

IRSTI 02.71.00

<https://doi.org/10.26577/JOS.2023.v104.i1.010>**Z.E. Iskakova** Al-Farabi Kazakh National University, Kazakhstan, Almaty
e-mail: zaure_india@mail.ru**RELIGIOUS AND PHILOSOPHICAL CONTEXT IN THE CREATIVE
HERITAGE OF THE GREAT REPRESENTATIVES OF KAZAKH
AND INDIAN CULTURE (SHAKARIM, IQBAL)**

The article is devoted to the identification and analysis of the religious and philosophical context in the creative heritage of two great representatives of national cultures (Kazakh and Indian) – Shakarim and Iqbal. Despite the achievements of the scientific and technological revolution, human society today is experiencing a social and moral crisis with a change in spiritual values and moral guidelines. And more than ever, the appeal to the foundations of traditional culture and the traditional worldview, to eternal values, takes on special relevance and significance. The main idea of the study is to comprehensively study the foundations of spirituality in the traditional picture of the world of the Kazakh and Indian peoples in the aspect of religious and philosophical syncretism. The role of religious and philosophical ideas in the formation of a system of moral and ethical orientation of society is determined. The degree of proximity of the Turkic and Indian civilizations, which at first glance seem far from each other, and the achievements that form the spiritual and moral structure of the traditional worldview are analyzed. The religious and philosophical aspect of the creative heritage of the great thinkers of the Kazakh and Indian peoples today acquires a new meaning and significance, playing an important role in the spiritual life of mankind. Both Kazakh and Indian thinkers attached great importance to spirituality, which will return a person's faith in his own strength, eliminate social apathy and the hopelessness of the masses, turn individual and public consciousness to spiritual values, and the individual to creative activity for his own and public good.

Key words: thinkers, spirituality, moral perfection, religious and philosophical syncretism.

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e-mail: zaure_india@mail.ru**Қазақ және үнді мәдениетінің ұлы өкілдерінің (шәкәрім, иқбал) шығармашылық
мұраларындағы діни-философиялық контекст**

Мақала ұлттық мәдениеттің екі ұлы өкілі (қазақ және үнді) – Шәкәрім мен Иқбалдың шығармашылық мұрасындағы діни-философиялық контексті анықтау мен талдауға арналған. Ғылыми-техникалық революцияның жетістіктеріне қарамастан, адамзат қоғамы бүгінде рухани құндылықтар мен моральдық нұсқаулардың өзгеруімен әлеуметтік және моральдық дағдарысты бастан кешіруде. Ал дәстүрлі мәдениет пен дәстүрлі дүниетаным негіздеріне, мәңгілік құндылықтарға үндеу бұрынғыдан да ерекше өзектілік пен мәнге ие болуда. Зерттеудің негізгі идеясы – қазақ және үнді халықтары әлемінің дәстүрлі суретіндегі руханият негіздерін діни-философиялық синкретизм аспектісінде жан-жақты зерттеу. Қоғамның моральдық-этикалық бағдар жүйесін қалыптастырудағы діни-философиялық идеялардың рөлі айқындалады. Бір қарағанда бір-бірінен алшақ болып көрінетін түркі және үнді өркениеттерінің жақындық дәрежесі, дәстүрлі дүниетанымның рухани-адамгершілік құрылымын құрайтын жетістіктері сараланады. Қазақ және үнді халықтарының ұлы ойшылдарының шығармашылық мұрасының діни-философиялық қыры бүгінгі таңда адамзаттың рухани өмірінде маңызды рөл атқара отырып, жаңа мағына мен мәнге ие болуда. Қазақ пен үнді ойшылдары адамның өз күшіне деген сенімін қайтаратын, әлеуметтік апатия мен бұқараның үмітсіздігін жойып, жеке және қоғамдық сананы рухани құндылықтарға, жеке тұлғаны өз алдына шығармашылық әрекетке бұратын руханиятқа үлкен мән берген.

Түйін сөздер: ойшылдар, руханият, адамгершілік кемелдік, діни-философиялық синкретизм.

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Религиозно-философский контекст в творческом наследии великих представителей казахской и индийской культуры (шакарим, икбал)

Статья посвящена выявлению и анализу религиозно-философского контекста в творческом наследии двух великих представителей национальных культур (казахской и индийской) – Шакарима и Икбала. Несмотря на достижения научно-технической революции, человеческое общество сегодня переживает социальный и нравственный кризис со сменой духовных ценностей и моральных ориентиров. И как никогда особую актуальность и значимость принимает обращение к основам традиционной культуры и традиционного мировоззрения, к вечным ценностям. Основная идея исследования заключается в комплексном изучении основ духовности в традиционной картине мира казахского и индийского народов в аспекте религиозно-философского синкретизма. Определяется роль религиозно-философских идей в формировании системы морально-этической ориентации общества. Анализируется степень близости тюркской и индийской цивилизаций, кажущихся на первый взгляд далекими друг от друга, и достижения, формирующие духовно-нравственную структуру традиционного мировоззрения. Религиозно-философский аспект творческого наследия великих мыслителей казахского и индийского народов сегодня приобретает новый смысл и значение, играя важную роль в духовной жизни человечества. Как казахский, так и индийский, мыслители огромное значение придавали духовности, которая вернет веру человека в собственные силы, ликвидирует социальную апатию и безысходность масс, повернет индивидуальное и общественное сознание к духовным ценностям, а личность — к созидательной деятельности на собственное и общественное благо.

Ключевые слова: мыслители, духовность, моральное совершенствование, религиозно-философский синкретизм.

Introduction

Reason for the choice of topic. The interaction between religion and philosophy is particularly important today as we look for fresh spiritual principles to guide the advancement of civilization. The collision and interpenetration of these worldviews, their disagreements over the principles guiding the creation of culture, and the location and role of the secular and religious in societal life are all variables in the historical link between religion and philosophy.

