and social basis of the life of our people at that time. The essence of the problem of time is that Russian colonialism is gaining strength.

Zaman is an inevitable objective phenomenon; it has its infinity and is called the passage of time. Every modern person involuntarily belongs to it and follows the flow. If the century is used in a pessimistic sense, then the masses will curse it (the cursed century is the moon), will not yield, will oppose it and, finally, will agree with it. The reason is that time is a cultural and social neutrality that embraces everyone, and it moves at its own pace. Based on Arthur



Schopenhauer's idea of the world will (Shopengayer, 1992: 479) and applying it to time, we can draw the following conclusion: In the case of a certain region, a particular people or the whole of humanity, the sign of time is an active part of the world will be connected with humanity.

In the reflections of the poets of the XIX century, modernity was described most objectively and assumed that times would be difficult.

«Do people (the people, the majority) create the world, or do people rule the world?» It is impossible to give a one-sided answer to this question. Time is formed in its own way, in its course, directly related to the daily life and political life of humanity or certain people. It is better not to forget that sometimes historical figures decide the times.

Jean-Paul Sartre, a representative of existentialism, analyzing this movement, offers opinions that there is no such thing as a designated person. A person is a being that he creates and forms himself, and he has many opportunities to be who he wants to be, and a person is a project, realizing who he wants to be (Sartre, 1990: 323).

For example, in the XIX century, complex cultural and social changes in Kazakhstan, a shift in values turned in a negative direction, according to the period of human and spiritual decline. Murat Akin argues that the decline of spiritual and human values of that era is massively and directly related to the person himself.

«A bad person is also a person. What is a person's fault if this is the time when he feels bad? It is also a matter of reflection. Is the goal in the dance of time to take care of everyone, the bad ones who drag and knead the times?!» (Esim, 2019: 154).

The French thinker, philosopher, and sociologist Charles de Montesquieu suggests the direction of geographical determinism, which believes that the formation of human behaviour and general being is influenced by the external climate and the nature of the environment (Montesque, 1955: 351). Here, it is concluded that the external environment that forms a person is the political system of the time in which he lives.

Some experts claim that the development of society and historical progress is made by individuals, while some views believe that this can only be changed by the power of the people. We also consider this in two ways. We have seen on the pages of history that famous kings, khans, and generals of the world have changed the turn of history. In particular, the idea of Asan Kaigy «Zheruuyk» (Жерұйық) has shown its viability and is the value that has reached our days.

When distinguishing values, Max Scheler relies on the following classifications of Franz Brentano: «The existence of some positive values is a positive value; the existence of some negative value in itself is a negative value; the absence of any positive value in itself is a negative value; The absence of any negative values is a positive value» (Sheler, 1994: 260). Continuing the classifications similar to such sophistry, he continues his own thoughts as follows: «One value can be neither positive nor negative; and vice versa, any non-negative value is positive, and any non-positive value is negative. In addition, «there is a price principle: one value cannot be considered both positive and negative» (Sheler, 1994: 262).

Times change, values change. It seems that values transformed at that time. Accordingly, the change and transformation of values divert the flow of time in another direction. It defines the meaning of values and emphasizes the stability of values. The stabilization of values is not the primary function of the passage of time; time remains only a description of their general appearance. In some times, people were united not by ideology but by values. We should not forget that the values of modernity are fickle and change every day.

Absolute and objective values go beyond the time transition. No matter how much time has changed, these values will remain. So, at this time, it seems time serves as a stabilizer and keeper of these values. For example, human values: «Do not kill», and «Do not steal» are the absolute spiritual values of humanity, preserved from the moment of its entry into the ethical period. It is a world that goes beyond the change, the transition of times. Of course, there is nothing pure absolute in the relativistic position, and when times recede, this may change both in value and in a few millennia or even millions of years because the impossible will not happen.

In general, the content of Kazakh philosophy consists of metaphors. The metaphor of the Kazakh people is based on the cultural and national worldview. Metaphor is the universality of

knowledge that unites the whole soul of the Kazakh people. He portrayed the world through metaphors and viewed it as a means of understanding.

And the term «Kily Zaman» indicates that times were difficult. If you look at it from the point of view of that era, it is not difficult to imagine that the instability of that time was not filled with wars between clans and tribes. Naturally, Asan Kaigy was deeply aware of this difficulty and added it to his poems.

