

Askarova A.Sh.¹, Bayazitov B.B.²,

¹Candidate of philological sciences, Associate Professor,
²Teacher, al-Farabi Kazakh National University, Kazakhstan, Almaty,
e-mail: nuraltyn2016@gmail.com, bbaqyt@gmail.com

**THE CONCEPTION OF SHAKARIM
«DOCTRINE OF CONSCIENCE»**

In this article the great Kazakh thinker, philosopher, poet Shakarim Kudaiberdiuly's conception (1858-1931) «Doctrine of conscience» is considered. Conscience is formed in humanistic of mature human qualities. By Shakarim, the doctrine of conscience is through the system step-by-step process of achievement of all properties in the manner set.

The author based on the methodology of historical relativity and the theory of knowledge, analyzing by the start sources and bases of conception of Shakarim «doctrine of conscience» and discloses its original value. It is paid attention to only comparing of studying the level of inner spiritual power of this concept in the world of fundamental spiritual and philosophical doctrines.

Key words: «doctrine of conscience», «honor system», «three clear» (ush anyk), soul, spirit, secret of creation, meaning of life.

Асқарова А.Ш.¹, Баязитов Б.Б.²,
әл-Фараби атындағы Қазақ ұлттық университетінің ¹доцент м. а., ф. ф. к., ²оқытушы,
Қазақстан, Алматы қ.,
e-mail: nuraltyn2016@gmail.com, bbaqyt@gmail.com

Шәкәрімнің «Ар ілімі» концепциясы

Мақалада ұлы қазақ ойшылы, философ, ақын Шәкәрім Құбайбердіұлының (1858-1931) «ар ілімі» концепциясы талданады. Ар-ождан – жеке тұлғаның моральдық міндеттерін қалыптастыруға және моральдық өзін-өзі басқаруды жүзеге асыруға, олардың орындалуын талап етуге және жасаған әрекеттерін бағалауға қабілеттілігі; кемел адамда қалыптасатын адамның моральдық өзіндік сана-сезімнің бірі. Шәкәрімнің айтуы бойынша, ар-ұждан туралы ілім – бұл барлық тәртіпке белгіленген тәртіпте қол жеткізу үшін ар-ождан жүйесі арқылы процестің тұтастығы. Тарихи салыстырмалы әдіс пен білім теориясы негізінде авторлар Шәкәрімнің ар-ұждан туралы ілімінің мәнін көрсетеді. Қазақ халқының танымындағы ар, намыс, ұждан концептілерінің данышпан Шәкәрім шығармасындағы ұғымдық мәні ашылады. Дәстүрлі ұғым-түсініктердің ілім ретінде жүйеленіп, тәлім-тәрбиелік маңызы мол мұраға айналғанын уақыт танытты.

Түйін сөздер: «ар ілімі», «ар жүйесі», «үш анық», жан, рух, өмір мәні.

Асқарова А.Ш.¹, Баязитов Б.Б.²,
¹к. ф. н., и.о. доцента, ²преподаватель,
Казахский национальный университет имени аль-Фараби, Казахстан, г. Алматы,
e-mail: nuraltyn2016@gmail.com, bbaqyt@gmail.com

Концепция Шакарима «Учение совести»

В этой статье рассматривается концепция «учение совести» великого казахского мыслителя, философа, поэта Шакарима Кубайбердиулы (1858-1931). Совесть – способность личности самостоятельно формулировать нравственные обязанности и реализовывать нравственный самоконтроль, требовать от себя их выполнения и производить оценку совершаемых ею поступков; одно из выражений нравственного самосознания личности, которая формируется

у совершенного человека. По Шакариму, учение о совести является совокупность процесса посредством системы совести шаг за шагом достижения всех свойств в установленном порядке. Автор на основе историческо-сравнительной методологии и теории познания раскрывает сущность концепции учение совести» Шакарима.

Ключевые слова: «учение совести», «система совести», «три истина», душа, дух, смысл жизни.