The issue of a comparative examination of the theological and philosophical backdrop in the conventional worldviews of the Kazakh and Indian peoples has not yet been brought up in domestic humanities.

The goal of this study is to compare the spiritual and creative heritage of Indian civilization with the spiritual and cultural heritage of the Kazakh people in order to examine the philosophical and religious underpinnings of the traditional worldviews of the two peoples, as is done annually in the Presidents of the Republic of Kazakhstan's Messages to the People of Kazakhstan.

The **object of the study** is the creative heritage of two influential intellectuals from the late 19th and early 20th centuries: Indian Muslim Iqbal and Kazakh Shakarim. It was decided to focus on the theo-

logical and philosophical backdrop of their work. The religious and philosophical context of their work was chosen as the **subject of the study**.

In essence, the Kazakhs' old worldview was a syncretic blending of Islam with the rituals of antiquated ideologies, beliefs, and cults. Additionally, Kazakhstan's unique geopolitical situation helped our people become familiar with a variety of world religions, including Buddhism, Hinduism, and Christianity. However, the worldview values of our ancestors stood in opposition to the infiltration of alien beliefs. This odd syncretism resulted in a continuous spiritual development process. The Indian religion has many different manifestations and is not a single entity. Its roots are in the Vedic doctrines (the Vedic gods are called the gods included in the sacred texts of the Veda, which were brought in the 3rd millennium BC by the Aryan tribes).

Hinduism is a polytheistic religion. The foundation of religious philosophy is that there is a universal and eternal cosmic order that holds the entire universe together, rather than it being a random collection of things and experiences. The traditional worldviews of both peoples share the following fundamental ideas: our world is continually evolving as a component of the Universe, which is governed by the Higher Mind, and in order to maintain this cosmic harmony, one must abide by specific moral rules and moral standards. Denial of them and refusal to

follow them results in anarchy and social unrest, as has frequently happened throughout human history.

The human community's current sociopolitical, economic, and moral issues highlight how important it is to address the spiritual pillars of our worldview. A simple group of individuals is made into a people by these foundations, which also help to shape their culture, social conventions and laws, ideals, and guiding principles. And whether it is the people of Kazakhstan or India, only understanding of one's history, culture, and spiritual roots can enable one to advance in life.

The purpose of the study is a comprehensive research of the creative heritage of the great thinkers of the Kazakh and Indian peoples in order to identify the religious and philosophical context in its formation and historical retrospective.

To achieve the goal, the following **tasks** were set:

- the study of the works of Kazakh and Indian thinkers of the past – the largest representatives of national cultures in the dialogue of civilizations Shakarim and Iqbal – with an emphasis on the religious and philosophical context in their creative heritage;

- identification of common points in the spiritual heritage of Kazakh and Indian thinkers, their analysis from the point of view of the religious and philosophical context in literature, culture and philosophy;

- revealing the essence and originality of the approach to understanding religious and philosophical ideas in the traditional worldview of the Kazakh and Indian peoples, the degree of their influence on the overall spiritual development of society.

Material and research methods

The study is based on dialectical methods of cognition combined with a systematic methodology that enables the identification and justification of transformational patterns, causal relationships, and conditions for the interaction of various factors that directly affect the formation and development of the religious and philosophical underpinnings of the worldview as well as the creative legacy of the Kazakh and Indian thinkers. The evolution of religious and philosophical concepts and their influence on the spiritual lives of the Kazakh and Indian societies were also studied using the method of concrete historical analysis. The axiological approach will make it possible to decide where the theological and philosophical framework fits into

Kazakhstan's comprehensive system of Oriental education and youth development.

“Religious concepts, pictures, feelings, and symbols do not encompass all of religious consciousness. It inherently contains logical moments brought on by religion's goal to make the content of religious beliefs understandable to the general public and to spread that message. In religion, the process of combining the rational and the irrational has a nature that is shaped by both the internal requirements of the religious complex's evolution and its ongoing interactions with various secular spheres of public life” (Demchenko, p. 18)

Religion is a unique ideological experience of controlling the universe in which the dominant force is the worldview rather than reason and logic. In this way, it seems to be a highly personal and intimate encounter with God, with the truth of Revelation serving as the gospel. The religious worldview is characterized by its intransigence against opposing viewpoints and its reliance on the authority of sacred books and irrational arguments. Its provisions take the shape of dogmas. Theology is a discipline that organizes and makes sense of religious concepts as a mirror of the experience of the general populace. In the link between religion and philosophy, theology serves as a mediator, conceptually justifying and endorsing the religious worldview. It is a collection of religious doctrines concerning God that are based on Holy Scripture verses. Theology participates in organizational thought within the church and submits to its rules and regulations. Reflexivity, independent inquiry that rejects the authorities, dependence on empirical knowledge, critical analysis, a willingness to revise one's assumptions and findings, and discussion and polemics are all key components of philosophy. Philosophy is unique in that it aims to combine knowledge of fundamental truths with the ultimate purposes of human existence, which are expressed as an ethical and normative course of action and behavior (Guseinov, 5). Despite having considerable differences in how they are framed and resolved, existential-axiological questions and the search for the ideal forms of life draw philosophy and theology closer together. A religious-philosophical syncret – a sort of synthesis of the elements of philosophical knowledge and religious doctrine and experience – is the end product of the objective process of contact between theology and philosophy. In order to be admitted into the religious system and employed for official purposes, philosophical concepts and procedures must first undergo a lengthy preliminary selection process that involves

reconstructing their meaning and functional direction in line with dogmatic ideals. By preserving the invariant, the doctrinal matrix of the sacral system, rather balanced and mobile forms of the interaction between the rational and the irrational in its content and structure, is ensured by such a syncretization mechanism. Theology only grants philosophy a service function, using it as an analytical instrument for interpreting and clarifying divine truths (Demchenko, 19).