The concept of the end of the world in the thoughts of the poets of Zar-zaman of the Last Days is not an apocalypse. He assumed that the traditional nomadic civilization would disappear forever or the colonial policy of the Russians would intensify. The most important thing is to avoid a threat to European and Russian universal values that are alien to the religion, culture and way of life of our people. This, in turn, can lead to the decline of our traditional values. It is better not to forget the commandment of our wise people: «Even if you lose your posture, do not lose traditions». It would be better to think about leaving our Kazakh tradition as a legacy to the next generation without breaking away from it.

We must not allow the spiritual values of the Kazakh people, preserved for thousands of years, to change and be destroyed. It is a pity that times are changing, the economic and political spheres of society are transforming, and spiritual and human qualities are disappearing. There are more and more sad cases when Kazakhs kill each other, and innocent babies die in the next world. Sometimes, it occurs in those who blame time for everything.

Any nation is a nation formed by its traditions. Meanwhile, do not be ironic about the lives of other people, as usual, saying «Oh, mothers don't do that» and «These people don't do that». Their traditions are distinguishable, and their actions are different. Each nation is unique in preserving its national traditions (Seidimbek, Ábjanov, Sarǵarauly, 2012: 53).

Kazakhstan became one of the 30 developed countries and sought to join the ranks of modern civilized countries. Let's not lose our national identity and universal values by trying to join the ranks of developed countries. Of course, we are not running away from European standards created for a decent human life. This is a way not to separate from our Kazakhs, our values. After all, The Kazakh people live in a young state that is reviving its historical worldview.

Values began to transform. It especially intensified during the formation of the national state. Interest in national values is increasing in the States that have achieved independence. Citizens began to live by values. They need a hierarchy of values necessary for everyday life. In this regard, we believe that our country needs simple values that unite the people, not a national ideology.

## Conclusion

So, summing up, we see that Asan Kaigy's idea of «Jeruyk» and his political positions in his songs and poems contributed to the full-fledged formation of the Kazakh Khanate.

«It is not easy to withstand competition in the modern era of globalization. I believe it is necessary to revive national pride and courage to elevate the national spirit. To do this, we must be able not only to cook in our own cauldron but also to overflow through it and show the outside world our beautiful national values. The essence of modern Kazakh philosophy is intertwined with the problem of freedom and the formation of a free-thinking personality» (Sháýkenova, Nurmuratov, 2014: 47).

The well-known American psychologist and researcher Abraham Maslow also arranged human needs in the pyramid model: «The first is physiological needs, such as nutrition, the second is security needs for the protection and self-preservation of people, and the third is belonging needs for relationships with others, the need for love. Fourth, after satisfying the three basic needs, a person may develop a need for recognition, for example, self-knowledge and self-respect. Then a person needs self-knowledge to realize their goals and objectives. There is an aesthetic need» (Masloý, 1999: 44). Preserving such basic values, we notice the relevance of the thoughts of our political figures, who were complete thinkers before us, for the political and economic growth and prosperity of our country.

People's perception of time is such that it cannot be outside their consciousness. The appearance of society and the desire for it do not leave their minds for a minute. Humanity has integrated every phenomenon and change in society and has given the concept of «Zaman». In the understanding of the Kazakh people, time is existential. Researcher, Doctor of Philosophy, Professor Gulzhihan Nurysheva noted: «At its core, Kazakh philosophy is existential in nature, i.e. it is more devoted to the problems of the meaning of life and various aspects of being» (Nurysheva, 2002: 15).

Of course, the concept of time as a whole cannot be analyzed based on Western existentialism. However, it makes sense to study national existentialism along with its corresponding aspects.

In addition, unlike Western existentialism, as mentioned above, time is sometimes used optimistically. Therefore, based on the above analysis, we summarize the existential aspects of time as follows;

– a conditional measure of the space and time in which the Kazakh people live, its integrity within generations, the history of our people and the position of the meaning of life;

– recognizing time as destiny: death and life, existence and non-existence, therefore, it is only a chance given to people, and its becoming a reality is subject to a force that surpasses the will of people. That is, people should be ready for the gift of fate and the fate of time.

Therefore, the concepts of time and life are close concepts that complement each other. If you don't like the flow of time, we can find an example of how to protest against and correct it in the verses of Dospambet Zhyrau and Aktamberdy. In the history of Kazakhstan, there are many songs of poets-writers associated with that time.