Introduction

No matter what kind of person in the world, he was created at his time, representation of his society. The person is formed by society, the time approves the person. In such cases, Shakarim is also a person at his time. The life phenomenon of that time in that society was not forgotten from the Kazakh Philosopher, Shakarim's mind. Therefore, to define for Shakarim's knowledge and sights, we cannot consider dividing him from his time. Of course, for formation of any person, current of separately impressions of life of society and times, having received the knowledge and science, his reading books, spiritual sources of obtaining power and influence are much more. So, in order to specify for full knowledge of any person the shown of any problem does not have to react from mind.

At the same time, the poet's son Akhat Shakarimuly's reminiscence called «*Reminiscence about Shakarim*» opens the way to know a lot of information about Shakarim. The facts (data) of the poet's origin, his neighbors, his read books and the style of working are well contained in this book. This reminiscence's value is important. Because, his son wrote the reminiscence, who had been seen his life directly and his work. That's why; at the beginning of the work we often consider the reminiscence.

So, Shakarim went to Shyngys two times, was a Bolys in Syban for six months, and he spend his three years to lead the country. He remembered that time as «*Eriksiz zhemtik shokydy*», «*Ar kety*», «*aila zhamyldy*». By the way to have a relationship with country people on a business helped him to define a person, to know the differences between the human-kind and meanness, to help to take a root of public society and to define the illness of society.

Experiment

The poet's first poems were about youths and love theme. He used Abai's poetic and language style for the first of his writing poems. He learned science and education, good mind from his brother Abai, also learned the nobility and nationality. He

had critic from him and passed the creative training. He considered one of his purposes to live and to work as Abai. His outlook to world was also to formed under influence of Abai. He gave his attention to learn Russian, Arabic, Turkish and Persian languages at his early age (Shakarim, 2008). He added into his poems such expressions: «To try to learn Russian, ignorance's dirt have been released». Thanks to it after growing he knew that he would be a critic man with ability to think. He read works a lot about philosophy and religious history (Esim, 2008: 15).

In order to do the giving oath of his brother and as spiritual teacher Abai, he went to Mecca as hajj visit in 1905-1906 years. The purpose to it was search to look for science and education of Arab, Turkish and Europe countries. On his visit he was in Mecca. And he worked at Istanbul library (Kumisbayev, 2007: 7).

I looked for, I found the clearness,

Throw away the old things

From the light of truth,

The heart was outburst having seen
(Kudaiberdiuly, 2006: 259), –

said when he came back home from travelling the foreign countries, he makes efforts to recognize the culture and literature, religious and philosophy and field of sciences of the country. His mind, view was raised, and he started functioning life, society and soul in a new way. He brought many books. That time Shakarim sent these books to his familiar person in a country regularly. Among these books there were philosophy and scientific bases of books of great famous thinkers of the world. All of these were affected to form Shakarim's outlook and sight widely.

However, Shakarim grew by learning the original literary version of Kazakh literature from his early youth. Because he had an education from Abai and then from his grandfather who was so excellent language master. That time there were a lot of old words and good words which were taken from old people to say. This evidence was the births of the poet's pen «*Kalhkaman-Mamyr*», «*Enlyk-Kebek*» as well as lyrical-epic poems. This was the first success in the world of poetry of the poet's poems.

Results and discussion

After death of the spiritual teacher Abai, Shakarim could not find people like him, and looked for a person to be talked and to be interviewed. Thus, he considered a true person as the owner who was well known by his books Lev Tolstoy; he wrote him a letter asking for advice.

Shakarim said:

«I asked three questions to Tolstoy. Tolstoy answered to my questions a valuable reply. First question was: Human dignity, I wrote a list of all the negative things of person and among them that you know, what is the most hurtful thing to human conscience and honor? Tolstoy answered: «The notes from a list of all the things impact on human conscience and honor. In my mind, there is one business which is the most hurtful thing. This business if the person knows truth or does harm to society and to public, defend it from three things, as if not to say the truth, it will be very difficult to human conscience and honor. At first, if you say the truth being as very rich man, it harms to your wealth and richness; secondly, you are the owner of a career, to say the truth, if you lose your career, thirdly, you say that the truth, if you are brought to justice. As to defend from these three types of damage, if you do not say the harmful truth by knowing, that it will be very difficult to human conscience and honor» (Kudaiberdiuly, 1991).