In the age of social change, when theology must express fresh material using the language of immutable doctrinal formulas, the interplay between religion and philosophy actually takes place.

The years between the second half of the XIX and the first third of the XX century hold a distinctive position in the history of human civilization because they were a volatile time marked by dramatic contrasts and magnificent events. This was a time of human spiritual development, the formation and education of a free personality, understanding of, and search for the ideal Man and the ideal Society. This was a time of scientific and technological advancements, military-political conflicts, and the active development of culture, literature, and art.

In the East-West conversation, the Kazakh Shakarim and the Indian Muhammad Iqbal emerged as the most brilliant ambassadors for both their national cultures and lofty spirituality. Although they lived hundreds of kilometers apart and had never met, they shared a profound spiritual bond as intellectuals, artists, humanists, and enlighteners who served as ambassadors for humanism's universal principles. Despite not being trained as politicians, they made a significant contribution to the formation of spirituality, culture, and nationalism, not just in their own modern civilizations. One hundred years later, in the 21st century, their work is still pertinent today. Because they were really global personalities, serious scholars of national cultural, religious, and philosophical traditions, and intellectuals. They stood out for their profound spirituality, tolerance and openness to diverse points of view, cultures, and traditions, and a sense of responsibility for not just the fate of their own people but for all of humanity.

Despite the successes of the scientific and technical revolution, modern human society is going through a moral and social crisis due to a shift in spiritual and ethical ideals. The appeal to the tenets of old culture and the conventional worldview, as well as to timeless ideals, is more important and relevant than ever (Bongard-Levin, 367). The religious and philosophical underpinnings of the populace's

worldview – which allowed human society to sustain itself, its artistic and spiritual heritage – require close consideration, but from a fresh perspective (Bukharin, 145).

There are Higher Powers who, despite going by different names and speaking different languages, have a common desire for moral peace, the primacy of universal human values, and humanistic ideals.

In essence, the Kazakhs' old worldview was a syncretic blending of Islam with the rituals of antiquated ideologies, beliefs, and cults. Additionally, Kazakhstan's unique geopolitical situation helped our people become familiar with a variety of world religions, including Buddhism, Hinduism, and Christianity. However, the worldview values of our ancestors stood in opposition to the infiltration of alien beliefs. This odd syncretism resulted in a process of ongoing spiritual growth (Chattopadhyaya, 320). The Indian religion has many different manifestations and is not a single entity. Vedic beliefs – the term used for the Gods mentioned in the Veda, a collection of religious hymns and ceremonies introduced by the Aryan tribes in the third millennium BC – serve as the foundation for this belief system (Chubareva, 265). Hinduism is a polytheistic religion. The foundation of religious philosophy is that there is a universal and eternal cosmic order that holds the entire universe together, rather than it being a random collection of things and experiences. A good person's soul is reborn among those of a higher spiritual level, whereas a bad person's soul is reborn among those of a lower level. Since this system of divine origin is described in full in the Vedas, rigorous observation of the ritual and one's place in the varnas is the primary route to good karma (Shokhin, 56). Thus, after beginning with an understanding of the relationship between Gods and humans, ancient Indians attained a certain level of abstract thinking, which should inevitably result in the emergence of religious and philosophical schools, affecting various aspects of a person's worldview attitude toward the world, and various ways of understanding the world (Bartold, 143). Sankhya, Vedanta, Yoga, Nyaya, Vaisheshika, and Mimamsa are some of these schools. The traditional worldviews of both groups share the following common beliefs: moral rules and moral principles must be followed in order to maintain the harmony of the cosmos, and our world is an evolving aspect of the universe that is guided by the Higher Mind (Shokhin, 58). Denial of them and refusal to follow them results in anarchy and social unrest, as has frequently happened throughout human history. The relevance of ad-

ressing the spiritual underpinnings of our worldview is supported by the sociopolitical, economic, and moral issues facing the human community today (Bartold, 145). A simple group of individuals is made into a people by these foundations, which also help to shape their culture, social conventions and laws, ideals, and guiding principles. And whether it is the people of Kazakhstan or India, only understanding of one's history, culture, and spiritual roots can enable one to advance in life.

The issue of the religious and moral aspects of human existence in the context of humanistic worldview has taken on new dimensions in our time. A society is emerging where there is a resurgence of interest in learning about one's inner spiritual world and, as a result, in religious and moral principles. It is hard to comprehend the current situation of contemporary society without looking at the spiritual values of a certain group of people, moral priorities, and the religious and philosophical underpinnings of the conventional worldview. However, it should also be highlighted that because this subject pertains to the realms of consciousness, spirituality, and irrationality and any poorly thought-out findings have the potential to undermine social harmony and lead to upheavals, it demands sensitive handling and thorough study. It is crucial to understand how religious and philosophical concepts fit into sociocultural universals and moral principles and how they influence the social, political, and economic life of a society.

New sociopolitical and economic realities are altering how the Kazakh people view themselves. The way that humans view the world, society, and human history is evolving. National awareness is expanding quickly, and with it, curiosity in the real history of the country. The use of national history is constrained by both interest in the past and the need for principles for the future. As a result, at the dawn of a new millennium, one cannot do without a thorough reconsideration of their past. This is significant because reviving peoples' historical memories and helping them to comprehend their fate is crucial to achieving and preserving the state's true independence. We are perfectly aware of how extensively recent history has been fabricated in order to benefit certain groups of people. According to the class interpretation, the hundreds of years-old route taken by the Eurasian nomads was comparable to primitive prehistory. It was determined that the numerous thousand-year journey taken by the ethnic groups that now comprise the Kazakh people was a dismal existence that had no significance or worth

for history or humanity. In later years, nomadism was seen as a negative factor holding back Kazakhstan's economy from reaching its full potential. The outcomes of the social experiments in the Kazakh village were tragic and ridiculous in a way that had never been seen before. Additionally, the perception of nomads as a whole was influenced by the idea of an apparently wild, uncontrollable element, rejecting the idea that there are real conditions necessary for positive development. It was founded on the notion that the material and spiritual objectives of nomads and farmers were eternally at odds with one another and could not be reconciled.