Time gives people a bright future. Therefore, the idea that the coming time, the future time, will be a time full of hope has firmly entered the worldview of the Kazakh people. For example, Asan Kaikyn's «Jeruyik» is a political ideology that gives hope for the future. It is quite possible to compare the idea of Great Grief with the works of Utopian philosophers such as Thomas Campanella, Thomas More and Robert Owen and consider them separately. However, Asan Gorab is not a utopian, but as a realist, he is valuable to the Kazakh people for his search for a happy, comfortable place. The most important thing is that he found a blessed place. This is a Kazakh country – Kazakhstan!

The concept of «Zaman» is a multifaceted, comprehensive concept. A universal category that can be viewed not only from a literary but also from a historical, political, social, cultural and philosophical point of view. If we look at the concept of time from a political point of view, we can see the structure of power and the political system by looking at the values and the positions of thinkers and politicians who lived at that time. Thanks to this, we can determine the direction of time and make political decisions. This meaning is one of the ideas that justified the spiritual heritage of Asana Kaiga as the root of the formation of national and state consciousness.

Asan Kayga's political vision and the idea he raised became a reality in the 19th century, the idea of «Zaman» raised by him also grouped the geopolitical change of the world. The importance of the temporal factor in the worldview, since the culture of the people preserves only the most valuable ideas that do not lose their historical significance over time. In this regard, the idea of «Zaman» announced the weakening of field democracy and called for internal political institutions to be renewed in accordance with the times. Thus, in the 19th century, a number of institutions of field democracy faced external administrative reform. At the same time, the political insight of Asan Kayga became the cornerstone of the political thoughts of later Kazakh intellectuals.

### Funding

The work was carried out with the financial support of the Science Committee of the Ministry of Science and Higher Education of the Republic of Kazakhstan (IRN No. BR21882308) within the framework of program-targeted funding «Evolution of political institutions and structures in the history of Kazakhstan (XIX–XXI centuries)»