Shakarim started to engage a mental work in 1908. He was the far away only from his country, he moved to the winter place Sayatkora which was built for the purpose of hunting. He said that «The thought needs to be a quiet place», he engaged in creative work to read and to write lonely. He wrote a lot over those years to produce. In these years several of his books were published. He published collection of poems, among them, as good works «Turkish, Kazakh, and Kyrgyz all origin of kings», «Muslim rules» (Orynbor, 1911), poems «Kalkhaman-Mamyr», «Enlyk-Kebek» (Semei, 1912) ». He wrote articles regularly in the first of Kazakh journal «Aikap», in the newspaper «Kazakh». He devoted to a wide range of topics by writing articles as one of the most active authors of journal «Aikap» and the newspaper «Kazakh». His articles called «Five questions to educators», «What we need» were published on the 3rd and 4th numbers of journal «Aikap» in 1912, and the articles called «Writing problems», «Open letter to all the Kyrgyz-Kazakh people» were published in the newspaper «Kazakh» in 1913, 1914, 1915 years. Poet assumed correctly the felling of king's government, and the

establishment of a new government. In this regard, he wrote poems called «*Shines the flag of Liberty*», «*Dawn of Freedom*». However, he wasn't able to understand some of new government's contrary action. He was far away of this bad things and bad mind of a new government. He was disagreeing for it. In this regard, the fact we noticed there is dealings with Alashorda. At first he was friendly after that he went away from Alash revolution. Here, the one of these points of Shakarim's life need to be open investigations. Then the poet lived in the country Sayatkora was freely to do creative work. That time in this poem he said:

I went; you stay to remain in the country,
No one is to take the animals.

Fifty-five years of my collected mind

Alone to thought privately (Kudaiberdiuly, 1988),

However, here no one did not keep him to be quiet. The new government activists blamed him being as relationship with gangs, and the rich people of the country considered that «he was mad and run away from parent's home». As, representatives of religious men being as a haji, dissatisfied the taking religion. Such protests bring to a dead end him and not to give a movement to go ahead. Moreover, GPU's spies didn't stop to look for him anywhere. Spreading of exaggeration of Kazakh country not to give him back. Finally, the State representatives of the political control of work shot and killed the poet on the way of going to district from his house by his own business on the 2nd of October in 1931. A group of armed who they were looking for blamed him dealing with gangs.

During the Soviet Union, poet and thinker Shakarim's several important works were published. They were published in the 8th number of journal «*Sholpan*» in 1922-1923 years, after that these were published as book with foreword of S.Seifullin. The translations from Hafiz, from Persian poet Fizuly's poem's kazakh variant called «*Leila and Majnun*» as given nazira jyrau were published.

The poet's several poems were published in the newspaper «*Kazakh literature*» in 1959. Shakarim's works were first translated into Russian language as series of «*Poet library*» in Leningrad in 1978, and untried into book called «*Poet of Kazakhstan*». And, Shakarim's name came back, and a rich heritage of his visited again and started since 1988. The interest in the legacy of the poet was increased together with the independence of the country. The subject of a comprehensive study started. Many scientific investigations and monographs about poet were published. There is

no doubt; this is the way the system is expanding more and more into the channel.

As we noted earlier, Shakarim's conscious life coincided with the beginning of the end of the XIXth century and early of XXth century. This was one of the tires out in the fate of the Kazakh people's historical elements. This was a difficult period of chaos over-inverted world. At the same time depending on the laws of development of Kazakh society social and economic contradictions, conflicts, struggles and conflicts, the Kazakh steppes in the public mind, from tireless search times lived Shakarim dealt with the literary life seriously, he continued the further customs and education of Shokan, Abay and Ybyrai. The poet's poem about his some data of his life «*Mytylgan's life*» opened to know some information about him. He considered his life into large three epochs. The first was the twenty years of being under of his grandfather Kunanbai and his mother, the second was twenty years of having been wasted of being Bolys, the third last one was in the last thirty two years around the Abay was growing maturity date and searching for him.