The original history of the Kazakh people was schematized, adjusted to general formational laws, and facts and events were removed from it along with notable historical characters whose deeds did not adhere to the official ideology's doctrinal tenets. Only a standardized style of life and management were connected with the creation of world culture. The Turkic peoples of Central Asia, who at one point established a nomadic empire called the Turkic Khaganate and had a significant influence on the ethnogenesis of numerous peoples as well as the development of intricate and varied cultural systems, were artificially separated from the history of Kazakhstan. It was a brand-new kind of civilization, and it persisted up to the 20th century.

The nomadic society has developed own moral and ethnic values. The most significant thing for nomads is a sense of respect for elders, traditions, and ancestors' teachings, which are internal historical memories transferred to historical fate. There is a value that suggests there is more to legends than just the knowledge of historical life, beyond the symbolism of historical destinies.

The period calls for a return to national culture's roots. A people that does not understand and know itself will not comprehend and be interested in its neighbor. We were cut off from our national roots and lived in a spiritual vacuum for a very long period. The ancient Turkic era was discovered to have disappeared entirely from our horizon. By citing the works of such giants of world culture as our great ancestor, a Turk by birth who was known for his wisdom for ages, Abu Nasr al-Farabi, and his follower, a very intelligent Ibn Sina, the thesis about its amazing cultural productivity, the ability to dialogue, may be demonstrated. Khoja Ahmed Yasawi, Yusuf Balasagun, and Mahmud Kashgari were the prophet and sage of the Kazakh nation, the mentor and teachers of many generations, and they left an indelible mark on the history of culture and socio-

philosophical thought of the Kazakh people. They also served as a catalyst for the revival of the Kazakh national culture and spirituality at the start of the twenty-first century.

Shakarim Kudayberdiuly, the nephew and disciple of Abay, was a fitting heir to the customs of the ancestors. He was also a philosopher, thinker, historian, and poet. Shakarim grew up in a culture that valued the arts of speech, science, and education. The village of Kunanbay was renowned for being the ascent point for the pursuit of knowledge and the truth, or else everything progressive. Shakarim was an actual pupil of the Abay school, which held oratory, expression of any sort of inventiveness, and devotion to music in the highest regard. (<http://old.unesco.kz/heritagenet/kz/content/history/portret/shakarim.htm>). Thanks to his education with the mullah, he was fluent in Arabic and Persian from an early age. Later, he learned Turkish and Russian on his own.

Shakarim's early years were spent serving as a ruler's administrator. He read a lot of complaints and was increasingly convinced that there is a lot of injustice in the world. The persecution and infringement of the rights of the Kazakh people formed the foundation of the tsarist government's colonial policy. Shakarim experienced severe oppression and began to question the success of justice because, despite being a viceroy, he was unable to always help his people.

Shakarim entirely dedicates himself to personal growth and creativity as he was forty. He read both Western and Eastern literature and becomes familiar with the writings of poets and authors such as Pushkin, Tolstoy, Byron, Khifiz, and Navoi. He was interested in history, philosophy, music, rhetoric, geography, and the natural sciences in addition to literature. He travels because of his insatiable curiosity and urge to discover new locations. He traveled to Egypt, Mecca, and Istanbul at the start of the 20th century, worked in libraries, and bought books to deliver to Semipalatinsk. He was granted membership in the Imperial Russian Geographical Society's West Siberian division's Semipalatinsk subdivision in 1903. An outstanding accomplishment for our time too! (Alimkulova, 56)

Shakarim took part in and witnessed several crucial political events that took place at the period. The terrible effects of Soviet rule in Kazakhstan, including forced collectivization, the famine of the 1920s and 1930s, the confiscation of property and the mass exodus of Kazakhs from their homeland, and retaliation against Alash national liberation movement

members, all had a profound impact on the poet's outlook and filled his soul with sadness and rage.

Shakarim rejected the communist philosophy. With the arrival of the Bolsheviks, there were impulses toward the destruction of the Kazakhs' traditional way of life. Shakarim was disturbed with the issues like for what, and why this destruction, and what in return? Additionally, Shakarim categorically did not see a state based on the use of force. The poet believed that praising a new life in his poetry was improper for him to do. Shakarim chose to stop working.

The poet had been residing in the Chingistau Mountains' Shakpan village since 1922. Shakarim was wrongfully found guilty on October 2, 1931, and he was secretly executed without a trial or an inquiry. For many years, a great scientist and talent went unappreciated.

The diversity of Shakarim's work, which is defined by both joyful and tragically deep causes, makes it stand out. The poet warmly reacted to the events and occurrences of the Kazakh reality of the late XIX-early XX centuries by singing sincere depictions of common life and the beauty of his local landscape.

Shakarim left a substantial literary legacy. His writings from 1878 to 1904 were collected into individual books. He also produced more than 20 poems. In addition to writing poetry, he also wrote a song.

