



The Influence of Shakarim Kudaiberdiev's Work on the Economic, Cultural, and Spiritual Development of Kazakhstan in the Late 19th Century and Early 20th Century

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Abstract

The significance and relevance of the issues are predetermined by the fact, that, by the time of Shakarim Kudaiberdiev's activity, the political and social situation of Kazakhstan in the early 20th century was on the verge of collapse. The main factor that influenced this situation was the policy of spreading illiteracy, people alienated from religion language, and writing. From the late 19th and early 20th centuries, Kazakhstan suffered from the colonial policies of the Russian Empire. Currently Kudaiberdiev writes a work "Catechism of Muslims". The main purpose of the study is to analyze the consequences of the creative work on the economic and spiritual and cultural development of Kazakhstan. During the analysis, several scientific sources and materials were analyzed, and the following scientific methods were used: structural-functional and dialectical methods, the method of synthesis, logical and comparative analysis, and the method of generalization. During the research, it was proved that in the works of Shakarim Kudaiberdiev the calls to fight against the policy of tsarist Russia and to revive their language, customs, religion, and history were present. The main result of this research is proof that the works of Shakarim Kudaiberdiev had a tremendous impact on the social status, culture, religion, and language of the Kazakh people. His works acted in opposition to Russian policy and encouraged people who were tired of colonial oppression. The research on this issue is actively developed, therefore this work is of practical value for the definition of the role of Shakarim's creativity during the economic, cultural, social, and political development of Kazakhstan at the end of 19 – the beginning of 20 century.

Keywords: Islam, "Catechism of Muslims", religion, colonial oppression, Kazakh people.

Introduction

One of the greatest figures in the history of Kazakhstan is Shakarim Kudaiberdiev. He is the most famous supporter of the poetic school of Abay Kunanbayev. Shakarim's creative legacy relates to the process of formation and development of Abay traditions in the literature of Kazakhstan. His works had a substantial impact on the spiritual development of the Kazakh people, language,



education, and culture. However, during the existence of the Union of Soviet Socialist Republics (USSR), he was censored from all spaces, as he did not accept the socialist ideology. According to the research of Akmanova (2018), the most important work of the Kazakh writer is “Catechism of Muslims”. It played an important role in the development of the social, cultural, political, and economic life of Kazakhstan, for which it received its recognition. Nevertheless, for a long time, the work of Shakarim Kudaiberdiev was subjected to a prohibition on the printing of his works. According to Mashakova (2009), Shakarim from his early childhood was brought up in an environment of rich Islamic traditions. This was the basis for writing the above-mentioned work. Kazakh people adhered to the religion of Islam and the system of rules and customs—Shariah. Therefore, the everyday social life of Kazakhs is saturated with elements of religion.

At the end of the 19th century, Shakarim Kudaiberdiev began to consider the principles of Islam and decided to write a work devoted to Shariah since there were no works about Islam in the Kazakh language. As Kaskabasov (2018), individuals who called themselves Muslim struggled to replace their spiritual needs and could not break the religious ties formed in society. Society needed works in the Kazakh language about Islamic belief and Islamic law. The scientist wrote that there was a great need among people for scientific literature in their native language since there was none. For this reason, steppe people who came and accepted Islam did not have sufficient knowledge of Shariah. Kazakhs used to consider themselves Muslims, but most do not understand surahs of the Koran, which are usually in Arabic.

Moreover, in his works Duysenkul (2021) states that the socio-economic and spiritual-cultural life of the inhabitants of Kazakhstan was depleted by colonial policy. Shakarim Kudaiberdiev was a spiritually developed person, and he had a goal to protect the interests of the people and lead the Kazakh people out of oppression. This was the reason for writing the work in Kazakh. In the preface to his work, the author notes that it is necessary to pay attention to the reasons for writing “Catechism of Muslims”, the socio-political conditions of the time, and some other spiritual phenomena that inspired him to write it. From the works of Kattabekova and Saulembekova (2019), it is concluded that the worldview of Shakarim is quite relevant now, as the modern community began to pass the opposite evolutionary path in the spiritual sphere. In the process of research, it was proved that the philosophical meditations and poetry of Shakarim Kudaiberdiev are a rich spiritual heritage of the whole society of Kazakhstan. As such, following the above-mentioned, it is possible to state that the research work analyzed the social and economic situation of the people of Kazakhstan in the late 19th century and early 20th century.