## References

- Бабушкин А.П. Типы концептов в лексико-фразеологической семантике языка. – Воронеж: Изд-во ВГУ, 1996. – 281 с.
- Белл Д. Грядущее индустриальное общества. Опыт социального прогнозирования. – М.: Academia, 1999. – 786 с.
- Вежбицкая А. Язык. Культура. Познание. Пер. с англ., отв. ред. М.А. Кронгауз, вступ. ст. Е. В. Падучевой. – М.: Русские словари, 1996. – 416 с.
- Ерғалиев І.Е., Телібаев. Ғ. Қазақ дүниетанымының негізгі ұғымдары // ҚР Ұлттық ғылым академиясының хабаршысы // Қоғамдық пәндер сериясы. – 1993. – №3 (189) май-июнь. – 35 б.
- Есім Ғ. Ғұлама-наме. Ғылыми трилогия. – Нұр-Сұлтан: Хас-Сақ, 2019, – 640 б.
- Колесов В.В. Концепт культуры: образ – понятие – символ // Вестник СПбГУ. – Сер.2. – Вып. 3 (№16). – 1992. – С. 6.
- Концепт. [Электрондық ресурс]. – 2023. – URL: <https://ru.wikipedia.org/wiki/> (қаралған күні: 19.06.2023).
- Краткая философская энциклопедия. – М.: Прогресс, 1994. – 576 с.
- Қазақ әдеби тілінің сөздігі. Он бес томдық. 7 Том / Құраст.: Б. Момынова, Б. Сүйеркұлова, А. Фазылжанова және т.б. – Алматы: Арыс, 2007. – 7 Т. – 752 б.
- Қазақ философиясы тарихы (ежелгі дәуірден қазіргі заманға дейін) Қазақ философиясының қалыптасуы: ежелгі түркілік дәуір/З.К.Шаукунова және С.Е.Нұрмұратовтың жалпы редакциясымен. – Алматы: ҚР БҒМ ҒК Философия, саясаттану және дінтану институты, 2014-400 б.
- Қазақтардың рухани әлемі: әл-Фарабиден Абайға дейін. Ұжымдық монография/З.К. Шаукунова және С.Е. Нұрмұратовтың жалпы редакциясымен. – Алматы: ҚР БҒМ ҒК Философия, саясаттану және дінтану институты, 2016. – 460 б.
- Қыдырәлі Д. Атымды адам қойған соң – Алматы: Таймас, 2008. – 216 б.
- Маслоу А. Новые рубежи человеческой природы. – М.: Смысл. – 1999. – 425с.
- Монтескье Ш.Л. О духе законов // Избранные произведения. – М.: Госполитиздат, 1955. – 803 с.
- Морган Л.Г. Древнее общество, или исследование линий человеческого прогресса от дикости через варварства к цивилизаций. – Л.: Издательство Института народов Севера ЦИК СССР, 1935. – 368 с.
- Мүсірепов Ғ. Тұтқын қыз. – Алматы: Балауса, 1993. – 512 б.
- Нұрышева Г.Ж. Адам өмірі мәні мәселесінің қазақ философиясында көрінісі. Автореф.филос. док. – Алматы, 2002. – 28 с.
- Нұрышева Г.Ж., Аташ Б. М. Ғылыми таным философиясы: оқу құралы. – Алматы: Қазақ университеті, 2015. – 320 б.
- Сапарғалиева С.Ж. Дала өркениеті: әлеуметтік-философиялық пайымдау. Ақтөбе: Полиграфия, 2007. – 192 б.
- Сартр Ж.П. Экзистенциализм – это гуманизм // Сумерки богов. – М.: Политиздат, 1990. – 398 б.
- Сатершинов Б.М. Тарихи сана – тәуелсіздіктің рухани тұғыры. – Алматы: ҚР БҒМ ҒК ФжСИ КБО, 2011. – 291 б.
- Сейдімбек А., Әбжанов Х, Сарғараұлы Қ. Ұлттық идея: тарихи тағдыры мен болашағы. – Астана: Фолиант, 2012. – 248 б.
- Телеуова Э. Тарихтағы саяси тәжірибелердің мемлекеттік саясатқа ықпалы болса // «Ақиқат» ұлттық қоғамдық-саяси журнал. – 2013. Б. 15.
- Телия В.Н. Когнитивный аспект семантики номинативных единиц. – М.: Наука, 1986. –173 с.
- Шелер М. Формализм в этике и материальная этика ценностей //Шелер М. Избранные произведения. – М.: Гнозис, 1994. – 301 б.
- Шопенгауэр А. Избранные произведения // Сост., авт. вступ. ст. и примеч. И.С. Нарский. – М.: Просвещение, 1992. – 479 с.
- Юнг К.Г. Архетип и символ. – Москва: Ренессанс, 1991. – 300 с.
- Ясперс К. Осевое время. [Электрондық ресурс]. – 2023. – URL: <https://ru.wikipedia.org/wiki/> (қаралған күні: 20.06.2023).

**Гаухар Ә. Әбдіразақова<sup>1</sup>, Рауан А. Кемербай<sup>2</sup>, Бауыржан М. Божбанбаев<sup>3</sup>,  
Нурбек С. Пұсырманов<sup>4</sup>**

<sup>1</sup>Абай атындағы Қазақ ұлттық педагогикалық университеті, Алматы, Қазақстан

<sup>2</sup>Л.Н. Гумилев атындағы Еуразия ұлттық университеті, Астана, Қазақстан

<sup>3</sup>Т. Жүргенов атындағы Қазақ ұлттық өнер академиясы, Алматы, Қазақстан

<sup>4</sup>Мемлекет тарихы институтының директоры, Астана, Қазақстан

**Қазақ саяси дүниетанымындағы Асан Қайғының мұрасы**

**Аңдатпа.** Еліміз тәуелсіздік алғаннан бастап ұлттық философияны зерделеу тереңдей түсті. Әлемдік ғылыми қауымдастықта Қазақ философиясы да өзге елдерден кем түспейтіндігін дүние жүзіне жария етті. Әр жылдар сайын ұлттық дүниетаным негізінде діліміздегі ой толғам ерекшеліктерін, оның төлқамалылығын ашып беруге арналған зерттеулер жүргізіліп келеді. Бастапқыда белгілі бір кезең тұтасымен зерттелсе, кейінгі уақытта бір ғана ойшылдың рухани мұрасы, саяси ұстанымы, шығармалары философиялық зерттеу объектісіне айналууда. Біз қарастырып отырған, зерттеуде Асан Қайғы бабамыздың «заман» туралы толғаулары мен саяси ойларын негізге алдық.