In the years before October, Shakarim was able to establish himself as one of the most well-known writers in Kazakh literature. His "Kazakh Ainas" collection, "Kalkaman-Mamyr", and "Enlik-Kebek" poems, all published simultaneously in three books in Semipalatinsk in 1912, gained him enduring acclaim and established his standing in the annals of Kazakh literature. In addition, Shakarim wrote several fables, aphorisms, riddles, philosophical hymns, and poetry like "Layli-Mazhnun", "Nartailak-Aisulu", and others. He also compiled a number of stories called "Baisheshek Bakshasy".

Shakarim also alludes to literary plots from around the world. He provided lyrical translations of A.S. Pushkin's "Dubrovsky" and "Snowstorm", as well as the works of Leo Tolstoy and H. Beecher Stowe, including the well-known American classic "Uncle Tom's shelty".

Bright colors, colorful visuals, as well as insightful philosophy, folklore, and historical teachings, set Shakarim's literary works apart. As a philosopher, historian, and thinker, Shakarim was honored. The great Abay had a significant impact on Shakarim's education and spiritual growth.

For instance, Abay gave him the task of creating a shezhire, or genealogy, in Kazakh. Shakarim gathers a variety of folktales and legends, as well as the writings of illustrious Western and Eastern scientists such as Abelgazy, Zhusup Balasagun, Radlov, Berezin, Aristov, Levshin, and other Chinese, Arab, and Persian scholars, in order to finish the assignment. His 1911 book "Shezhire" (Kazakh chronicle), which was published in Orenburg and quickly became very well-liked by the populace, continues to have incalculable historical and educational worth.

Creativity Shakarim was relegated to obscurity for a very long period. The USSR General Prosecutor's Office decided on December 29, 1958, that Shakarim Kudaiberdiev should be pardoned because there was no corpus delicti, although the publication of his works was still prohibited. The notion of "bourgeois nationalism" was still being fostered in society.

Outstanding scientist and the creator of the scientific Abay studies, Kayum Mukhamedkhanov, was one of the first to publish scientific research on the life and activities of Shakarim.

The struggle for the restoration of Shakarim's name and body of work began in the 1940s and 1950s and persisted until the publication of the Central Committee on Shakarim's Resolution in 1988. These efforts included writing a scientific and creative biography of the poet, textual analysis of his works, and preparation of them for publication. It was also a remembrance of Mukhamedkhan Seitkulov's ancestral home, where Shakarim lodged while visiting Semipalatinsk.

Following the receipt of Shakarim's rehabilitation certificate in 1958, Akhat Shakarim, along with Mukhamedkhanov, wrote a letter to N. S. Khrushchev. In response to Mukhamedkhanov's letters of petition to the Semipalatinsk and Abay regional committees of the Communist Party of Kazakhstan in the 1950s and 1960s, the commission for the first time conducted research on Shakarim's life and activities.

The editorial boards of newspapers in Kazakh and the whole Union received petitions in the 1970s calling for the restoration of Shakarim's works. Mukhamedkhanov addressed a letter to the Central Committees of the CPSU and the Communist Party of Kazakhstan in 1982. He then made a proposal to the Communist Party of Kazakhstan's Semipalatinsk Regional Committee on June 24, 1987. To the Central Committee of the Communist Party of Kazakhstan, the regional committee delivered a memo. The First Secretary of the Central Committee of

the Communist Party of Kazakhstan, G. V. Kolbin, and the First Secretary of the Board of the Union of Writers of the USSR, V. V. Karpov, received a letter of petition from Mukhamedkhanov on July 6, 1987. His literary analysis, a picture of Shakarim, and a pamphlet on rehabilitation were all enclosed with the letter. In the name of V. V. Karpov, Kayum Mukhamedkhanov reapplied to the Union of Writers of the USSR on January 31, 1988. On February 23, 1988, the scientist wrote a letter to V. A. Korotich, the editor of the *Ogonyok* magazine, and enclosed several of his own Shakarim-related papers and historical records. Adi Sharipov, a well-known author, sent a telegraph to K. Mukhamedkhanov on April 7, 1988, with the message: "Congratulations, Shakarim has been rehabilitated by the decision-making bodies". (<https://goo.edu.kz/content/view/161/2042?lang=ru&version=easy>)

On April 14, 1988, the article "In the Central Committee of the Communist Party of Kazakhstan" first appeared in the newspaper "Kazakhstanskaya Pravda", and later in other republican periodicals. On the poet Shakarim's creative legacy. This historical document's text was based on a thorough letter written by K. Mukhamedkhanov to G. V. Kolbin. On April 15, 1988, the day after the document was published in *Kazpravda*, Mukhamedkhanov published a collection of research pieces regarding Shakarim and the poet's works under the title (From the captive of forgetfulness <http://kazpravda.softdeco.net/c/1221159746>)

Shakarim's literary heritage was brought back to the Kazakh people through the efforts of renowned writer and literary critic Mukhtar Magauin, who assembled it from various sources and published it in 1973 and 1988. A comprehensive compilation of the thinker's works was produced in 1989 under the overall direction of eminent scientist Mukhammedrahym Zharmukhammed-uly. Shamshiyabanu Satpayeva, a well-known literary critic, authored the first academic biography of Shakarim. Later, parts of Shakarim's poetry were translated into Russian by Kazakh poet Bakhytzhann Kanapyanov, who also penned the screenplay for the 1992 film "Shakarim's Last Autumn", which was shot at the Kazakhfilm studio.

The well-known Kazakh prose author, publisher, and president of the Abay International Club, Rollan Seisenbaev, released a new three-volume book of Shakarim in 2008. The poet-poems, philosopher's which reflected his ideas on the spiritual awareness of the world, were incorporated into the first volume of Shakarim's writings. Poems and prose can be

found in the second book. The third volume serves as a repository for knowledge and data about Shakarim's life path, creative endeavors, and lineage.