The main goal of the study is to analyze the role of the works of Shakarim Kudaiberdiev during the national liberation struggle of the Kazakh people against Tsarist Russia.

Methodology

As this topic, namely the influence of the creativity of Shakarim Kudaiberdiev on the economic, cultural, and spiritual development of Kazakhstan is quite broad and substantial, a more accurate study required several scientific methods to be used, namely: synthesis, logical and comparative analysis, structural-functional and dialectical, analysis of scientific literature and the method of generalization. The structural-functional method was used for the initial stage of the research. It is a fundamental part, which allowed us to form the aim of the research and define the objectives, as well as to develop a plan for the research work. It should be noted that this method provided the formation of the stages of work, which allowed an in-depth study of the topic. As for the dialectical method, it is required for the logical structure of the work and is used from the general to the specific mode. The biography of the Kazakh writer was analyzed, including his work, as well as the state of spiritual, cultural, and economic life in Kazakhstan during the period of colonial oppression by the Russian Empire. Directly during the research, it was analyzed how the creativity of Shakarim Kudaiberdiev influenced the development of the country.



The method of logical analysis had an important place in the research. Per method, the issue was divided into separate components, namely biography of Shakarim Kudaiberdiev and his creative activity, the state of economic and cultural and spiritual spheres of life of the Kazakh people in the period from the late 19th to early 20th century, how the works of this poet influenced the development of the above-mentioned spheres of life. Thus, through the distribution of the issue, each element of the given theme was investigated in detail. Equally important is the method of synthesis, based on which the connection between the elements of the overall study was established. As for the method of comparative analysis, it was used to compare the results of various scientific sources to determine what principles guided Shakarim Kudaiberdiev. On this basis, the role of his works in the development of Kazakhstan was determined. The corresponding set of scientific sources and materials was defined and studied, which allowed us to analyze the modern views of scientists concerning this question and to formulate authors' position.

To explore the issue in more detail, the entire work was concluded in 3 stages. The first stage is the formation of the work plan and structure. The main objectives of the research, goals, and issues disclosed in the scientific work were highlighted. This work is devoted to the research of the place of creative activity of Shakarim Kudaiberdiev on the development of economic and cultural and spiritual spheres of life of the Kazakh people. The second stage is the most substantial. At this stage world views of the Kazakh philosopher were analyzed, and the principles the author was guided by while writing his works were determined, and how they affected the history of the Kazakh state. In the third stage, the results of the research were analyzed, conclusions were formed and recommendations for further research on this topic were given.

Results

The creative heritage of the Kazakh writers in the late 19th and early 20th century is considered a golden time in the development of the Kazakh people's national consciousness. Shakarim's works are considered an encyclopedia of folk life as he reproduced the fate of the Kazakh people for the period from the end of the 19th to the beginning of the 20th century as precisely as possible. Shakarim Kudaiberdiev in his activities pursued certain goals. At this time, for the appropriate reason, the writer wrote the book "Catechism of Muslims", which is a comprehensive text on Islamic law in the history of the Kazakh people. As Serikkaliev and Satybaldinovna (2017), have investigated the reasons for writing this work, it is possible to determine the role it played for the people of Kazakhstan.

The first reason for writing this work was to reduce the suffering of the Kazakh people. Since July 22, 1822, Kazakhstan suffered from the Russian Empire's oppression. The Emperor of Russia issued a decree "Statute of the Siberian Kazakhs". The main purpose of this charter was to turn the steppes of Kazakhstan into their colony and legitimize the power. According to the charter, the Kazakh sultans and khans were deprived of the right to rule the country. For a long time, the Kazakh lands and peoples were under the complete control of the Russian Empire. The Kazakhs, not having a chance to govern their state, had to go through temporary difficulties to improve the care of the country, which had completely turned into a colonial state. These were the most difficult times for Kazakhstan. The people could not stand the mockery of the Russian leadership. The Russian Empire deliberately oppressed the people so that rebellions would not arise. The "Statute of the Siberian Kazakhs" is a decree on the Russification of the Kazakh people. It was one of the actions of the colonial policy of the Russian Empire (Emelyanova, 2018).