Асан Қайғының «Қилы заман» ұғымы мен саяси ойларын зерделеу ішкі мағынасын ашып көрсету ғылыми мақаламыздың мақсаты. Алдымызға қойылған зерттеу жұмысында, біз сол замандағы күн тәртібіндегі мәселені саралау үшін оған әр түрлі тұрғыдан келіп, бұл түсініктің мазмұнын теориялық түрде толығырақ байыптауды жөн көрдік.

Мақалада Қазақ хандығының негізін салушы Жәнібек пен Керей сұлтанның ақылгөйі болған, абыз, ойшыл Асан Қайғының жыр жолдарындағы елдің болашағы мен саяси ойларының даму эволюциясына мән беріледі. Заман ұғымына тек қана қазақи түсінікте емес, шет елдің белгілі ғалым, философтарының еңбектеріндегі анықтамамен салыстырмалы қарастыруға талпыныс жасалады. Тарихи сана тұрғысынан сол заман үшін Асан Қайғының ой, жырлары халықтың көңілінен шығып, Қазақ хандығының толыққанды өз алдына мемлекет болуына әсер еткендігі айтылады. Мақаланың мазмұнында сонау түркі дәуірінен басталған саяси ойлардың үздіксіз және бүгінгі күнге дейін жеткендігі көрініс табады.

**Түйін сөздер:** Асан Қайғы; жерұйық; заман; қазақ философиясы; саяси көзқарас; қазақ ойы; рухани мұра; тарихи сана; саяси ой; саяси институттар.

**Гаухар А. Абдиразақова<sup>1</sup>, Рауан А. Кемербай<sup>2</sup>, Бауыржан М. Божбанбаев<sup>3</sup>,  
Нурбек С. Пусырманов<sup>4</sup>**

<sup>1</sup>Казахский национальный педагогический университет имени Абая, Алматы, Казахстан

<sup>2</sup>Евразийский национальный университет им. Л.Н. Гумилева, Астана, Казахстан

<sup>3</sup>Казахская Национальная академия искусств им. Т. Жургенова, Алматы, Казахстан

<sup>4</sup>Институт истории государства Министерства науки и высшего образования, Астана, Казахстан

**Наследие Асан Қайғы в казахской политической мысли**

**Аннотация.** С момента обретения нашей страной независимости углубилось изучение национальной философии. В мировом научном сообществе Казахская философия не уступает другим странам. С каждым годом на основе национального мировоззрения проводятся исследования, направленные на раскрытие особенностей менталитета в нашей религии, его подлинности. В то время как первоначально определенный период изучался в целом, в более позднее время объектом философского исследования становится духовное наследие, политическая позиция, произведения только одного мыслителя. В исследовании, которое мы рассматривали, исходили из раздумий и политических мыслей о «времени» Асана Кайгы.

Цель нашей научной статьи раскрыть внутренний смысл изучения понятия «Қилы заман» и политических мыслей Асана Кайгы. В исследовательской работе, которая была поставлена перед нами, мы решили подойти к ней с разных точек зрения, чтобы дифференцировать проблему повестки дня того времени и более подробно осмыслить теоретически содержание этого понимания.

В статье особое внимание уделяется эволюции развития политической мысли и будущего страны в песнях Жанибека и Керей султана, основателя Казахского ханства, жреца, мыслителя

Асана Кайгы. Делается попытка сравнительного рассмотрения понятия времени не только в казахском понимании, но и в трудах известных ученых, философов зарубежных стран. В контексте исторического сознания отмечается, что для того времени мысли и песни Асана Кайгы были удовлетворены населением и оказали влияние на то, чтобы Казахское ханство стало полноценным самостоятельным государством. В содержании статьи отражено, что политическая мысль, зародившаяся еще в тюркские времена, была непрерывной и дошла до наших дней.

**Ключевые слова:** Асан Кайгы; земля; заман (время); казахская философия; политический взгляд; казахская мысль; духовное наследие; историческое сознание; политическая мысль; политические институты.