The poet, philosopher, thinker, and public personality Allama Muhammad Iqbal also lived and worked in British India at the same period. He is revered as Pakistan's founding father and a forerunner of the nation's formation.

Iqbal was a highly educated individual who wrote in Urdu, Farsi, Punjabi, and English.

Iqbal enrolled in the government college in Lahore in 1895 and started studying philosophy, Arabic, and English literature. One of his professors there was the orientalist Thomas Walker Arnold, who suggested that Iqbal travel to Europe in order to extend his perspective. He obtained his master's degree in 1899. He then pursued further study in Germany and England. Studied Arabic, literature, jurisprudence, and philosophy. He has been a philosophy professor since 1908.

Iqbal, a poet, was concerned about love, nature's beauty, and life's mysteries. In his poetry, man is seen as a cosmic nomad seeking to penetrate the "glass cap of the sky" and reach God. A person is also on a journey within themselves, understanding their true nature, their divine attributes, and their capacity to create freely. They are "endowed with a handful of dust and a heart, which the Moon and stars envy". He held that the will, not the intellect, contains "the substance of nature". Iqbal's poetry is replete with references to creation as a challenge to the laws of nature, a concept that wasn't entirely independent of the impact of the then-popular Nietzschean views. Iqbal's philosophy is summed up in the poem "Sacraments of the Personality", which uses the phrase "Strong will in a strong body" to refer to society as a whole. The world "is not only something that can be felt and recognized, but also something that can be built and remade", one must comprehend.

The protagonist in the poem "Lenin" from 1935 accuses God of the unfairness prevailing in the world he created. After accepting the criticism, God orders the angels to rouse the populace so that he can "shake the foundations of the palaces". The poet, who believes in himself as a prophet, expresses his beliefs as follows: "I do not need to be heard today, I am the voice of the poet of tomorrow". Iqbal views love as an active force above anything else. It aids in overcoming the passage of time, guides one's deeds, and serves as a beacon for the "weary caravan of the East" to follow in order to reach its destination.

Iqbal had an unfavorable opinion of contemporary Western society, which lacked moral principles due to its "lack of spirituality" despite accepting some of the virtues of the West, such as the Reformation's ideas and the demands of scientific and technological advancement. As a result, the East is given the upper hand in the discourse between the two civilizations in the 1923 poetic collection "Message of the East". Iqbal, a Muslim residing in India, was concerned about his oppressed fellow believers. He began to promote the independence of the Muslim community and the idea of a "Muslim nation" since he was an Indian patriot who did not see in politics the strength of deeds that could assist end the Hindu-Muslim conflict.

The "poet and philosopher of Pakistan", as he was known, cautioned against relying solely on the might of the nation. Only one unity – the brotherhood of man, which transcends ethnic or language distinctions – is certain, according to what he stated.

The supporters of the national liberation movement were motivated by his patriotic poems. He supported the Muslim north's secession and the establishment of an independent Pakistani state there. The Indian Muslim independence movement is credited with having Iqbal as its founder.

Muhammad Iqbal's philosophical perspectives are primarily seen in his poetry and a few of his essays. He thought that only Islam could make all of humanity happy and prosperous. This religion will endure because it is based on solid philosophical and moral principles.

Morality and religion have always had a close relationship throughout Indian history. Because a person submits to the will of more perfect beings (faith in which is the essence of religion), thereby accustoming himself to obedience, and because he strives to become like these beings through his own actions, outward appearance, and internal abilities, faith carries a strong moral charge.

Iqbal urged Muslims in his works to learn about their faith's history and retrace the steps the Prophet Muhammad had taken. Iqbal was believed that society and each person should act in accordance with the principles of the divine. He believed that the foundation for accomplishing this was man's ongoing conflict with his wicked passions. He attacked the style of life of Europeans since he thought their civilization was based solely on material values and had any spirituality.

Shakarim Kudaiberdiev's philosophical and ethical observations likewise revolve on the acceptance of the Creator concept and the immortality of

the soul. Shakarim is a rare instance of philosophical thought that brings together theological principles, syncretism and mysticism, as well as cutting-edge anthropological and scientific information. Man is Shakarim's primary philosophical focus, and it is to him that the thinker's spiritual inquiries and reflections are ultimately distilled. The basic purpose of human existence – the justification for a person's presence in the cosmos, which evolves in accordance with spiritual rules ingrained in it by the Absolute – determines the philosopher's laborious search for the path to spirituality.

Shakarim and Iqbal's philosophical perspectives place a strong emphasis on spirituality. They define spirituality as a foundation that humanizes a person and a circumstance that lends social progress a humanistic bent. Both thinkers viewed the processes by which an individual becomes a person and society as spiritual in the strength of enlightenment, upbringing, and culture, the light of which spiritualizes the consciousness of the individual with humanistic values, morally heals the social individual, and promotes social progress because it is greatly influenced by the degree of development of members of society's consciousness, the human factor as a whole.

Shakarim develops his own teaching based on the study of numerous theories and schools of thinking. It is predicated on the notion that a person might experience a spiritual rebirth via the development of a moral emotion like conscience. According to Sh. Kudaiberdiev, the development of faith in the concept of the Creator and the immortality of the soul leads to the emergence of conscience in a person.

Sh. Kudaiberdiev's philosophy is an approach to thinking that is characterized by tolerance, acceptance of all ideas, the pursuit of truth through a critical analysis of all worldviews, the selection of the type of thinking that is consistent with one's personal convictions, and a personal value system based on the belief in higher ideals. The elasticity of the philosopher's mind is innate, and he opposes dogmatism, which he likens to a lasso leash. According to the thinker, addiction limits a person's mental activity and causes his worldview to be one-sided and one-dimensional.