The policy of the Russian Empire was to baptize the Kazakh people, force them to read and write in Russian, and open churches to teach the Word of God. The Russian leadership intended to force the children of the sultans and the wealthy to enroll in service, which was sponsored by the tsarist treasury. After such training, the Russian government appointed young men to appropriate positions. The family had the right to send the child to an educational institution far inland in the Russian Empire. The Russian leadership concluded that it was easier to alienate the Kazakhs from the administration of the state, as well as language, spirituality, and origin. It was believed that the



awakening of national consciousness in the Kazakhs was a dangerous phenomenon. Therefore, various methods were used to suppress the sense of citizenship, and spiritual dependence on Russia was imposed (Sydykov et al., 2016). The steppes of Kazakhstan were under Russian rule. In 1861 several reforms were carried out. The peasant system was abolished. Many peasants of Russian nationality emigrated to Kazakhstan. The settlers made certain social changes in the nomadic Kazakhs. The consequences of mass emigration did not bypass religious and cultural life. Due to this policy, no written language was distributed among the Kazakhs, and educational activity reached a minimum. The educational sectors could not fully perform their functions (Aitenova, 2007).

Despite the difficult situation, the Kazakhs still tried to fight the colonizers. Writers, intellectuals, and scholars attempted to express their opinions on colonial leadership. They tried to awaken the national consciousness of the Kazakh people and remind them that they were lands with their religion, traditions, and history (Zholseitova & Sembiyeva, 2020). Colonial oppression of the Kazakhs was active for almost a century before the emergence of the “Alash” movement. It was a national liberation movement formed in the early 20th century. It was at this time that Shakarim Kudaiberdiev and other writers became the driving force of national consciousness in the Kazakhs. The intellectual stratum of the society tried to overcome the oppression of colonial policy. Through their works and various publications, they strived to give back to the state its religion, and spirit. This was a fundamental point in the fight against the colonialism of the Russian Empire. Thus, the intellectuals tried to resurrect a nation that had been deprived of its religion, language, history, and national consciousness. One of the directions of the national liberation movement “Alash” was the practice of Islam (Abdildabekova, 2016).

In 1911, the book "Catechism of Muslims" was published in Orenburg, the main purpose of which was to improve the spiritual state of the Kazakh people. The book “Catechism of Muslims” was an important book due to its versatility and breadth of topics. Shakarim Kudaiberdiev noticed that the religion and culture of Kazakhstan continued to regress under the weight of life, the injustice of the social order established by the Russian leadership and was not in the interests of humanity. The ruling class was weakening and aggravating the public's ability to accept religion. Kudaiberdiev was trying to get out of the darkness, so his work revealed the pernicious aspects of life. To bring back the national consciousness and raise their spirituality he calls people to religious awareness and intends to spread religion (Medibayeva & Kozhekeyeva, 2017).

The work “Catechism of Muslims” is the most significant and extensive of the Kazakh writers’ works. The title of the work seems like a guarantee of Islam for a person. The book combined three teachings related to the life of a Muslim. The first doctrine is “Akida”, which describes the faith of a Muslim. The second is “Fiqh”, the jurisprudence of Muslims. The third doctrine is called “Akhlaq”, which describes the inner world of Muslims. These three teachings are the foundation of the correctness of Islam. Unlike other scholars who linked their works to prayers and ablutions and did not cover the whole essence of the Muslim faith with this narrative, Shakarim did not limit himself to this in his works. He raised themes of prayer, fasting, sacrifice, niqah, rent, pose, hajj (Akmanova, 2018).