The famous scientist Garfolla Esim suggested dividing into the life of the poet. The first stage was the data of Abai was alive and second stage was the after death of Abay. The second stage covers the period of 1904-1931 years. The first period was the subject to the direction of the educational experience for the actions of the poet (Esim, 2008). Certainly, there was no doubt the formation of the person affected of having studied the effect of books. In order to analyze this direction of poet's knowledge we give turn some of the opinions of the article by famous oriental scholar Otegen Kumisbaev's «*Shakarim and oriental literature*». There scientist wrote as: Abai hoped from his brother Shakarim greatly, when one he was eager to see the dream to realize through Shakarim (Kumisbaev, 2007).

«The person gets education up to the age of forty, forty years are full age, mentally exhausted and inspiration has been updated. And now, you will be forty in three years. We are fluent of East language» said Abay to his pupils. Then Shakarim said: «If you are the funds I will go to have an education. But where should I go?». Then the teacher: «Athens of the Greek education is collected in Stanbul, Arabic knowledge is in Mekke, but it should be found me more in Medina than in Mecca, and you must go to the library by Alexandra in Egypt. You should go to four places, there you should have full knowledge and education, take the need books and visit the history places. I will give money for your books and

expenses on the roads. If you agree, take your hands» – said Abai taking hands to his pupils, Shakarim was so glad and agreed with it.

But, Abay's beloved brother Shake was died in 1901; in 1892 Ospan was died, after that in 1904 Magash was died. Magash's fortieth Abay was died. After a lot of grief, Shakarim took to permit from all families; he went to the road in 1906. Now, we take to words to Shakarim for a minute. He said: «On my visit I talked with different national scientists, exchanged the opinions, took the needful books. I sent these books into the parcel to name of Anyiar in Semei. When I was in Stanbul I visit kept historical places and collected materials about history in thirteen days. I had full information of old oriental poets, writers and thinkers. Beginning with Homer the creative work of Greek people's philosophers and thinkers, west philosophers' work, ancient Turkic scientists's writing workes, many entries of countries, works of American writers were taken by me. So, my visit opened my views and achieved the aim of having dream trip! This is the result of Abay's advice. From Stanbul I went to Mekke, there was in history places and found the necessary things of mine. Also I went to Medina. From this place I took and introduced the scientists creative works as a Abu Sufyan living before the old stage of 200 years of Prophet Muhammad in Arabian people. (Problem of Shakarim study, 2006: 165). Shakarim's son Akhat gave facts about the library of his father's memoirs. According to him, Shakarim was very careful to care for books. Every year books had been cleaned. Among them there were Kuran, Injyl, Taurat, Zabur, all volumes of Thousand and one nights, Buddhist and Zoroastrian religions books, history, philosophy works, Aristotle, Plato, Socrates, Avicenna, Ulugbek, Schopenhauer, Kant, Louis Pasteur, Homer's poems, dancing, Stowe, Byron, Shedrin, Krylov, Gogol, Nekrasov, Pushkin, Lermontov, Tolstoy, Ferdoysi, Navoi, Sagdi, Nizami, Fuzuli, as the Giantsworks. Unfortunately, in 1931, all of them had to get burned by Soviet. Here, Being created of Shakarim as a poet and a thinker these are some of the things that influenced the formation.