Sh. Kudaiberdiev, who is deeply convinced that the researcher must be knowledgeable in various religions and sciences, be aware of what this or that scientist has said about this, explores the arguments "for" and "against" the concept of the Creator and the immortality of the soul in his work "Three Truths" (Kudaiberdiev, 27). He exhibits knowledge of various schools and directions of philosophy, as well as natural science and esotericism.

A unique type of philosophical consciousness is displayed in Shakarim Kudaiberdiev's quest for knowledge of various teachings and worldviews, the harmony of science, philosophy, religion, and esotericism in search of the truth, as well as the justification of morality and spirituality as the highest laws of human existence. A worldview with a holistic approach to the issue of man and being is clearly present in Sh. Kudaiberdiev's philosophy. This teaching is distinctive for its depth and diversity.

Sh. Kudaiberdiev is convinced that feelings are unstable and deceitful, making it impossible to discern the truth solely from them. Since "a person sees and perceives the truth not merely with the eyes, but with the eyes of the mind", only the mind can provide authentic knowledge (Kudaiberdiev, 25). A person whose behavior is distinguished by morality and reason is one whose reason works in harmony with their moral will. The philosopher is persuaded that a person's acts, which make up wisdom, should be consistent with their knowledge of virtue because "we assess the wisdom and mind of the sensible, the force of the strong, and the virtuosity of the master by their deeds" (Kudaiberdiev, 27).

Conclusion

As a result, we see clear similarities between the writings of two philosophers, who lived thousands of kilometers apart and were unknown with one another but shared the same elevated conceptions of spirituality and morality.

The definition of the relationship between religion and philosophy, or, in other words, religious and philosophical syncretism, is necessary for a thorough understanding of the ideological processes in the East in the activities of its outstanding representatives, Shakarim and Iqbal, without a doubt.

Shakarim Kudaiberdiev considers the spiritual teachings of Islam, enlightenment, and the desire for creative labor as a method of a person's moral regeneration, following his spiritual teacher and mentor Abay Kunanbaev.

Iqbal, an Indian Muslim, focused his attention on the ethical and moral tenets of Islamic doctrine. According to him, Islam offers a complete system of morality appropriate for all eras and peoples. He advanced the idea that "man – God's viceroy on earth" is capable of seeing the truth and having limitless potential by focusing on the sociopolitical aspects of Islam. Iqbal argued for the restoration of the purity of faith in the manner of early Islam and was a key

figure in the development of the notion of the resurgence of “genuine Islam”.

This field’s research is not a goal in and of itself. It is important and pertinent from the standpoint of figuring out how religion and politics, as well as philosophy and religion, interact and influence one another at this time in our society’s development. The ideas put out by Iqbal entirely and utterly contradict the Eastern characteristics of fatalism, asceticism, apathy, and introspection, allowing the thinker to interpret various moral and ethical Islamic attitudes in line with the needs of the time.

Iqbal proposes a model for the ideal future of the Muslim community along the lines of the past, attempting to return Muslims to the era of early Islam, seeing the necessity for a reformist strategy. But rather than going back in time, this is going back to the simplicity of faith. Iqbal used all of his might to protect Muslims from the threat of moral degradation and secularization, the fall of religion in the face of a conflict between the Islamic world and Western civilization.

The reconstruction of an Islamic society based on Islamic teachings and founded on the ideals of solidarity, equality, and brotherhood constitutes the ideal Islamic society proposed by Iqbal. It has sociopolitical as well as theological and ethical components.

Iqbal believed that religion was a fundamental component of a person’s inner world. He not only distinguishes Islam from other religions but also declares it to be the only global religion (Ziyoev, 24)

Iqbal views religious experience as a particular mental and emotional state of consciousness that is connected by the experiencer to the greatest divine reality. Religious experience is portrayed as an exhilarating encounter with the Absolute, the beginning of the “enlightenment” moment. The highest form of intelligence is intuition. Iqbal is convinced that the only way to understand religion and provide evidence for God’s existence is to investigate religious experience.

Iqbal’s ideology is based on religion, or more specifically, the Islamic creed. From a humanistic perspective, the thinker resolves the issue of how religion and man interact. He aims to establish that Islam is the path that takes people to the ultimate aspirations of being. The philosopher holds that the spirit of philosophy is one of unrestricted inquiry, while the spirit of religion is one of faith. The rationality of faith, however, does not imply that philosophy is preferable to religion.

Philosophy must acknowledge its central position since there is no choice but to view religion as a focal point in the process of reflective synthesis when it comes to criticizing religion because religion is the very manifestation of a person as a whole. Iqbal argues that since thought and intuition share a same ancestor and are complementary to one another, there is no reason to suppose that they are mutually exclusive. One only touches on a portion of reality, whereas the other does. Both parties require rebirth. Both are looking for glimpses of the same truth, which manifests to them according to their respective roles in life. A more advanced form of intelligence is intuition.

The movement for the reformation of Islam was gaining traction around the end of the 19th century and notably at the start of the 20th, with its representatives engaging in frank debates with both Muslim traditionalists and outside “critics” of Islam. The following findings are reached by Doctor of Philosophical Sciences I.G. Ziyoev after studying the issues with Iqbal’s philosophy and religion:

The poet-philosopher Iqbal was one of the outstanding and original thinkers of the late 19th and early 20th centuries, making a significant contribution to the East’s socio-political and philosophical thought as well as the golden fund of world literature,... reflecting in his work philosophical, socio-political and ethical ideas of his era.

He believed that studying the experience of civilized Europe and spreading scientific and technological advancements in the Muslim East were the foremost duties of modern Muslims. Iqbal did not, however, reduce the issue of cultural connections with Europe to a mere borrowing. He held that, while taking into account the unique characteristics of national development, the accomplishments of European culture should be used in the nations of the East.