The second reason for writing the book is to oppose the policies of the Russian Empire, the policies of the Communist Party, and the ideology imposed on the Kazakh people. According to the “Statute of the Siberian Kazakhs”, tsarist Russia aimed to christen the Kazakhs and proclaim Christianity on the Kazakh steppes. A person who went against the Russian authorities and accepted the Muslim faith was subject to a host of prohibitions and was deprived of property and any ties with the Kazakh people. The house of such a person was separated from the village. Persons who converted to Christianity were protected and supported by the Russian Empire. According to Shariah rules, if a person of another religion converted to Islam, a Muslim was praised for it. During the reign of Russia, such a person was condemned and punished. According to this decree, Russian officials gave priests, popes, and Muslim godfathers the land of the Kazakh steppes. That is the “Statute of the Siberian Kazakhs”, published in Russia in the late 19th century, provided for the domination of the



Kazakh people in their lands through economic, political, and spiritual-cultural enslavement (Suleimenov, 1981).

In 1881 the opening of the Kyrgyz Mission took place. The main purpose of this mission was to conduct the baptism of the Kazakhs. In the case of Muslim baptism, Russia would give the Kazakhs full authority over their land. Later, Russia strengthened its colonial policy and settled Russian peasants in Kazakh villages, seized all the land, christened all Muslims through Russification, and sought to break the spirituality of Kazakh society. To implement its plans, tsarist Russia sent a large number of missionaries. The baptism of the Kazakh people was also carried out by settling them all over the territory. Many teachers were brought from Russia to influence the younger generation (Duysenkul, 2021).

From 1905 to 1907, Bolshevik movements against the Russian Empire intensified. Kazakhstan was not spared. Since the Bolsheviks took an atheistic stance, when they came to power, the Kazakhs were threatened with a total rejection of their religion. For more than a century Kazakh religion, history, values, and customs were on the verge of destruction. Addressing the issue, Shakarim Kudaiberdiev began to express in his works an oppositional stance on the missionary policy of tsarist Russia, as well as the atheist policy of the Communist Party. In the works of the Kazakh writer, it was emphasized that the religion of the Kazakh people was Islam. Russian policy was felt by the intelligence, which is why they expressed their discontent. Under the pressure of the bourgeois-democratic uprising in 1905, the Kazakh people expressed their direct opposition. In the works published in the late 19th to early 20th centuries, calls for the awakening of the national consciousness and spiritual values were stated. These statements were like a protest against the missionary policy of the Russian Empire. According to the author, there was no other way to fight at that time. Such active resistance against the policy of the Russian Empire was interpreted by the intelligence of Kazakhstan as a return of the people to their Muslim religion, Islam. Thus, one can conclude that the main purpose of Shakarim Kudaiberdiev's book "Catechism of Muslims" was to oppose the forcible baptism of Kazakh Muslims by tsarist Russia (Suleimenov, 1981).

The third reason was the modernization of the withering Kazakh language. Another policy of the tsarist government was to alienate the Kazakhs from their native language and russify them. The ruling circles had specialists who alienated the language, thus helping rule the Kazakh lands. Russia created special schools and brought in teachers from Russia for more convenient implementation of this direction in political activity. At the beginning of the 20th century, the political, economic, educational and upbringing work of Kazakh people began to develop. These developments certainly influenced the religion and customs of Kazakhstan, especially the language (Kaskabasov, 2018).

At that time, readers in Kazakh were divided into two types. The first were those who read Muslim. The second was those who studied the Russian language and connect the language to science. Shakarim Kudaiberdiev and his colleagues criticized the Russian language and highlighted the danger that could separate Kazakhs from their language. Russia, to separate the people from their language, created special schools and settled Russians among the Kazakhs. These resettlements were mostly in the villages. With the Communists coming to power, an atheistic society began to form in the early 20th century. Many Kazakh words were borrowed from the Arabic language. According to the communists, these words were elements of religion, so they were forbidden and excluded from the press. During this anti-religious period, hundreds of thousands of religious terms were excluded from the languages of Muslim peoples. However, in his writings, especially in the "Catechism of Muslims" Shakarim shows tremendous skill in using religious and ancient words (Karatishkanova, 2018).