The most successful stage to work was the second stage. In this stage Shakarim lived in a very hard and difficult time. Old things were destroyed, and new things were formatted. It coincided with the historical aspect of the mission of Alashorda. The Bolsheviks came to the head of government. Formed a new era intellectuals. People went to live in the new order. And Kazakhs, who lived in a certain area for centuries freely. There were their values, mentality

and lifestyle. However, a new life, different from the movement to radically change the traditional way of lives. This change in the whole idea of the Kazakhs, contributed to the understanding of life skills. He was unable to find a way. Shakarim could not sustain the old way of life of the Kazakhs for long centuries. What is broken for? Instead, what gives? But things are not the national values of the Kazakhs have nothing in common stock. So, he rejected the idea of socialism. He did not recognize the state, based on force. Poet had to say in accordance with the requirements of the new structure of era. But the poet did not want to take such a step. Shakarim has a different way. What is the value of the life of the soul and spirit of man, what is the secret of creation, meditated on philosophical issues?. Shakarim's works during the end of his life was too deep. He considered the general human problem. Have access to independent consciousness of level. He refused to be tainted with certain restrictions. He was taken of true spiritual freedom. These summits poet said:

«Work for human
Fifty-five years of savings.
Take any you like
Heritage given to young people (Kudaiberdiuly, 2003)»

The next stage of the works of the human soul, the essence of life, the abyss devoted for open a lot of mysterious folds, such as the secret of life. It will require in depth knowledge to get and to know the works of the researcher of the time.

Being away from his native land, alone with his thoughts, he wrote the deepest meaningful works. His one thing different from Abay is he described not only Kazakh world view, but he could also reach his spiritual freedom. He could feel his inner world and find the light of the truth. He could success to discover his sole mystery.

The eyes on the head see the body
Just don't notice the truth
The eyes need advice
There is a need to wiser eyes
To see the truth, my dear (Kudaiberdiuly, 2006)
Shakarim got education on his way; he realized the bright of the truth through reading and seeking. He reached the highest level. It can be proved by his letter to Sabit Mukanov («Ardakty Sabit bauyryma»). The poet writes: «I can't be limited by «A prophet once told..., A philosopher once told..., or A professor once told ...» I can't accept everything beyond my mind. But when my mind realizes the real proof I'll bend my knees whoever he was. I am proud. What I seek is to benefit the

whole human, and I can't tell the truth. I'm not free». It exactly shows the poet's principle and peak of his wisdom. It also shows the poet's big sorrow. He wanted to know how his works would have been accepted or criticized by the great thinkers. As Abay had no equal to him, he also had the same trouble. Hopefully the poet's heritage has enriched the national cultural value.

The works of Shakarim are completed with the problems of the country and the nation. They are aimed to continue the path of Abay's «language mastering and spreading art». In his early poem «Anger and satisfaction» he writes «I criticized my land to bring it to order», finding no one to share his ideas he criticized his activity and thoughts «I cried and sorrowed my land didn't hear my words».

And his thoughts answer:
«People are not educated,
There is just cry,
If the people are not cured
Cry is just unfounded
Let them study and be educated
Spread the science
Let them know
Subscribe to newspapers and books
Let the Kazakhs read
Being proud of praising
Be away from mockery.
As there is no harvest without water
Call on your reserve of patience
And let the people taste the knowledge»
(Kudaiberdiuly, 2006).

This idea was Shakarym's position of his life. He had realized if someone wanted to be at the service for his people should stand any difficulties and be based on hard work and show the honest way.

In his poem «A peasant and the loose» he described just the similar situation to the present. The poet prevented not to run after glamorous life it was not for long. Not to be proud for any praise and use the wisdom and power to the useful business or important activities. He made it the topic of his works several times. He made a thought that the Kazakhs would be a great nation with the art and education.

«A real wealth is the ability
To get education and wisdom
Not the wealth is your things
There is a day to give accounts» (Kudaiberdiuly, 2006)

Shakarym criticized the Kazakh people and he was really worried about them. His idea proves the national proverb «A friend's criticism makes you cry».

The poet describes his thoughts in this way:

«I am your friend, not the evil
Don't be funny give a rebirth
My heart aches
Let my words be like poison
Don't be afraid read them
As the thirsty needs water
Think carefully» (Kudaiberdiuly, 2006).

The poem «After Abay's death my poems devoted to myself» shows the particular change of his life. He totally changed his point of view. He started to pay attention that the life is short and deceptive.

He made a conclusion in this way:
«Don't run after you dream
It mightn't come true
Even prophets and great men
Couldn't realize their dreams and ambitions».
Sometimes he offends:
«There is no bad Kazakh
But to gather to do the right things
They had no convenient times...»