Iqbal claims that mechanically transferring Western modes of living to the East, introducing the European educational system, and other such developments can contribute to Muslims’ loss of faith, moral deterioration, and spread of atheistic ideas.

Iqbal approaches the issue of how religion and people interact from a humanistic perspective. The fact that a person has a strong need for religion, which represents his intrinsic desire for liberty, pleasure, and moral perfection, is the starting point for him. Islam is the primary factor that leads to moral perfection because it directs people to the highest values of humanity.

According to Iqbal, religion systematizes and regulates both internal and outward aspects of human life. It is also an interpretation of a person's essence, the foundation for morality, the primary component of thought, and the ground for the development of the self and its security.

The basis of religion is faith, and faith is above the senses because faith in God is the basis of existence, which is how one discovers their true essence. The basis of philosophy is doubt and the free spirit of inquiry. A particular aspect of Iqbal's approach to the issues surrounding religion and its place in society should be highlighted because it is clearly seen in his desire to single out Islam from all other world religions in order to present it as the pinnacle of human achievement. His desire to promote Islam as a worldwide or universal religion meant for all humankind is another aspect of his strategy.

Iqbal's morality philosophy derives from the Shariah-established Muslim moral laws' absolute meaning. Muslim morality is excellent in every way since it applies to all eras and cultures. Iqbal, like other Muslim philosophers, gave great stress to the Prophet of Islam's immense, even universal, role and mission and rejected any suggestions that a new messenger may arise. He maintained that neither time nor geography can affect the Islamic prophet's purpose. Since he was persuaded that eventually everyone would realize this truth and choose Islam, he presented the Qur'an as a timeless and unchangeable guide for not only modern Muslims but also for all of humanity.

The thinker asserts that anybody can achieve the honor of fellowship with God. But for this to happen, several prerequisites must be met, including a search for God within the spirit and heart rather than an outward display of piety.

Since one must bravely put up with pain and difficulty in order to experience the fellowship with God, communion with God is a challenging and complicated process. Although man has a divine origin, his heart only dimly and fuzzily reflects God for a variety of reasons. In order to polish his heart so that it represents God, a person must therefore discover the power and bravery inside himself to remove this coating.

A state of consciousness associated with religion is one in which the separation between the object and the subject, which is typical of how objects are typically perceived, vanishes at the time of "enlightenment". In the divine reality, "contact" or "communion with God" appears as "union" or "dissolution". Iqbal asserts that there are three basic lev-

els of experience: matter, life, and thinking. Each of these levels is the focus of research in the fields of physics, biology, and psychology.

The distinction between intellect and intuition, in Iqbal's view, is that one receives the truth in pieces while the other receives it in its whole, and one looks at the source of eternal truth while the other looks at a fictitious source. The highest form of intelligence is intuition.

Iqbal is confident that understanding the nature and substance of religion will be made possible via the study of religious experience. He presented it as a particular state of the Sufi – the subject of religious experience – in an effort to demonstrate that religious experience may be utilized as evidence of the existence of God (Ziyoev, 25).

Iqbal, like many reformers, stressed the innovative, dynamic nature of Islam because he recognized its strength and beneficial aspects. He emphasized the necessity and propriety of a deliberate modification of Islamic doctrine and cult practice to meet the needs of the day.

Iqbal emphasized the moral perfection of the individual in the notions he put out and, in this regard, paid special attention to the popularization of the so-called spiritual values, a new interpretation of Islam's fundamental teachings. He made the case that only religion can keep humanity morally upright and prevent it from degenerating. Iqbal claims that justice, equality, fraternity, and unity make up the core elements of Islamic spiritual ideals.

He basically implies that all humans are equal before God when he uses the word equality. He makes the case that Islam established human equality. He focused on the subject of equality in his poem "Rumuzi Behudi", stating that the goal of Muhammad's prophetic mission is to establish freedom and equality for all people before God (Ziyoev, 21)

Will triumph over a society driven by inhuman competition, as well as over a civilization that has lost its own spiritual integrity as a result of an internal conflict between religious and political values? This is the question Iqbal is attempting to answer in his attempt to find new solutions to pressing problems (Ziyoev, 22)

Shakarim's worldview makes it clear that human activity outside of spirituality loses significance because, in connection with its loss, human activity has no significance. (https://adebiportal.kz/ru/news/view/problema-duhovnosti-v-filosofskih-vozzreniyah-shakarima-kudayberdieva__20845)

He was troubled by the propensity for communal and individual consciousness to be washed clean

of spiritual values, by the increasing alienation of man from society, and by the consequent blooming of vices, egotistical aspirations, and relativistic attitudes in the minds of his contemporaries. Breaking the established social order caused the population to become marginalized and impoverished, which caused a rift in society. They provided the social foundation for the growth of human vices. The Kazakh thinker saw the root of humanity's and society's lack of spirituality as the widespread poverty. In contrast, a rising absence of spirituality aggravated social issues and materially delayed the historical perspective of their resolution.

Spirituality, which would restore a person's faith in his own strength, eliminate social apathy and the hopelessness of the masses, turn individual and public consciousness to spiritual values, and the person-

ality – to creative activity on their own and social good, was the solution that the thinkers, both Kazakh and Indian, saw as a way out of this situation. There is a road for the development of spirituality, which rules a person's and society's life and actions. This, in turn, will provide the conditions for the realization and demand by both the individual and public consciousness of the critical need for societal transformations.

FUNDING: The article was prepared within the framework of the Project AP09260492 "FOUNDATIONS OF SPIRITUALITY IN THE TRADITIONAL WORLD VIEW OF THE KAZAKH AND INDIAN PEOPLES (RELIGIOUS AND PHILOSOPHICAL SYNCRETISM)", funded by the Ministry of Education and Science of the Republic of Kazakhstan.

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