Kazakh scholars such as Shakarim Kudaiberdiev brought salvation from the destruction of their language to the Kazakh people. Shakarim's work played no small part in the creation of the history of the Kazakh people. Through his work, he was able to preserve and revive the Kazakh language and meet the spiritual needs of dark-skinned people through Islamic themes. Tsarist Russia tried to introduce the Russian language into Kazakh. It was the work "Catechism of Muslims", published in



Kazakh, that became an element of strengthening and revival. In other words, Shakarim wrote his work to provide a revival of the Kazakh language, religion, customs, and history.

Discussion

Shakarim Kudaiberdiev was the successor of the famous philosopher Abay, and in his works continued his ideas of Islamic philosophy. The name of the writer was popular during his lifetime, and his famous works were memorized and copied into different languages. Due to the tragic events of the last century for a long time, the works of Shakarim Kudaiberdiev were strictly forbidden. Shakarim is considered the second most popular in Kazakh poetry after Abay. Kudaiberdiev's work has become a monument of national culture (Akmanova, 2018). The main message of his work is the call of the Kazakh people for progress. Research by Smagulov (2020) proves it. He stated that the works of the Kazakh poet united the life and spiritual existence of the people. Spiritual values created by the nation made him a prominent cultural figure. There would be no Shakarim Kudaiberdiev himself without the Kazakh verbal folklore, as the source was not Shakarim, but the people, who made the writer. He was able to fully convey to the people and their readers the concept of his work. Shakarim's worldview was quite diverse and competitive. It combined enlightenment and humanism, religion and romance of high values, seclusion, and religious morals.

Shakarim's philosophy was determined by his Sufi worldview. Sufism is an irrational Islamic science. The main goal was to educate an ideal man who would be independent of the hustle and bustle of this world. As Dayrova and Khassanayeva (2021), the poet himself was not a Sufi and did not consider himself a Sufi writer, but his creative writings and views on Kazakh society demonstrated a Sufi vision of the world. Shakarim wished that Kazakh people, studying his writings in the spirit of Sufism, would strive to be independent and to be adjacent to the secular culture of the West. This was because he wanted Kazakhs not to be fans of religious beliefs but to understand these traditions and customs. In his works, Shakarim Kudaiberdiev covered the essence of life, and the vocation of man and was engaged in the study of the human soul. Dossanova et al. (2020) state that the writer tried to focus attention on the spiritual development of the younger generation through the prism of Muslim culture. He did not seek to change society through revolutionary sentiments but wanted to transform human life by changing the outlook, development of the soul, and spiritual values of Islam through literature.

Sagatova and Abeshova (2013) in addition to "Catechism of Muslims", name the "Three truths" as an important tract, on which the author spent almost 30 years. The given work is devoted to philosophical reflections on the human soul. Through this tractate, Shakarim revealed the pure truth to society: conscience is the essence of existence, it is the primary necessity of the human spirit. At the age of 20 Shakarim Kudaiberdiev was appointed a volost governor. During the most difficult period for the Kazakh people, when the Russian Empire pursued a colonial policy on the Kazakh lands, he saw with his own eyes the indecent attitude and oppression of the Russian leadership. Despite these difficult circumstances, he was a fair leader. He put all his thoughts, doubts, and mental wounds of this period into the work "Life of the Forgotten One". Shakarim Kudaiberdiev thoroughly defended the social divergence of Kazakh society. He was openly compassionate to the disadvantaged and harshly criticized the ruling circles. His works played the role of a formidable means of struggle against colonial oppression and became a significant contribution to the chronology of Kazakh realistic poetry. Askarova and Bayazitov (2019) note that by analyzing Shakarim's poetry, a realistic psychological picture of the Kazakh people during the rule of the Russian Empire in Kazakhstan is formed. The philosopher has many sensitive works that urge society to education. Among them one must necessarily highlight the following works: "What is a man", "Freedom dawned", "All the dawn of freedom", "When I was born as a baby", "From childhood I learned the Turkish language not from boredom", "To youth", "Confession", "Three steps of life". These works were primarily dedicated to young people.