(Kudaiberdiuly, 2006)

The poet never denies the necessity of working hard and honestly earning the living and gathers the cattle. In this situation «gather the cattle» is used in the wide figurative way and means to work hard, to master, to do the useful activity, to earn much and not to depend on somebody, to reach independent life and be among the developed countries. The god created everybody equally. He shared every «nesibe – wealth» (*nesibe* means in Kazakh the gift from the God). The wisdom, mind and health are given equally. Shakarim used these edifications in his poems to teach people to avoid the laziness and parasitism. He calls the people to show the persistence and do the best using the basis of Allah's ayats and Hadis of prophet.

«Gather the cattle not for proud but for your people

Not to depend from the others
Don't sell your sole, seek the truth

For honest and clear conscience» (Kudaiberdiuly, 2006).

The poet's idea to gather the cattle means to do it not to show just for wealth, but to have a chance to satisfy the people's needs. Because a man mustn't serve the cattle, on the contrary the cattle must serve the people's needs. If you connect all your interests and wishes with the riches and cattle, the man loses the opportunity to realize the significance of his birth and life. The source of his mind closes and he becomes the parasite that doesn't care everything but wealth. The works of Shakarim prevents the thinking people from such danger.

Such ideas are described in the following poems: «Nasikhat» Edification, «Okinishtiomir» Sorrow life, «Khaiuan men akymaktar» Animals and fools, «Sankoilar» Fashion victims, «Yzakor», «Erinshek» Lazy, «Kumarlyk» Passion, «Kalzhynshyl Kylzhakpa» Humorist.

The thinker put requirements to the guards of the country in the following idea:

Try not to keep the country
To be the last
The educated, honest one
Puts his country to be the first (Kudaiberdiuly, 2006).

There isn't any side of the Kazakh life that the poet didn't describe in his works. After lots of years they are still actual and live. Some of the leaders of those times were criticized in the following way:

The best of the Kazakhs
Had three things worst
Proud, meals and passion
Were their best friends» (Kudaiberdiuly, 2006)

The poet in his works described the bad sides of the country's life in sarcastic ways, with sorrow and unhappiness, but his love to his people and the country prevails much. With his strong criticism of the unpleasant customs in the country he tried to edifice the young generation to keep away from these measurable habits.

Shakarim supported the idea of settled life, and follow the chance to learn the art and be educated. He realized that once the nomadic life based on cattle breeding would become over. He maintained the idea of the newspaper «Aykap» to call the Kazakh people to have a settled life. He criticized those Kazakhs who divided the world by some glitter and fought with each other on behalf of different parties:

Any city wasn't built
Any child wasn't taught
Any art wasn't learnt
No land for the city
No work with benefit
Not any leader from Kazakh
Useless and harmful
With no treasure
With no luck
Party hasn't any business honest»

(Kudaiberdiuly, 2006)

He became sad realizing the careless life of the Kazakhs and thinking about the future life. He seeks the ears to hear his edifications. Nevertheless he never lost his hope and begged in his poems:

«I worried about the Kazakhs
Caring the future life
Think of you, too

You are the man» (Kudaiberdiuly, 2006)

It is certain the endless significant content of poet's works will continue to live with humanity. Great philosopher, thinker who cared of the time, his people and land wrote sharp articles, master of publicist left huge heritage in different genres and is a valuable treasure not just for one nation but for all humanity with common ideas.

The truth of that time when Shakarim lived as well as the public life is well described in his works.

Famous scientist Sh. Satbayeva in her book «ShakarimKudayberdiev» wrote: «Shakarim gave the name to the first collection of his poems Mirror of the Kazakhs», it has a deep descriptive meaning. Mirror is a light; art of word is a light of life and description. It points to the scientific, aesthetic point of view. The main content is the Kazakh being, Kazakh life. Through the great power of the art words the poet had an aim to influence the Kazakh society and to improve the personal life of the people. The poetical credo of the poet was to serve for the development of his native land and he wrote: «I will die to lead my country to the peak». It was for the great purpose and principles. This idea of the poet has been worth to support. Because all his life and heritage are directed to show the way of making the country highly developed, pointing the clear purpose» (Satpaeva, 1990: 56).