## References

- Babýshkin A.P. *Typy kontseptov v leksiko-frazeologicheskoi semantike iazyka*. (Voronej: Izd-vo VGY, 1996, 281 p.), [in Russian].
- Bell D. *Griadyee indýstriialnoe obestva. Opyt sotsialnogo prognozirovanie*. (Moscow, Academia, 1999, 786 p.), [in Russian].
- Ergaliev I.E, Telibaev. G. *Qazaq dúnietanymynyn negizgi ugymdary [QR Ultyq gylym akademiasynyn habarshysy ]*. (Qogamdyq pander seriasy. 1993. No.3 (189) mai-nyñ, P. 35, [in Kazakh].
- Esim G. *Gulama-name. Gylym trilogua [Scientific trilogy]*. (Nur-Sultan, Has-Saq, 2019, 640 p.), [in Kazakh].
- Kolesov V.V. *Kontsept kýltýry: obraz – poniatie – simvol [Concept culture: image - concept - symbol]*. *Vestnik SPbGY. Ser.2. Vyp. 3 (№16)*. 1992. P.6, [in Russian].
- Kontsept [concept]. Available at: <https://ru.wikipedia.org/wiki> [in Russian]. (accessed 19.06.2023).
- Kratkaia filosofskaia entsiklopedia [Brief philosophical encyclopedia]. (Moscow, Progress, 1994, 576 p.), [in Russian].
- Qazaq ádebi tiliniñ sózdigi. *On bes tomdyq. [Steppe civilization: social and philosophical reasoning.]*. (Almaty, Arys, 2007, Vol.7, 52 p.), [in Kazakh].
- Qazaq filosofuasy tarihy (ejelgi dáýirden qazirgi zamanğa deii) Qazaq filosofuasyñyñ qalyptasýy: ejelgi túrkilik dáýir [History of Kazakh philosophy (from ancient times to modern times) formation of Kazakh philosophy: the ancient Turkic era]. (Almaty, QR BGM GK Filosophua, saiasattaný jáne dintaný instityty, 2014, 400 p.), [in Kazakh].
- Qazaqtardyñ rýhami álemi: ál-Farabiden Abaıǵa deii. *Ujymdyq monografua [The spiritual world of Kazakhs: from Al-Farabi to Abai. Collective monograph]*. (Almaty, QR BGM GK Filosophua, saiasattaný jáne dintaný instityty, 2016, 460 p.), [in Kazakh].
- Qydyralı D. *Atymdy adam qoıǵan soñ*. (Almaty: Taimas, 2008. – 216 p.), [in Kazakh].
- Masloy A. *Novye rýbeji chelovecheskoi prirody [New frontiers of human nature]*. (Moscow, Smysl, 1999, 425 p.), [in Russian].
- Monteske Sh.L. *O dýhe zakonov. Izbrannye proizvedeniia [About the spirit of laws. Selected works]*. (Moscow, Gospolizdat, 1955, 803 p.), [in Russian].
- Morgan L.G. *Drevnee obestvo, ılı issledovanie lını chelovecheskogo progressa ot dikosti cherez varvarstva k tsivilizatsı [Ancient society, or the study of the lines of human progress from poverty through barbarism to civilization]*. (Leningrad, Izdatelstvo Instityta narodov Severa TsIK SSSR, 1935, 368 p.), [in Russian].
- Músirepov G. *Tutqyn qyz [Prisoner girl]*. (Almaty, Balaýsa, 1993, 512 p.), [in Kazakh].
- Nurysheva G.J. *Adam ómiri máni másesiniñ qazaq filosofuasynda kórinisi. Avtoref.filos.dok. [Reflection of the problem of the meaning of human life in Kazakh philosophy. Autoref.philos.doc.]* (Almaty, 2002, 28 p.), [in Kazakh].
- Nurysheva G.J., Atash B. M. *Gylym tanym filosofuasy: oqý quraly [Philosophy of scientific knowledge: textbook]*. (Almaty, Qazaq ýniversiteti, 2015, 320 p.), [in Kazakh].
- Sapargaliev S.J. *Dala órkeneti: áleymettik-filosofualyq payymdaý [Steppe civilization: social and philosophical reasoning]*. (Aqtóbe, Poligrafua, 2007, 192 p.), [in Kazakh].
- Sartr J.P. *Ekzistentsializm – eto gymanizm. Símerki bogov [Existentialism is Humanism. Twilight of the Gods]*. (Moscow, Politizdat, 1990, 398 p.), [in Russian].
- Satershinov B.M. *Tarihi sana – táýelsizdiktiñ rýhami tuǵyry*. (Almaty, QR BGM GK FjSI KBO, 2011, 291 p.), [in Kazakh].