In these poetic works the author calls upon the nation for education, yet it is a cautious call. According to the philosopher, whatever science one has mastered is worth making some contributions for the



good of all society. However, it is pointless for those with bad intentions to engage in scientific endeavors. In such cases, science can bring the world into chaos. This is also proved by Demeuova et al. (2019). According to Kudaiberdiev, a huge role in the transformation of society is dedicated to science and knowledge. Science as a universal sphere of human activity can influence public attitudes, both in a positive direction and in a negative direction. Therefore, no democratic structure, a form of government, and an ideal state can serve the interests of its people if the achievements in science are exploited as a negative for society and world civilization. The philosopher viewed the state as the protector of the interests of all sectors of society. As for religion, Shakarim Kudaiberdiev was critical. This is proved by Abdrakhimova and Sagyndykuly (2019). The scientist says that in many of his works, he has frequently noted that there is no true religion. There are many different religions in the world, and they are all wrong. He is not an opponent of religion but instead is in search of a pure and healthy religion. Religious misconceptions have brought negative consequences and started major religious wars.

The last years of the creator's life were the most difficult, as he came to revolutions, the First World War, the national liberation movements in Kazakhstan for liberation from the Russian occupation, and the civil war. All these events imprinted on his worldview. All this is reflected in his philosophical works "The Mirror of the Kazakhs", poems "Kalkaman-Mamyr" and "Enlik-Kebek", "Notes of the Forgotten", "Nartaylak and Aisulu" and "Death of Kodar", the story "Adil and Maria", stories united under the name "Байшешек бақшасы" (Baisheshek garden) (Aubakir and Gainullina, 2008). Shakarim Kudaiberdiev believed in democratic, humanistic, and enlightened ideas. He was an opponent of ancient feudal and patriarchal orders. He was in solidarity with the free-thinking of the Kazakh intelligentsia of the 20th century. The philosopher was a member of the national liberation movement "Alash". He did not accept and even condemned socialist ideology. Dayrova and Khassanayeva (2021) point out that Shakarim was also categorically against the state built on conquest and violence. It was impossible to write and create a new life in such conditions. Therefore, since 1922, the poet preferred solitude and moved to the mountains.

The main goal of upbringing per Shakarim Kudaiberdiev is the necessity to form inner values to be moral, spiritual, and religiously active. Comparing the creative legacy of the Kazakh philosopher and writer with our times, it is worth noting that he is a true monument of the national culture and Kazakh philosophy. His versatile and diverse creative work was subjected to spiritual repression for a long time. The ruling elite accused Shakarim Kudaiberdiev of cooperation with national bourgeois parties. In 1959, his name was rehabilitated, but for a long time, his work was not published and not studied. Currently, Shakarim's work has not been fully researched but deserves a great deal of attention. More than a century has passed, but the ideas and views of Shakarim Kudaiberdiev remain relevant now.

Conclusions

As a result, the late 19th and early 20th centuries were a difficult period for Kazakhstan. The political, economic, religious, and spiritual culture of the Kazakh people was on the verge of collapse. The colonial policy of the Russian Empire on the Kazakh lands had a colossal impact on the social situation, language, religion, and spirituality. The local intelligent, witnessing the difficult situation, began to seek salvation. One of the most unique scholars was Shakarim Kudaiberdiev. He was Abay's successor and continued his ideas. His most important work is the "Catechism of Muslims". The importance of this book lies not only in the wide range of topics covered but also in the fact that it was written in Kazakh for non-native Muslims who did not understand other languages. Shakarim Kudaiberdiev, writing this book, had the goal of encouraging people who were tired of the colonial oppression of Tsarist Russia to oppose the Russian Empire's policy of power over the Kazakh people by removing them from religion, language, and history.

The author calls on the Kazakh community to learn. He expressed strong opposition to the political activities of tsarist Russia. He tried to pull the people out of the colonial darkness, so in his writings, he spoke frankly about the life of society. To raise the national spirit of the people and bring national



consciousness to the Kazakhs, Shakarim called for preaching Islam and spreading the Islamic faith. Shakarim's creative legacy is a monument of Kazakh history and literature. For a long time, he was subject to prohibition, and for a long time, he was neglected. Now his works are especially relevant. The works of Kazakh poets and philosophers are continued to be studied, as the development of this topic will help to learn more accurately how the formation of modern Kazakhstan took place. Scientists should focus on the economic development of the country during colonial oppression, as this issue is less studied.

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