As it was mentioned above great Kazakh poet Abay had huge influence to Shakarim's works. The main root of his works is combined in one idea, for my Kazakhs, my country and my people. It is the example of Abay, his way. Shakarim like Abay tells the truth in order to wake up and arouse the Kazakhs' conscience.

Shakarim made philosophical lots of conclusions on nature, society, and human. He particularly worried about the Kazakh people's destiny, their unity, and future. He criticized the most unpleasant behaviors, injustice, illiteracy, greediness, carelessness, lightheartedness; slyness and violence which don't allow the Kazakh society go up. The poet supported his great educator Abay's ideas that with the help of science and education the Kazakh society would flourish and develop.

Shakarim got to know the world outstanding poets and writers. He made their names example in his works and calls the growing up generation to study the culture and science like them.

The main ideas of ShakarimKudayberdiuly are based on Abay's poems and lyrics, but he didn't copy his works he took them as a model. He wrote many poems to prevent the Kazakh people not to lie, to avoid illiteracy, and work hard.

The poet wrote such poems «Zhuandar» The thick, «Bay men konak» Rich and guest, «Ashu men ynsap» Anger and satisfaction, «Talap pen akyl» Demand and wisdom, «Akyndarga» To the poets, «Nasikhat» Edification and etc. His poems describe the public social conditions, with educational and philosophical ideas they express the negative sides of Kazakh people and show the ways that could eliminate these negative sides. He continued to develop the point of view and content of Abay's poem that starts with the lines «Kalyn elim, kazagym, kayranzhurty. (My poor country, my poor Kazakh land)»

The situations in Kazakh society, the social sphere, the character of the representatives of different social class are truly described in Shakarim's works. In order to get rid of old habits his works call to get education and culture from the works of well-known scientists and other great people.

The poet criticized enmity, unfair fights, and lightheartedness. He demands to share the knowledge and science with the simple people, «let the others use your knowledge», «be a source of knowledge», spread the achievements of culture, art, education and science.

He combines the problem of learning and getting education with the high interests of the people, the feelings like love, humanism and honest business, braveness and strong will. These features are enriched and developed through kindness, spiritual ideas.

Your human duty
To serve your people
Follow the fair way
Keep your clear conscience

These words of Shakarim are the conclusion of above mentioned opinions.

The aesthetic ideas of Shakarim his dreams and ambitions are fully introduced in the topic dastans that describe various human destinies. On the basis of real Kazakh lives he wrote poems such «Enlik-Kebek», «Kalkaman-Mamyr» with realistic features. In this way he undoubtedly made a great contribution to the Kazakh literature. Though the events of these poems had taken place one or two centuries before, they were widely typical to the Kazakh life of his times. It is very significant the poet's statement in «Enlik-Kebek» poem he stated «It is not a fairy tale, it happened earlier».

He called to unite the power to raise the culture and showed the ways. The first, it is not necessary to imitate the party's words and slogans, to fight for their ideas; the simple people don't gain anything from them. People should follow their fair way and

work honestly. The second, Kazakh people should seek the knowledge and education like peoples of other highly developed countries. In this way they should avoid the fights, stealing cattle, and other bad habits. It is not necessary to hope for the rich people and ask for help. They just think of their wealth, they are not interested in other things, they are proud of it. They don't think about knowledge and education. The third, it is important to build cities and towns, there should be opportunities to live and study. It is necessary to teach the children from their early life. Shakarim wrote clearly: «The Kazakh people don't have power without it. They have no eyes, no words to understand, Kazakh is not Kazakh these days.» From these thoughts we can realize, he was worried, that Kazakh people could lose their nation with own culture and history, he prevented it.

Conclusion

Shakarim stated, in order to show the Kazakh nation equal to other peoples with its culture and

history, the leaders on the head of the country should be higher and well educated. If they just follow their carrier and comfortable places, they will nothing do for the country, they won't work for the people's and countries prosperity.