Seidimbek A., Ábjanov H, Sargarauly Q. Ulttyq idea: tarihi taǵdyry men bolashaǵy [National idea: historical fate and prospects]. (Astana, Foliant, 2012, 248 p.), [in Kazakh].

Sheler M. Formalizm v etike i materialnaia etika tsennostei. Sheler M. Izbrannye proizvedeniia [Formalism in ethics and material ethics of values. Sheler M. Selected works]. (Moscow, Gnozis, 1994, 301 p.), [in Russian].

Shopengaýer A. Izbrannye proizvedeniia // Sost., avt. vstýp. st. i primech. I.S. Narski. (Moscow, Prosveenie, 1992, 479 p.), [in Russian].

Teleýova E. Tarihtaǵy saiası tájiribelerdiń memlekettik saiasatqa yqpaly bolsa [The influence of political experience in history on public]. Aqıqat» ulttyq qoǵamdyq-saiası jýrnal. 2013. P. 115, [in Kazakh].

Telua V.N. Kognitivnyı aspekt semantiki nominativnyh edinits [Cognitive aspect of the semantics of nominative units]. (Moscow, Naýka, 1986, 173 p.), [in Russian].

Şeler M. Formalizm v etike i materialnaia etika senostei. Izbrannye proizvedeniia [formalism in ethics and material ethics]. (Moscow, Gnozis, 1994, 301 p.), [in Russian]

Şopengauer A. Izbrannye proizvedeniia [Selected works]. (Moscow, Prosveşenie, 1992, 479 p.), [in Russian].

Iung K.G. Arhetip i simvol [Archetype and symbol]. (Moskva, Renesans, 1991, 300 p), [in Russian].

Iaspers K. Osevoe vremä. [axial time]. Available at: <https://ru.wikipedia.org/wiki> [in Russian]. (accessed 20.06.2023).

### Information about the authors/Авторлар туралы мәлімет/ Сведения об авторах:

*Gaukhar Abdurazakova* – Абай атындағы Қазақ ұлттық педагогикалық университетінің докторанты, Алматы, Қазақстан.

*Кемербай Рауан Амантайұлы* – PhD, Л.Н.Гумилев атындағы Еуразия ұлттық университетінің «философия» кафедрасының доцентінің м. а., Астана, Қазақстан.

*Бауыржан Мұратбекұлы Божбанбаев* – «Қазақстан тарихы және әлеуметтік ғылымдар» кафедрасының доценті, Т. Жүргенов Қазақ ұлттық өнер академиясы, Алматы, Қазақстан.

*Пусырманов Нұрбек Серікұлы* – ғылым және жоғары білім министрлігі Мемлекет тарихы институтының директоры, Астана, Қазақстан.

*Gaukhar Abdurazakova* – докторант Казахского национального педагогического университета имени Абая, Алматы, Казахстан.

*Кемербай Рауан Амантаевич* – PhD, и.о. доцента кафедры «Философии» Евразийского национального университета имени Л.Н. Гумилева, Астана, Казахстан.

*Божбанбаев Бауыржан Мұратбекович* – доцент кафедры «История Казахстана и социальные науки» Казахской национальной академия искусств им. Темирбека Жургенова, Алматы, Казахстан.

*Пусырманов Нурбек Серикұлы* – Директор Института истории государства Министерства науки и высшего образования, Астана, Казахстан.

*Gaukhar Abdurazakova* – PhD student, Abai Kazakh National Pedagogical University, Almaty, Kazakhstan.

*Kemberbay Rauan Amantaevich* – PhD, Assistant professor of the Department of Philosophy of the L.N. Gumilyov Eurasian National University, Astana, Kazakhstan.

*Bozhbanbaev Bauyrzhan Muratbekovich* – Associate Professor of the Department «History of Kazakhstan and Social Sciences», T. Zhurgenov Kazakh National Academy of Arts, Almaty, Kazakhstan.

*Pussyrmanov Nurbek Serikuly* – Director Institute of State History of the Ministry of Science and Higher Education, Astana, Kazakhstan.



**Copyright:** © 2023 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC BY NC) license (<https://creativecommons.org/licenses/by-nc/4.0/>).