Shakarim wrote:

Party is the worm

Like cureless illness

I am worried about my country

The head is evil, the court is foolish

Thoughtless people don't like my words

Unfair people don't pay attention

Heritage is not lost

Long century keeps the history

Suffering from unfair

My sole burns

In front of fair people

Would I appear not guilty?

The main ideas of Shakarim's works are the most valuable, as they express the problems and difficulties of the Kazakh people. The poet's significant thoughts on prosperity of the country like precious treasure will be kept and followed for ages.

Литература

Шәкәрім. Энциклопедия / Бас ред. Е.Б.Сыдықов. – Семей, 2008. – 826-б.

Есім Ғ. Данышпан Шәкәрім – Алматы: Атамұра, 2008. – 336 б.

Күмісбаев. Ө. Шәкәрім және Шығыс әдебиеті // «Түркістан» газеті, 19 шілде, 2007 жыл, Б 7. www.turkestan.kz

Құдайбердіұлы Ш. Жол табалық ақылмен: шығармаларының бір томдық жинағы – Алматы: Дәуір, 2006. – 736 б.: сурет. («Амапат» журналының кітапханасы)

Құдайбердіұлы Ш. Үш анық / ред. А. Сейдімбеков. – Алматы: «Қазақстан» және «Ғақлия» ғылыми-әдеби орталығы, 1991.

Құдайбердиев Ш. Шығармалары: (Өлеңдер, дастандар, қара сөздер) – Алматы: Жазушы, 1988. – 560 б.

Құдайбердіұлы Ш. Қазақ айнасы: Өлеңдер мен поэмалар – Алматы: Атамұра, 2003. – 296 б.

Кемел М. Шәкәрімнің ар ілімі. – Астана, 2010. – 284 б.

Problem of Shakarim study. Semipalatinsk-Novosibirsk, Taler-Press, 2006. 171 p.

Omarbayev Y., Bogenbayeva A. (2018). Ideas of turkism in the works of Shakarim Kudayberdiuly and Magzhan Zhumabayev. *Tarih İncelemeleri Dergisi XXXIII / 2*, 2018, 575-591 pp.

Сатпаева Ш. Шакарим Құдайбердиев: монография. – Алматы, 1990.

References

Esim G. (2008). Danyshpan Shakarim [Wise Shakarim] Almaty: Atamura. 336 p. (in Kazakh)

Kemel M. (2010). Shakarimnin ar ilimi [Doctrine of conscience by Shakarim] Astana. 284p. (in Kazakh)

Kudaiberdiuly Sh. (1988). Shygarmalary [Works] Almaty: Zhazushy. 560 p. (in Kazakh)

Kudaiberdiuly Sh. (1991). Ush anyk [three obviously] Almaty: «Kazakhstan», «Gakhlia». (in Kazakh)

Kudaiberdiuly Sh. (2003). Kazak ainasy [Kazakh mirror] Almaty: Atamura. 296 p. (in Kazakh)

Kudaiberdiuly Sh. (2006). Zhol tabalyk akylmen [The road is smart]. Almaty: Daur. 736 p. (in Kazakh)

Kumisbayev O. (2007). Shakarim zhane Shygys adebieti [Shakarim and Oriental literature] // «Turkistan» gazeti, 19 July, 2007 year, P 7. www.turkestan.kz (in Kazakh)

Omarbayev Y., Bogenbayeva A. (2018). Ideas of turkism in the works of Shakarim Kudayberdiuly and Magzhan Zhumabayev. *Tarih İncelemeleri Dergisi XXXIII / 2*, 2018, 575-591 pp. (in English)

Problem of Shakarim study. (2006). Semipalatinsk-Novosibirsk, Taler-Press,. 171 p. (in Russian)

Satpaeva Sh. (1990). Shakarim Kudaiberdiev. Almaty. (in Russian)

Shakarim. (2008). Encyclopedia. Semei. 826 p. (in Kazakh)